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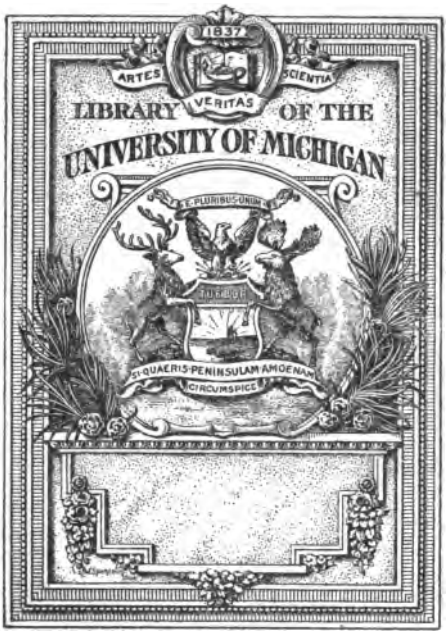
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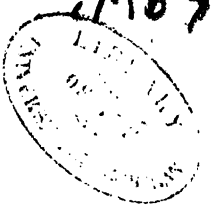

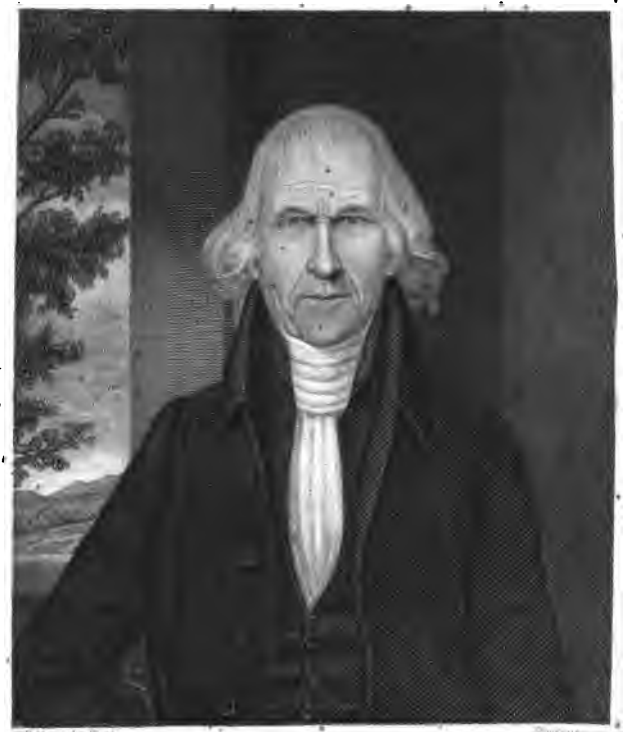

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ARTICLE I.—ORDINATION TO THE MINISTRY.

BY REV. CHARLES ELLIOTT, A. M.

MANY persons are accustomed to consider imposition of hands to be of the same import with ordination, though, in truth, they are of very different acceptations. Ordination is the constituting or appointing of ministers to their office. Imposition of hands is only one of the ceremonies used on an ordination occasion, and stands in the same rank with reaching the Bible to the candidate, or any such rite; while it is inferior to the proper examination of the candidate's attainments, as well as to prayer, unless as imposition of hands may be itself a form of prayer. We have no fault to find with the use of this in the ritual of ordination, though we have an irreconcilable warfare against it as an essential part of ministerial ordination; and much more so when it is made the principal part of ordination, or when it is converted into ordination itself.

At an early age of Christianity, rites and forms of new and imposing import began to find their way into the church. At the same time the ancient ceremonials received more than their wonted attention. In process of time the mere ritual took the place, in a good degree, of the thing with which the rite was associated, and which it was intended to signify. The prayer for the thing was put in the place of the thing prayed for. Thus the precatory absolution employed when apostates returned to the church was used on all occasions where pardon was invoked. The precatory form, too, was soon turned into the absolute. Instead of praying, as at first, "Deus te absolvat," (May God absolve thee,) they pronounced authoritatively, "Ego te absolvo," (I absolve thee.) In ordination, too, the ceremony of imposition of hands, as the rite of consecration, after due preliminaries, began to be considered as an essential part of ordination.

When diocesan prelacy of modern stamp, the shadow of the primitive presbyterial episcopacy, came to be established, and after it metropolitical primacy and patriarchal superintendency, both ministers and people began to entertain superstitious notions of what

have been called *holy orders.* When the approbation of the people and the election of the clergy were rejected, and very little else of the ancient ordinal was preserved except the consecrating act, by one man or a few, something exceedingly inscrutable and mysterious was believed to be in the ceremony. In the place of considering it, as before, to be a solemn rite, whereby the church expressed her opinion, that the subject thereof was a *fit* person, and endowed with gifts and graces to be useful in the ministry, and therefore set apart for this work, as well as to prevent the unqualified from entering into the vineyard,—they attached to it ideas that would better suit the art of magic, or divination, than the office of the gospel ministry. It was beheld as a sort of *divine spell.*

We are not, however, of those who reject an appropriate or significant ceremony, because it has been perverted to superstitious or wicked purposes. We deem it much better to attach a proper value to the rite, to guard against its wrong use, and still use the appropriate ceremony in its proper import. In the sacred office of ordination to the gospel ministry, we purpose, in this article, to examine the value and place of imposition of hands, as well as to present some views of the component parts and nature and design of ordination. The Scriptures will be our directory in this matter, according to whose decisions every thing connected with this topic must stand or fall. We shall inquire into,

I. *The import of the words rendered* TO ORDAIN, ORDINATION, &c.

1. The words "to ordain," "ordination," &c., which are currently made use of when we speak of the consecration of ministers to their office, are probably more misunderstood than any other terms in our language. By them, in common phraseology, we mean the same as imposition of hands, although the words themselves, in their radical import, or applied sense, convey no such idea, other than as we have generally associated the one with the other. *To point out, make, elect, choose, appoint, constitute,* or the like, is the general idea held out by the words employed to designate ordination. There are several Greek words used by the sacred writers which we render *choose, appoint, ordain,* &c., an examination of which, in their import when used to designate appointment to offices in general, and to the ministry in particular, may repay us for our trouble by leading us to a more correct view of the subject of ordination, or appointment to the gospel ministry.

In reference to this point, we shall lay down the following proposition, which we shall attempt to establish by an actual examination of the words in question, not by a mere reference to lexicons, but by producing the words in their various connections and acceptations—a process which was resorted to previously to the use of lexicons, is superior to their authority, and to which the lexicographer himself must be brought, and by this standard examined, tried, and censured or acquitted. Our proposition is this: *That the words rendered "to ordain," "ordination," &c., do not, in their radical import or use, applied properly, mean or imply imposition of hands.*

2. The first word we will examine is ποιεω, *to make;* but as applied to selecting persons for office, it signifies *to make, constitute, appoint,* or *ordain,* as the following quotations abundantly show:—"When Jesus therefore perceived that they would come and take

him by force to make (*ινα ποιησωσιν, that they might make, constitute, or appoint*) him a king," John vi, 15. "Who was faithful to him that appointed (*τῳ ποιησαντι, to him that made*) him," Heb. iii, 2. "God hath made (*εποιησε, hath constituted, ordained*) that same Jesus whom ye have crucified, both Lord and Christ," Acts ii, 36. In the foregoing passages there is certainly no reference to imposition of hands.

Take the following in connection with the foregoing: "Follow me, and I will make (*ποιησω*) you fishers of men," Matt. iv, 19. "And he ordained (*εποιηση, made, appointed*) twelve, that they should be with him, and that he might send them forth to preach," Mark iii, 14.

These quotations will show that the word made use of, in its prime meaning, signifies to make; and then, in its secondary and applied sense, means *to appoint, constitute, ordain.* There is nothing said of imposition of hands. Christ simply appointed them to be with him, and that he might send them occasionally to preach.

3. The next word we will mention is *ανα δεικνυμαι, to show plainly or openly, publicly to appoint* to an office by some *outward sign.* "After these things the Lord appointed (*ανεδειξεν, pointed out or chose*) other seventy also, and sent them two by two before his face," Luke x, 1. As he before had chosen *twelve* disciples to be apostles, perhaps in reference to the twelve *patriarchs*, who were the chief of the twelve tribes, and the heads of the Jewish church, he now *publicly appointed* seventy others, as Moses did the seventy elders whom he associated with himself to assist him in the government of the people.

4. The next word we shall mention is *εκλεγομαι, to choose, elect,* and hence *to choose, elect,* or *appoint* to office or employment. It is in the following places applied to the appointment of the apostles to their office of apostleship by Christ, to translate which the word *choose* is employed: Luke vi, 13; John vi, 60; xiii, 18; xv, 16, 19; Acts i, 2, 24.

It is applied to the appointment of Stephen, (Acts vi, 5,) and there refers to the *choice* made by the whole multitude, and not to the imposition of the apostles' hands. It is used to designate Peter's appointment to preach to the Gentiles. (Acts xv, 7.)

It is used also to designate those who were sent to Antioch from the church in Jerusalem, with the decrees of the latter to the former respecting the Jewish ceremonies. (Acts xv, 22, 25.)

5. The verb *ιςημι*, which, in its radical import, signifies *to stand, set, place, set up,* is used in Acts to express the appointment of Joseph and Matthias as candidates for the apostleship: "And they (*εςησαν, set up*) appointed two," Acts i, 23.

6. The verb *γενεσθαι, to be, to be made,* is used to designate the appointment of a person to fill up the vacancy occasioned by the death of Judas in the apostolic college. It is in our translation rendered *ordained*, which tends to mislead those unacquainted with the original. The following is the text: "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto that same day that he was taken up from us, must one (*γενεσθαι*) BE MADE a witness with us of his resurrection," Acts i, 21, 22. The

use of the word "ordained" would lead most readers to think that imposition of hands was intended; whereas nothing of the kind is meant,—*to be made* or *constituted* being the idea inculcated. Indeed, the word "ordained" is not only superfluous in this place, but tends to mislead, and ought by all means to be excluded from the text.

7. Another word, τιθημι, is used by the sacred writers to express appointment or designation to the ministry. It signifies radically *to place, put, lay;* and whether applied to selecting or appointing to office, signifies to *appoint, constitute,* or the like. It is used in reference to Abraham, who was *constituted* head or father of many nations by virtue of the covenant which God made with him: "As it is written, I have made (τεθειτα, *I have appointed* or *constituted*) thee a father of many nations," Rom. iv, 17. It points out the designation of Christ to be the heir of all things, and a light to the Gentiles: "Hath in these last days spoken unto us by his Son, whom he hath appointed (εθηκε, *constituted* or *appointed*) heir of all things," Heb. i, 2. "I have set (τεθεικα, *appointed, constituted,* or *ordained*) thee to be a light to the Gentiles," Acts xiii, 47. The same word is used to mark the appointment by God of different grades or degrees in the ministry of the gospel: "And God hath set (εθετο, *hath placed, constituted, appointed, ordained*) some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues," 1 Cor. xii, 28. It is employed to express Christ's *choice* or *election* of his twelve apostles: "Ye have not chosen me, but I have chosen you, and ordained (εθηκα, *placed* or *appointed*) you, that ye should go and bring forth fruit," John xv, 16. St. Paul employs the word to denote his appointment to the Christian ministry: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting (θεμενος, *placing, appointing*) me in the ministry," 1 Tim. i, 12. "Whereunto I am ordained (ετεθην, *am appointed* or *constituted*) a preacher and an apostle, a teacher of the Gentiles in faith and verity," 1 Tim. ii, 7. "Whereunto I am appointed (ετεθην, the same form of the verb as before) a preacher and an apostle, and a teacher of the Gentiles," 2 Tim. i, 11.

Thus we see that the very same word, on the same subject, and for the same purpose, is rendered *to put, place, ordain, appoint,* thereby showing that these terms, in the opinion of our translators, were synonymous. The word does not signify, nor does it imply, any imposition of hands, either by bishops, presbyters, or any other.

The same word is used by St. Luke to designate the appointment of the presbyters or bishops of the Ephesian church to the oversight of the flock: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made (εθετο, *hath placed* or *appointed*) you overseers," Acts xx, 28.

8. The word καθιςημι, *to constitute, to give formal existence, to make a ruler,* or the like, is employed to denote the appointment of men to the gospel ministry. A view of it in some of its applications to offices may enable us to see more clearly its use in reference to the gospel ministry.

It is used to express the appointment of the steward of a house, or the like: "This then is a faithful and wise servant, whom his Lord hath made ruler (κατεςησεν) over his household," Matt. xxiv,

45; also verse 47. The word is also used chap. xxv, 21, 23, and in Luke xii, 42, 44, in a similar manner.

It is applied to designate the office of judge, or some civil officer. "Man, who made (*κατεςησαν*, *appointed* or *ordained*) me a judge or a divider among you?" Luke xii, 14; to a judge or governor, as of Joseph over the land of Egypt: "And he made (*κατας̈ησεν*, *appointed* or *ordained*) him governor over Egypt and all his house," Acts vii, 10. It is used to denote the appointment of Moses over the Israelites: "Who made (*κατεςησε*, *appointed*) thee a ruler and a judge over us?" Acts vii, 27, 35.

The word is also applied to the appointment of the Jewish high priest, in whose consecration imposition of hands was not used: "For the law maketh (*καθιςησιν*, *appoints*, *constitutes*, or *ordains*) men high priests which have infirmity," Heb. vii, 28. See also Heb. v, 1. In the appointment of deacons, where imposition of hands is used, this is the word employed by St. Luke to denote their designation to office. (Acts vi, 3.) St. Paul employs it in his instructions to Titus respecting the appointment of elders in Crete: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain (*καταςησης*, *appoint*, *constitute*, *make rulers of*) elders in every city, as I had appointed thee," Tit. i, 5.

From the meaning of the word we cannot gather whether the Cretan elders laid hands on them or not; for it is used, as we have seen, to designate the offices of steward, judge, governor, and lawgiver, in whose installation we have good grounds to believe imposition of hands was not used. In the consecration of priests this ceremony was not used. The deacons were initiated by imposition of hands; but from any thing that appears from the meaning of the word in the case of the elders or bishops ordained in Crete, there is nothing in proof that imposition of hands was employed. *To appoint*, *constitute*, *make rulers*, in any manner, by any persons having authority in any office, whatever were the ceremonies made use of, or whether they used any, is all we can gather from the true import of the word.

9. There is one word more (*χειροτονεω*) which, in our translation, is rendered *ordain*, and is used in the following passage, with a direct reference to ministerial appointment: "And when they [Barnabas and Paul] had ordained (*χειροτονεσαντες*) them elders in every church, and had prayed, with fasting, they commended them to the Lord, on whom they believed," Acts xiv, 23. It will be necessary to clear up thoroughly the import and application of this word, not only in reference to the point immediately in hand now, but also as it regards other matters closely connected with ordination to the ministry. We maintain that the word does not mean, in itself, or properly imply imposition of hands. Let us examine the radical import of the word, as well as its various applications, especially as it is used in reference to appointment to the ministry.

The word *χειροτονεω* is derived from *χειρ*, the *hand*, and *τετονα*, the perfect middle of *τεινω*, *to extend* or *stretch out*. Its radical meaning then is, *to stretch out* or *lift up the hand*. The principal meanings of the word are three, viz.: first, *to stretch out the hand* or *lift it up*; second, *to vote*, *elect*, *choose*, *appoint*, *constitute*, *by lifting up the hand*; third, *to choose*, *appoint*, *constitute*, *ordain*, in any manner.

First. It means to extend or stretch out the hand; and, according to Scapula, it is thus used by Aristophanes. Hence χειροτονια signifies *holding up* or *stretching out the hand;* and is therefore distinguished from χειροθεσια, *the imposition of hands.*

Second. The word χειροτονεω signifies *to vote, elect, choose, appoint, constitute, by lifting up the hand,* which was a usual custom in voting at assemblies. Hence χειροτονια signifies *suffragium, a vote* or *voting; plebiscitum, a decree* or *ordinance of the people,* enacted by *lifting up the hand* in voting; also *a creation of a magistrate,* thus elected or voted. This is now the custom in some elections. One sort of magistrates at Athens were called χειροτονητοι, from the manner of their election, in which the people gave their vote by *holding up their hands.** Thus it is said, in the Anabasis of Xenophon, "Let every one who approves of these things raise his hand. They all raised them."† This meaning of the word does not suppose, much less mean, *laying on hands,* because it is an action of a different kind, requiring *raising* or *stretching out hands,* but not laying them on any person.

Third. This word signifies *to choose, appoint, constitute* to an office, in any manner, either with or without imposition of hands, or any ceremony whatever. This will appear clear from the following quotations. It will also appear that the word signifies indifferently *to constitute* or *appoint,* without any intimation of suffrages, or plurality of persons or voices, by whom this appointment was made.

The following are instances in which a single individual made the appointment, and therefore there could be no election:—Philo, the Jew, speaking of the appointment of Joseph over Egypt by Pharaoh, says, "He was constituted governor over all Egypt under the king," (Βασιλεως ὑπαρχος εχειροτονειτο.) Of Moses he says, "He was constituted ruler" over the Israelites, (ἡγεμον εχειροτονειτο.) Of Aaron's sons he says, "God chose them priests," (ἱερεις εχειροτονει.)

Lucian says that Alexander "made Hephestion a god after he was dead," (Θεον χειροτονησαι τον τετελευτηκοτα.)

Maximus Tyrius says, "The Persians did not salute Darius till his wanton horse had constituted him king." (Δαρειον ου προτερον προσεχυνησαν οἱ Περσαι πριναντον εχειροτονησεν επι τεν αρχην υβριςης ἱππος.)

Josephus uses the following language: "A king appointed by God." (Βασιλευς ὑπο του Θεου κεχειροτονημενος.)—Antiq., b. vi, chap. iv, sec. 2. Hence also the noun χειροτονια means *decree,* &c.

The word is also thus used in the Acts, with the preposition προ, *before,* prefixed: "Him God raised up the third day, and showed him openly, not to all the people, but to witnesses chosen before (προκεχειροτονημενοις, *appointed* or *chosen before*) of God," Acts x, 40, 41.

In all the foregoing cases the appointment was the act of some one person—Pharaoh, God, Alexander, &c. Consequently there could be no voting, and surely there is no ground to believe there was any imposition of hands, while in some of the cases there evidently was none.

Besides, when the word is used in reference to Roman affairs, as

* Potter's Græc. Antiq., b. i, chap. ii.

† Και ὁτῳ δοκει τατα, αναυτειναατω την χειρα. Ανετεινον ἁπαντες. Xenoph. Anab. iii.

it frequently is by Appian and Dio, it must be taken in this sense, because there was no stretching out or lifting up of hands in use among them.

In the fourteenth chapter of the Acts it has been disputed whether the word under consideration means merely to *appoint* by the apostles, or to be elected by the votes of the people, or that the elders were first *chosen* or *voted for* by the people, and then *appointed* by the apostles. That the apostles did act therein, we think is plain from the form of the word used. It is the participle of the first aorist active, *χειροτονησαντες*, agreeing with Barnabas and Paul in its grammatical construction, and so referring the action of ordaining, or appointing elders, to them, as the actors therein. In this position we will leave this question for the present, and will only observe that in the foregoing passage we have no account of imposition of hands, and the word employed does not mean or imply such an act, and therefore we can derive no proof from this passage that such a ceremony was used. Not only so; we have positive proof not only from the meaning of the word *χειροτονεω* that it does not signify to impose hands, but we have a parallel passage to show that it is used to mean the same thing with a word which does not include the meaning of imposition of hands; for *to ordain*, or *appoint elders in every church*, appears to mean the same as *καταστησαι*, *to appoint* or *ordain* elders in every city. (Tit. i, 5.)

The word in question is employed to express the election, choice, or appointment of Luke, or some other person, by the vote, suffrage, or appointment of the churches, to be the companion of St. Paul, in whatever way that appointment was made. "And not that only, but who was also chosen (*χειροτονηθεις*) of the churches to travel with us with this grace which is administered by us to the glory of the same Lord," 2 Cor. viii, 19. That the word cannot mean imposition of hands in this place must be evident to all. Whether the person spoken of was *appointed*, *ordained*, or *chosen* by votes, or by some other way in which the people manifested their choice or approbation, is difficult to decide.

10. Let us now survey the several Greek words used.

These are *ποιεω*, *to make*; *αναδεικνυμα*, *to point out plainly*; *εκλεγομαι*, *to choose*, *elect*; *ιστημι*, *to stand*, *set up*; *γινομαι*, *to be*, *to be made*; *τιθημι*, *to put*, *place*; *καθιστημι*, *to constitute*, *make a ruler*; and *χειροτονεω*, *to raise the hand*, *vote*, *appoint*,—making, in all, eight verbs, which have the radical meaning we have attached to them; and when employed to denote installing into office convey ideas expressed by the words *to be*, *to be made*, *choose*, *make*, *appoint*, *put into*, *constitute*, *make a ruler*, or the like. Some of these terms are employed to designate the appointment of Abraham to be the father of many nations; of Joseph to be over Potiphar's house and over all Egypt; of Moses to be the legislator of the Israelites; of the priests to their office; of Christ to be the Messiah; of kings to their kingdom; of the apostles to their apostleship,—in none of which was there any thing like imposition of hands used, but various rites and ceremonies in some, and none at all in others. The same words are used in the case of Joshua, the Levites, the deacons, Paul and Barnabas to a certain work, and perhaps Timothy and others, to denote their appointment to their sacred offices, in whose instal-

lation imposition of hands was used; but the words themselves do not express it, or imply it, for other words are employed to show that the rite was used. From all which we learn that the above-named words themselves do not designate any particular form of initiation, much less do they fix on *imposition of hands*, in appointing persons to the office of the Christian ministry, as an indispensable rite, nor even so much as enjoined or inseparably connected with it. Where imposition of hands is to be found it must be collected from other words besides those we translate *ordain*, *appoint*, or the like. Hence we may conclude *that the various Greek words in the New Testament rendered* ordain, ordination, *do not, in their radical import, or applied use, properly mean or imply imposition of hands.*

II. *Scriptural import and use of the ceremony of imposition of hands.*

In order to ascertain the proper relation which imposition of hands bears to appointment to the gospel ministry, it will be important to examine into the meaning, use, and value of the ceremony as we find these points presented in Scripture.

1. The *hand* of man is the chief organ or instrument of his power and operations. Hence in Hebrew יד, *yod*, is used with great comprehension of meaning. It is used to denote *power*, *agency*, *ability*, *means*, *instrumentality*, *dominion*, *possession*, *assistance*, *custody*, and the like. The word is derived from ידה, *yadah*, *to put forth*, *hold* or *thrust forth*, so called, probably, from its being *put forth* or *protruded* from the body, or because man *puts* it *forth* in his operations. Hence we see the propriety of *stretching forth* or lifting up the hands toward heaven in prayer, which was practiced both by believers in the true religion and heathens, who thus acknowledged the *power*, and implored the *assistance* of their respective divinities.

2. This ceremony is a form of prayer. It is one form of expression for that holy exercise, being a usual *attitude* of prayer, not only anciently but now. The following passages of Scripture will amply support this statement: "Hear the voice of my supplications when I cry unto thee: when I lift up my hands toward thy holy oracle," Psa. xxviii, 2; "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart," Psa. xliv, 20, 21; "Ethiopia shall soon stretch out her hands unto God," Psa. lxviii, 31; "Lifting up holy hands," 1 Tim. ii, 8. Here *to lift up* or *stretch out the hands* is employed as the *expression* or *outward sign* of prayer: just as *words* are, whether associated with this or any other attitude or mode, such as kneeling, lifting up the eyes, &c. It is true, in the foregoing cases there is no direct laying on of hands; but there is the use of the hands in the formal attitude of prayer, which is of similar meaning with imposition of hands, as will appear from the use of the ceremony in paternal blessings.

3. The ceremony of imposition of hands was used in paternal prayer or benediction. So Jacob, when he blessed or prayed for a blessing on the sons of Joseph, "laid his hands upon their heads," though he accompanied the ceremony with a formal prayer in words. (Gen. xlviii, 15, 16.) It was a common custom among the Jews to lay their hands on the heads of those whom they blessed

or for whom they prayed. This seems to have been done by way of *consecration* or *dedication* to God, the person ever after being considered as the sacred property of God. So Christ in this manner dedicated little children. "Then were there brought unto him little children, that he should put his hands on them and pray—and he laid his hands on them," Matt. xix, 13, 15. Luke gives the following account of the same thing: "And he took them up in his arms, put his hands upon them, and blessed them," Mark x, 16.

4. This custom was used by divine authority when victims were offered to God in sacrifice: "And he shall put his hand upon the head of the burnt-offering," Lev. i, 4; iii, 2; xvi, 21. Here the victim itself must be a proper one, "a male without blemish." The ceremony here, too, seems to be a form of prayer, rather than any peculiar virtue to be found in its use.

5. The miraculous gifts of the Holy Ghost were conferred by the laying on of hands. We have an account in the eighth chapter of the Acts that the Holy Ghost was given by this means. Philip had preached to the Samaritans with success, and performed miracles, such as ejecting unclean spirits and healing paralysis and lame persons, (verse 7.) Afterward the apostles visited Samaria, "who, when they were come, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost," verses 15–17. Here prayer was connected with imposition of hands. The reception of the Holy Ghost is associated with imposition of hands on twelve disciples at Ephesus, concerning whom St. Luke says, "And when Paul had laid his hands on them the Holy Ghost came on them; and they spake with tongues and prophesied," Acts xix, 6. The effect of the outpouring of the Spirit on the day of Pentecost was, that they spake with tongues in a miraculous manner. It appears, therefore, that this gift of the Holy Spirit bestowed on those who received it the gift of tongues as well as of prophesying.

Besides, the power of healing diseases of various kinds was also possessed by many, and was exercised mostly by imposition of hands. Of this the following examples are furnished:—In the case of the ruler's daughter, (Matt. ix, 18, 25,) the ruler said to Christ, "Come and lay thy hand upon her, and she shall live." But when the Saviour came he did not use this ceremony, at least there is no account of it; for he "took her by the hand, and the maid arose." In the parallel places of Mark and Luke there is no account of imposition of hands, though Mark states that the ruler made the request that this ceremony should be used, while Luke omits it entirely. (Mark v, 23, 41, 42; Luke viii, 41, 54.) In the case of the blind man spoken of by Mark, (chap. viii, ver. 22,) our Lord laid hands twice on him, and also spat on his eyes: "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly." In the case of the woman who had an infirmity eighteen years, our Lord "laid his hands on her; and immediately she was made

straight, and glorified God," Luke xiii, 13. Our Lord uses this ceremony in curing a number of sick persons who were brought to him, and who were afflicted with various diseases. (Luke iv, 40.) Recovery from sickness was one of those miracles which those who should believe would be enabled to perform, according to the declaration of Mark: "They shall lay hands on the sick, and they shall recover," Mark xvi, 18.

In connection with the conferring of miraculous gifts by imposition of hands, we will present the following observations:—

First. The ceremony of imposition of hands was not always used in healing diseases. In the case of Jairus's daughter, mentioned above, our Lord did not use this ceremony, though he was requested to do so. In the case of those mentioned by James, (ch. v,) the elders are not instructed to lay hands on those for whom they are taught to pray. Other instances to the same effect could be mentioned. Christ performed as mighty miracles without this as he did with it.

Secondly. In healing the sick, other ceremonies were also used. Prayer was used on all occasions. Peter commanded the lame man, in the name of Jesus, to stand up and walk. The sick person mentioned by St. James was to be anointed without imposition of hands. Numerous other cases could be adduced.

Thirdly. In conferring miraculous gifts, such as tongues, prophecy, &c., the ceremony of imposition of hands was not always used. On the day of Pentecost there was no imposition of hands used. We are also informed that there was no imposition of hands on those who were assembled to hear the word on the occasion of Peter's visiting Cornelius, yet they received the gift of the Holy Ghost, and spoke with tongues. (Acts x, 44–46.) Thus even miraculous gifts were conferred without any imposition of hands.

Fourthly. This ceremony seems to be little else in the cases where it was used than a form of prayer. This must be obvious to any one who will examine the various instances of miraculous cures and gifts recorded in holy Scripture. From these the careful inquirer will learn that, as prayer to God is always prominent, the principal design of the ceremony of imposition of hands, or any other used, was to teach man's dependence on God, and to show that the power is of him.

6. Imposition of hands was closely connected in many cases with baptism. When the Samaritans were baptized, we find, in immediate connection with it, the imposition of hands. (Acts viii, 14–17.) It is furthermore stated, in the nineteenth chapter of the Acts, as follows: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had LAID HIS HANDS UPON THEM, the Holy Ghost came upon them," ver. 5, 6. From the following text it will be seen that laying on of hands was closely connected with baptism: "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism and of LAYING ON OF HANDS," Heb. vi, 1, 2.

7. Imposition of hands was used in setting apart for office persons duly qualified and called to fill these offices. Joshua was set apart in this manner by Moses at the command of God: "And

Moses did as the Lord commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation. And he laid his hands upon him, and gave him a charge," Num. xxvii, 22, 23. This charge is briefly expressed in the following words of Moses to Joshua in the sight of all Israel: "Be strong and of good courage," Deut. xxxi, 7. And Joshua was duly qualified for this work, because he had the spirit of wisdom: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him," Deut. xxxiv, 9.

The Levites were, in a very solemn manner, *separated* from among the children of Israel to perform the service of the tabernacle by the imposition of the hands of the Israelites: "And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt bring the whole assembly of the children of Israel together, and thou shalt bring the Levites before the Lord, and the children of Israel SHALL PUT THEIR HANDS UPON the Levites. And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them and offer them for an offering; for they are wholly given unto me from among the children of Israel, instead of the first-born," Num. viii, 5–19. Here we may observe, 1. The Levites were first to be *cleansed*. 2. Then the children of Israel *put their hands on* them before the tabernacle. 3. They were next *offered up* to God as a *wave-offering*. 4. By this imposition of hands by the people, and an offering by Aaron, they were *separated* from the children of Israel, and dedicated to God in the place of the first-born. 5. After that, and not before, they were to go in and do the service of the tabernacle. 6. They were peculiarly the Lord's: "They are mine;" and not only so, but *wholly given up to God*, without reserve.

At the appointment of deacons, (Acts vi, 6,) imposition of hands was practiced by the apostles. We have also an account of the use of this ceremony in several cases in the New Testament, where it is affirmed by some that it was used in ministerial appointment; while others maintain that it was only a mere circumstance, which did not enter into the essence of ordination. The particular instances where imposition of hands was used are reserved for the following head of our discussion.

III. *The different instances in which the ceremony is and is not used in appointment to the ministry.*

Under the old covenant, no imposition of hands was used in the appointment of the priests to their office. In the case of the Levites this rite was performed by the Israelites, as we have already seen. In the New Testament the following cases are presented for our consideration:—

THE APOSTLES.—This presents three distinct cases, namely, the appointment of the twelve original apostles, the appointment of Matthias to succeed Judas, and the appointment of Paul to be the apostle of the gentiles.

In the appointment or ordination of the original apostles we have

no account of any imposition of hands, as will clearly appear from a perusal of those passages of Scripture where their appointment is mentioned. (See Matt. x, 1–15; Mark iii, 13–19; vi, 7–13; Luke vi, 13–16; ix, 1–6.) From these it will be seen that no imposition of hands was enjoined, and none was practiced, of which we have any account. As, therefore, no such ceremony was enjoined, and none such practiced, by our Lord, we have ample reason to believe that none was essential or even important or useful in their appointment.

In the appointment of a successor to Judas in the person of Matthias no imposition of hands was used. We have already seen that the word rendered *ordained*, Acts i, 22, does not mean or imply to impose hands; nor is there any expression or circumstance in the narrative of Matthias's appointment which would lead us to conclude that any such ceremony was used.

The case of St. Paul, who was a supernumerary apostle, added to their number after the resurrection of Christ, presents us with some facts which would seem to say that imposition of hands was used in his appointment to the apostleship. We find two instances in which St. Paul received the imposition of hands—the one was by Ananias, immediately at his conversion; the other was in company with Barnabas, when they were sent by the church at Antioch on a particular embassy to the gentiles. But we affirm that neither of these cases was an ordination, and that the imposition of hands was not used as a consecration to the ministry in either of these cases. This will appear manifest if we examine the passages where these are recorded.

The following passage furnishes the account of Ananias's imposition of hands on St. Paul: "And Ananias went his way, and entered into the house; and PUTTING HIS HANDS ON him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose and was baptized," Acts ix, 17, 18. That this was not an appointment to the ministry, or an ordination, will be seen from the following considerations:—1. The design of this imposition of hands was, that Paul might receive his sight and be filled with the Holy Ghost. The restoration of sight is particularly intended in the twelfth verse. Therefore the object of the imposition of hands was not to appoint to the ministry, but to restore sight and confer miraculous gifts. 2. Besides, Ananias was not an apostle or minister of any kind. He was only a *disciple*, i. e., a private Christian. Hence the appointment to the ministry could not be intended. In short, the laying on of hands here, as elsewhere, is no more than a form of prayer, used on several occasions. In the case in hand it was a prayer by Ananias, in behalf of Paul, that he might receive the gift of the Holy Ghost, and be relieved from his blindness.

From another place in the Acts we learn that hands were laid on St. Paul, on another occasion, by the prophets and teachers Simeon, Lucius, and Manaen. This is the portion of Scripture which refers to this matter: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work where-

unto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus," Acts xiii, 2–4. This passage appears to us to mean that Barnabas and Paul were separated to perform a peculiar ministerial work, and not appointment to the ministry. That it was not an ordination in its common acceptation, we learn from this, that Paul and Barnabas had been ministers some time before this. Paul had been nine or ten years before this time a minister. The case, therefore, does not present a specimen of ministerial appointment, because they were ministers before this. Nor could this appointment mean that they were thereby raised to a higher grade in the ministry, as among moderns, from deacon to elder, or from elder to bishop, because both were already apostles, the highest order ever in the church. It could not be an ordination to holy orders, for they were in holy orders; and it could not be a step higher in the ministry, for they were then in the very highest. They were simply sent to perform a particular work, and then return, as is plain to any one who will carefully examine the passage. The word rendered *separate* here is *αφορισατε*, and signifies *to take from the rest.* It is used in Matt. xiii, 49; xxv, 32; Acts xix, 9; 2 Cor. vi, 17; Gal. i, 15; ii, 12; Luke vi, 22; Rom. i, 1. Thus these two apostles were appointed to a certain field of labor. The imposition of hands, therefore, in this place, was not an act of ordination. It was a form of prayer, or a rite of devoting these men to God, and to the particular work to which they were called.

It is true, high churchmen, and even some others, take this passage to furnish a model for our imitation in ordaining ministers. In this light it is mortal to prelacy, because Simeon, Lucius, and Manaen were no more than prophets and teachers, and therefore of inferior grade to the apostles. Those that take this for an ordination to the ministry are misled from the consideration, that as there is no other account of the formal ordination of St. Paul into the ministry, and that such a formal ordination, according to modern usage, is necessary; that therefore the imposition of hands by the teachers and prophets must be such an ordination. This, however, is a mistake, as we shall see when we come to consider the particular appointment of St. Paul to the apostleship.

That the appointment of Barnabas and Paul to preach through a certain district in Asia was not ordination to the ministry, many of the best commentators and critics are of opinion. Mr. Wesley, in his note on Acts xiii, 2, says, "This was not ordaining them. St. Paul was ordained long before, and that 'not of man, neither by man.' It was only inducting him into the province for which our Lord had appointed him from the beginning, and which was now revealed to the prophets and teachers." Mr. Benson is of the same opinion, as also is Mr. Henry, Doddridge, &c.

On the whole, though the present appointment was not to initiate into the ministry, nor to graduate in it, still the process was similar to that which obtained in ordination. Nor would we seriously object to this use of it, except that it has been quoted in favor of sentiments at variance with Scripture. The example, however, is fatal to the hypothesis of the high churchman, which requires that those

who ordain must be of equal or superior degree with the persons ordained; but in this case the prophets and teachers were manifestly inferior in authority to the apostles.

The case of the seven *deacons* is next to be considered, of whom it is said, "And when they had prayed, they LAID THEIR HANDS ON them," Acts vi, 6. On this imposition of hands we remark,—1. These men were not ordained to the ministry of the gospel, but simply to the deaconship. The ordination or appointing here refers only to the authorizing of these seven to take care of the widows and poor, and the temporal concerns of the church. 2. That *miraculous gifts* were communicated by this act is evident from the 8th verse of this chapter, which says, "And Stephen, full of faith and power, did great wonders and miracles among the people." The design, therefore, of the laying on of hands seems to have been to confer miraculous gifts. At any rate, it can claim to be nothing more than a significant ceremony, used as a form of prayer, to express the design of the church in designating the deacons formally to their office, and consequently cannot enter into the essence of ordination.

In the account given of the seventy disciples there is no mention of imposition of hands. And were it of as much importance as some maintain, we have reason to believe that it would not be overlooked by the sacred historians, had it been used at their appointment.

In the appointment of elders in the various churches there is no account of imposition of hands. Of this we have these instances: "And when they had ordained [appointed] elders in every church," &c., Acts xiv, 23. So Titus was instructed to "ordain or appoint elders in every city," Tit. i, 5. In the former passage Paul and Barnabas publicly appointed these elders in the several churches. In the latter case Titus was instructed to appoint elders in every city, yet in neither is there any account of imposition of hands, and we have no reason to believe that, were it used, it would be mentioned by the sacred writers.

The case of Timothy, perhaps, furnishes one of the strongest arguments for imposition of hands which the New Testament presents. The two following passages furnish all the information we have on this point: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," 1 Tim. iv, 14: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands," 2 Tim. i, 6. For the elucidation of this, the following remarks are offered:—

The word *χαρισμα, gift*, here used, commonly denotes some spiritual gift conferred on believers in the first age of Christianity, whether by an immediate effusion of the Holy Spirit, or by means of the imposition of hands. It also appears that these miraculous gifts might be improved, and that the continuance of them with individuals depended, in a great measure, upon the right temper of their minds and upon their making a proper use of their gifts.

This gift was bestowed upon Timothy *by* or rather *according to prophecy*, that is, by a particular inspiration or divine direction; for in conferring the spiritual gifts, as well as in working miracles, the

apostles were not left to their own prudence, but were directed by a particular inspiration, called in this passage prophecy. (1 Cor. xii, 10; Acts xxi, 10.) By the same kind of inspiration particular persons were pointed out to be fit persons to be invested with sacred functions. Thus Timothy had the inspection of the Church of Ephesus committed to him by St. Paul, 1 Tim. i, 18: "According to the prophecies which went before concerning him."

It is stated in one of the texts quoted above that Paul laid his hands on Timothy, and also that the presbytery did the same; and as it was the same gift to which the two impositions of hands referred, the most consistent interpretation is, that Paul and the presbytery conjointly laid hands on Timothy.

Furthermore, the eldership or presbytery embraced all who exercised any sacred function in any one church or city, as is plain from Acts xx, 28; Tit. i, 5; Acts xiv, 21; Phil. i, 1; 1 Thess. v, 12. Agreeably then to apostolical usage, the elders of Lystra, who laid hands on Timothy, were all those who filled ecclesiastical offices. And with this agree the earliest accounts of the apostolical churches.

On the whole, it is very doubtful whether it was any ministerial installation that took place in the case of Timothy by the imposition of hands. The phraseology and similar passages of Scripture would favor the opinion, that it was merely a *spiritual gift* which was bestowed upon Timothy, and that the imposition of hands here has no reference to ordination to the ministry. And indeed this is farther strengthened from this consideration, that in one of the places the imposition of hands is ascribed to St. Paul, in the other to the presbyters, yet both clearly referring to the same gift. Thus it is obvious that the apostle was not intent on delivering down an accurate ceremonial, such as successionists contend for. He had higher aims in view. He was reminding Timothy of his solemn obligations, as a minister of Christ, to stir up the gift of God's Spirit given to him, according to prophecy. And this seems to be the more probable, seeing the decisions of prophecy by which he was designated to the ministry have more force, by way of ministerial appointment, than any particular ceremony, such as imposition of hands is.

The most fanciful interpretation is given to the word "presbytery" by prelatical high-churchmen. Slater interprets it to mean the *whole college of the apostles.*—(Original Draught.) Hammond, in his paraphrase of 1 Tim. iv, 14, would have the presbytery composed of apostles, though he would not embrace the whole college. He says that, together with St. Paul, "some others of the apostles, one or more, laid hands on Timothy." The Biblical scholar knows very well that in no place in the New Testament does the word bear this meaning. To support the theory, however, of high churchmen, such forced interpretations are necessary. To the candid and intelligent examiner it will be confessed that in the case of Timothy it is doubtful whether ordination is at all referred to; but at any rate its ceremonial was performed by Paul and the elders of Lystra, or in other words by Paul and those who filled ecclesiastical stations, or, at any rate, the presbyters of Lystra. Hence the pretensions of prelacy have no support from the passages of Scripture where Timothy is

said to have received imposition of hands by Paul and the presbytery. We say prelacy, because prelacy and episcopacy are very different.

The following passage of holy Scripture deserves some notice: "Lay hands suddenly on no man, neither be partaker of other men's sins," 1 Tim. v, 22. Mr. Hammond, on this text, refers the imposition of hands to the absolution of penitents. Others think Paul referred to the ordination of ministers. It is unquestionable that this ceremony was used as a form of prayer on some occasions; it was used as a benediction, also, to cure diseases, and to confer spiritual gifts, as well as for other purposes. Hence it becomes difficult, if not impossible, to ascertain on which of these uses Timothy receives instruction from St. Paul. Accordingly the best critics are divided when they come to give their respective opinions. The lesson which we are to learn from this is, to leave the matter in that state of obscurity in which we find it; except to learn this weighty truth, that where the written word leaves such matters undecided, it is dangerous for man to pronounce authoritatively, and rash for him to form theories, and establish rites and ceremonies, from unauthorized authorities. From the text in question, therefore, nothing can be defined respecting the use of imposition of hands in appointment to the ministry: and consequently the injunction to Timothy cannot be quoted as decisive that imposition of hands here referred to appointing to the ministry.

. One other passage will claim our attention in reference to this point. It is that where St. Paul mentions this as one of the first principles of the doctrine of Christ: "Of the doctrine of baptisms, and of laying on of hands," Heb. vi, 2. Dr. Hammond thinks the imposition of hands here refers to the absolution of penitents or apostates. Others apply it to confirmation, and scarcely any believe that it refers to ministerial appointment. The ceremony answered great purposes in the Christian church, as the appointed method of communicating important gifts; but it is by a very uncertain consequence that any can infer from thence the *universal* obligation of this rite in admitting persons into full *church-membership*, or even to the ministry. The ceremony, as here spoken of, seems to have been connected with baptism, and cannot apply to ordination to the ministry.

IV. *The extent, use, and obligation of this ceremony.*

To ascertain the *extent* to which the ceremony was used, it will be necessary to enumerate the cases in which it was omitted, as well as those wherein it was practiced. We must subtract from the list of ordinations the appointment of Paul and Barnabas to preach to the gentiles. "Lay hands suddenly on no man," must be thrown into the list of doubtful injunctions, as to the case to which the ceremony belonged; and the imposition of hands mentioned by St. Paul in Hebrews must also be rejected as inappropriate to the case in hand. The different cases, too, where the several Greek words rendered *ordain*, *appoint*, *constitute*, *make*, occur must be stricken out of the list; as these Greek words, being eight in number at least, do not *mean* or *imply* imposition of hands.

In the two orders or grades of clergy of the Old Testament, the

priests and Levites, imposition of hands was employed at the consecration of the one, and not in that of the other. The priests, Aaron and his sons, were not set apart to their priesthood by laying on of hands; and though their dedication was formal, and Jehovah enjoined that Aaron should have prepared for him an ephod and girdle, a breastplate of judgment, the robe of the ephod, &c., and that the inferior priests also should have garments, and the whole accompanied with various rites and ceremonies; yet there is no mention of imposition of hands, which certainly would not be omitted in so minute a detail of particulars had it been practiced on the occasion. (Exod. xxviii, 29.) But when the Levites or inferior order were consecrated, who answered very nearly to the deacons under the New Testament, the ceremony of imposition of hands was used.

Under the new dispensation neither the twelve original apostles, nor Matthias, who was chosen to fill the place of Judas, nor Paul, who was added to the original twelve, were dedicated to their work by imposition of hands. We must not, as we have seen, reckon the imposition of Ananias's hands, in the case of Paul, as a consecration to the apostleship. Ananias was only a *disciple*, or a private member of the church, and so could not confer it; and indeed he seems to use this ceremony in St. Paul's case only as an expression or form of prayer. We have, moreover, the apostle's own testimony, that he was not consecrated by this worthy disciple; for he received his authority neither from man, nor by man, but by revelation of Jesus Christ. Thus imposition of hands was not used in the appointment of the first twelve apostles. And when a breach was made in the original college by the apostacy of Judas, there was no imposition of hands used in appointing a successor, though there were eleven still alive, and present on the occasion. And when the college was strengthened by the addition of another to be the apostle of the gentiles, no imposition of hands was used, nor any such formal procedure as is connected with modern ordinations. Wherefore in these three cases of apostolic appointment, viz., in the original appointment of the apostles, in continuing the succession, and adding to the number, no laying on of hands was used. Consequently as these were the highest grade of ministers in the church, we may draw this conclusion, as an undeniable corollary or consequence, *that in appointing the chief or principal ministers in the Christian church imposition of hands is not necessary, or enjoined by Scriptural precept or example.*

Nor can it be shown that in the appointment of such ministers as immediately filled the apostles' places imposition of hands was used, as in the case of the evangelists, Timothy and Titus. In the case of Titus we have no account of his being appointed to his office by imposition of hands. And we have seen that this ceremony, in the case of Timothy, was used to confer a spiritual gift, and not ministerial appointment; or, at any rate, the elders of Lystra took part in the ceremony equally with St. Paul. Thus in the appointment of those ministers who approach nearest to the apostles we have no command or example to use this ceremony, as the case of Timothy at best presents too much uncertainty to establish authoritatively the thing, and, as far as it is innocent or permissible to copy it in

ordination as an example, it furnishes a refutation of the system of the high churchman, as the elders held quite too conspicuous a place in the supposed ordination of Timothy to authorize or justify the claims of prelacy, which rejects with disdain, and as sacrilegious, the interference or action of presbyters, pastors, or elders in appointing to the ministry.

In the appointment of elders no imposition of hands was used of which we have any account. When Paul and Barnabas ordained or appointed elders in every church, (Acts xiv, 23,) no imposition of hands is mentioned; and where Titus is instructed "to ordain elders in every city," there is no account of the use of this rite; (Tit. i, 5;) and where St. Paul, in form, gives particular instructions respecting the appointment or ordination of bishops or elders, (1 Tim. iii, 1, &c.,) there is no account informing us that this ceremony was used.

The ordination of elders among the Jews was by three persons; yet they did not use imposition of hands; but, on the contrary, strictly forbade it, as appears from the following quotation from Maimonides, in his Sanhedrim, chap. iv: "After what manner is the ordaining of elders for ever? Not that they should lay their hands on the head of an elder; but only that they should call him *Rabbi*, and say to him, Behold, thou art ordained, [appointed,] and hast power of judging," &c. See Clarke's Com., Acts xiii, 3.

In the appointment of deacons the imposition of hands was used, but then they were not ministers of the word. Their office was similar to that of the Levites. Both were inferior to the priests and apostles, bishops or presbyters. On the Levites, inferior to the priests, imposition of hands was enjoined, while it was not practiced on the priests in the temple service, nor on the elders in the synagogue. The deacons of the Christian church were introduced into their service of tables by this ceremony; while at the same time neither apostles, elders, nor bishops were thus consecrated. The Scriptural usage then was, to initiate, by imposition of hands, church officers answering to stewards in the Methodist Episcopal Church, to deacons in the Congregational Churches, to elders in the Presbyterian Church, &c.; while the ministers of the word, who preached the gospel and governed the church, were not consecrated or appointed by this ceremony. The following is the sum of the evidence on this point:—

First. In the appointment of apostles imposition of hands was not used.

Secondly. It was not used in appointing evangelists.

Thirdly. Nor was it in use in ordaining bishops, elders, or pastors.

Fourthly. It was employed in appointing deacons or servants of the church, but who were not ministers of the word.

Such is the extent to which imposition of hands was practiced in selecting church officers. The obligation of the church to practice this may occupy here a little space. There is certainly no preceptive obligation to practice this ceremony in appointing ministers of the gospel. There is also the absence of all apostolic example. In appointing persons to fill the office occupied by the primitive deacons there is the example of the apostles. Now we must contend

that in appointing ministers of the gospel to their appropriate work this ceremony is not essential, nor is it obligatory by Scriptural precept or example. Consequently there may be Scriptural ordination to the ministry where no imposition of hands is practiced.

Imposition of hands, therefore, in selecting to the ministry of the gospel is not taught by precept or example in Scripture. It is merely of *ecclesiastical use*, and may be used or not, as the church of God directs. The ceremony, however, possesses, from its significancy, peculiar claims for adoption. In itself it is a form of prayer. It marks out its subject as *separated* from every other employ, and as *devoted* to God, to be *his*, and his *wholly*. Yea, it singles out the person as a *sacrfiice* to God, to be inviolably and exclusively his. But it is absurd to suppose there can be no ordination without imposition of hands, seeing there are several other ceremonies or rites that are as often attendant on ordination as this: such as fasting and prayer. The former is sometimes omitted by those who think imposition of hands indispensable. Now if fasting, which was frequently and generally used, be sometimes omitted, and yet ordination in such cases is considered valid, why should we think there can be no person authorized to be a minister without imposition of hands, especially if he be otherwise duly qualified?

But is it by fasting, prayer, and imposition of hands that persons are qualified for the work of the ministry? By no means. It is God who must both *call* men by his Spirit, and then *qualify* them for this great work. Both their call and qualifications come from God; but still he chooses that they should have the sanction of that church to which they belong.

It may, however, be objected, "When God has called, qualified, and given authority, there is no need of ordination or appointment from man." If this sentiment be correct, why was it, when Paul and Barnabas *were sent by the Holy Ghost* on an especial mission, (Acts xiii, 1–5,) that the Holy Ghost said also, "Separate me Barnabas and Paul for the work whereunto I have called them?" And why did they, in obedience, fast, pray, and lay their hands upon them? Besides, the church or its officers do not endow persons with authority to preach the word of God. This is the prerogative of the Head of the church. The Spirit calls, gives authority, qualifies the persons called, and blesses their labors. The church can only *discern* and *recognize* the persons thus called and qualified. Ecclesiastical persons might as well undertake, and they have just as much power, *to bless* the labors of ministers, or bless the people with grace, as *to authorize* any person to be a minister whom God has not called and qualified. They can *discern*, if they will attend to Scriptural marks, and recognize those whom God calls. Thus far they can go, but no farther. Some Scriptural *form* is necessary to *express* the opinion of the church respecting persons whom they judge *fit* to instruct others.

But to answer the objection fully, it should be considered that, although the sanction of any church may not be absolutely necessary to authorize those whom God has truly called and sent, there is still another obvious reason why the church should sanction.—The reason is not merely to sanction those whom God has sent and qualified, but, what is of more importance, it is to prevent those

whom God never called from entering into the ministry,—not to call whom God has called, but to prevent those whom he has not called. The church sanctions, but does not authorize properly qualified persons, and she debars wolves from entering into the ministry of Christ.

Is any church, whether of those who claim to be apostolic, or those who do not, at liberty knowingly to authorize a wicked man to preach the gospel? I think not. The wicked man, though ordained by man, is still as unauthorized as he was before; and no congregation, church, parish, or circuit under heaven ought to receive him as an ambassador of Christ, should all the ecclesiastical persons and bodies on the face of the earth endow him with all the power they possess. In such a case they have no power. They have no authority to choose improper persons for the ministry. Such persons are not eligible. They are no more eligible for preachers of the gospel than a foreigner or minor is eligible to be president of the United States. And the people of the Union would manifest as much wisdom and consistency, and far less wickedness, in choosing a foreigner or minor to be president, in opposition to their constitution, to common sense and the good of the people, than professed ministers of the gospel would show in selecting either the wicked, or those ignorant of divine things, or the unqualified, to preach holiness, instruct the ignorant, and build up the church of God. Not but that the hypocritical may occasionally "creep in unawares" into the priests' office, but then a vigilant and pious people and ministry can either prevent most persons of such character from entering the ministry, or *detect* them when entered, so that the church will receive little or no damage from that quarter. We do not now dispute upon the comparative excellence of the presbyterian or episcopal form of ordination. If all the preliminaries be right, they are in our opinion equally valid, as far as we can ascertain from Scripture, antiquity, or the reason of the thing. There should be some Scriptural form; and considering the significancy of imposition of hands, the practice of the ancient church, and its very general adoption by almost all Protestant churches, it seems to be a suitable ceremony for ministerial ordination.

But what shall we say to the superstitious views as well as practice of some respecting this ceremony? By them it is considered more in the light of a *charm* or *spell* than a significant rite, whereby persons are separated for the ministry. Better certainly would it be not to use it at all than to pervert it in this manner.

While, therefore, imposition of hands may be viewed as a decent and appropriate ceremony, it cannot be considered as an essential accompaniment of ordination. The Wesleyan Methodists, until very lately, did not practice it, except occasionally. And we must acknowledge that their late recurrence to it adds very little to the true value of their ordination, which, without it, may challenge comparison with that of any church under heaven, whether ancient or modern. The Rev. Mr. Gillmer, of the Presbyterian Church, in letters published on the point under consideration, affirms that the Wesleyan form of ordination, or of admitting persons into the full ministry, comes nearer the apostolic method than any other. The Rev. Dr. Miller asserts that imposition of hands is no essential part

of ordination; and if the essential parts are observed, this can form no element of invalidity. The Church of Scotland for eighteen years did not practice imposition of hands, yet Presbyterians have never believed that their ministry was less valid on that account.

The reader will be pleased to see Dr. Miller's letter on this subject, which we give below. It is in answer to a letter from the Rev. Mr. Gillmer, of Ithaca, N. Y., respecting the case of ordination in the Congregational Church:—

"To the Rev. Mr. David R. Gillmer.

"*Princeton, N. J., Jan.* 7, 1836.

"My Dear Sir,—Your letter bearing the postmark of December 30th reached me two days ago, and I seize the earliest leisure moment to answer it. I have not the least doubt that the ordination of which you speak ought to be deemed *regular* and *valid*. By *regular* I do not mean exactly conformed to our rule, or rather habit, but still sufficiently conformed to all the *essential* principles which ought to govern in the business of ordination. I do not suppose that the *laying on of hands* AT ALL is essential to a valid ordination. In the *first* book of discipline adopted by the Church of Scotland, by *J. Knox* and others, no imposition of hands in ordination was prescribed. On this book that church acted for eighteen years. In the second book it was enjoined. But my impression is, that if a plurality of regular presbyters, having a right to ordain, and properly assembled for the purpose, should solemnly vote to ordain a man, and, gathering around him, set him apart, *by prayer alone*, to the sacred office, *without laying on hands at all*, it would be a valid ordination. The laying on of hands, I take it, *is a mere ceremony*—becoming, indeed significant, and worthy of being retained, but by no means essential. If this be so, it follows, of course, that the *number of hands* laid on cannot be essential. Accordingly whoever reads the formula of ordination adopted by the Dutch Church in the United States will perceive that the laying on of the hand or hands of a *single minister* is deemed sufficient. And in accordance with this, the learned *Voetius*, in his 'Politica Ecclesiastica,' (a stanch Presbyterian work,) delivers the opinion, that if the ordaining act be otherwise conducted regularly, it is a matter of *perfect indifference* whether the hands of *several ministers* or *only one* be laid on the candidate. On the whole, then, I come to the conclusion, which I expressed on the foregoing page, that if the ordination to which you refer were *otherwise regular*, that is, if the five or six men who formed the association were *themselves* duly authorized ministers; if they voted to ordain the candidates; and if the ordaining prayer, &c., were meant to be a general act, applying to all the candidates,—the ordination ought by no means to be called in question.

"I am with much respect your friend and brother,

"Samuel Miller,

"*Prof. Ecc. Hist. and Ch. Gov., Princeton Theol. Sem.*"

Though the ceremony was used in the ancient church in appointing ministers, nevertheless they did not ascribe to it such value as some of modern times. This will be manifest from the following

quotations from Theophylact and Chrysostom. The former, on 2 Tim. i, 6, instead of St. Paul's imposition of hands, has, Ὅτε σε ἐχειροτονουν επισκοπον, *When I appointed thee bishop.* Chrysostom on these words, (Acts vi, 1,) "having prayed, they laid hands on them," saith, Ἐχειροτονηθησαν δια προσευχες, τουτο γαρ ἡ χειροτονια, *They were ordained* or *appointed by prayer, for this is ordination.* He makes prayer the principal rite in ordination. But the reader would be surprised to learn that the purest portions of the ancient church were not the friends of certain ceremonies which their admirers affirm most positively they received from the primitive Christians.

[To be continued.]

For the Methodist Magazine and Quarterly Review.

Article II.—TRIALS BY ORDEAL AND SINGLE COMBAT.

AN HISTORICAL AND MORAL ESSAY.

BY REV. J. H. YOUNG, OF THE BALTIMORE CONFERENCE.

Various methods of trial to ascertain the guilt or innocence of accused individuals have been practiced among men in different ages of the world. The principal mode of legal investigation at present in use in France, England, and the United States, is the trial by jury. The learned are not agreed when or by whom this species of judicial process was invented; but one thing is certain, that while several nations are desirous of enjoying the honor of having given it birth, its existence may be traced to a very remote antiquity. Sir William Jones, who is no inconsiderable authority on such a subject, states that it was used by the ancient Athenians. Other writers contend that the trial by jury had its origin with the Britons, who were the first inhabitants of the British island, and who were conquered by the Romans in the first century of the Christian era. On the decline of the imperial government, the Saxons overran the Roman provinces of South Britain, and juries were certainly a part of *their* civil and criminal jurisprudence. Indeed, some writers have asserted that the Saxons maintained the institution of these trials by *Woden* himself; who was their lawgiver, general, and god of war, and from whom we have received the name of the fourth day of the week.

Traces of this practice may also be discovered in the laws of Germany, Italy, and all those countries which had been brought under the jurisdiction of that form of government commonly denominated the *feudal system.*

In the laws of Ethelred, fifth king of England, in the Anglo-Saxon line, who died in A. D. 871, trial by jury is referred to as having previously existed, although it is generally ascribed by historians to Alfred the Great, who closed his life in A. D. 901, and to whom nearly every thing of importance in the English constitution is attributed by some persons. He was "great" when the age in which he lived is considered; but were he now on the British throne, with

all his qualifications and achievements, he would be viewed as quite an ordinary prince. This grand bulwark of his liberties, as Blackstone justly calls it, was secured to every Englishman by the great charter in the ninth parliament of Henry III.

According to the eminent jurist whose name has just been mentioned, (Commentaries, b. iii, chap. 22,) there are seven species of trial in civil cases recognized by the laws of England. These are, by *inspection*, by *record*, by *certificate*, by *witness*, by *jury*, by *wager of law*, and by *wager of battle*. But the last method was entirely abolished by 59 George III., p. 46, in 1817–18.

Leaving those modes of trial which are consistent with reason, and beneficial to a nation, it will be the design of this essay to examine those only which are founded upon superstition, and are properly called *ordeals*, that the *barbarous origin* and *immoral character* of *modern dueling* may fully appear.

The ensuing remarks will be confined principally to the ordeals by *water*, *fire*, the *cross*, and *battle;* for the *single combat*, among the inhabitants of Europe, was for many years considered as an ordeal likewise. And the only difference between the duels of the present day and those of former ages, besides the solemn ceremonies which no longer accompany them, is this: the superstitious savages and ignorant Christians of the past, when they resorted to this summary method of obtaining justice by the sword or other weapon, were influenced by the opinion that God would always manifest himself in favor of the innocent; but it is engaged in now merely to vindicate a fancied point of honor: and this not by appealing to the supernatural interposition of Heaven, but by relying on the greater strength of a good right arm, or on a superior adroitness in the art of killing.

These trials by ordeal and battle, though they were anciently very extensively practiced, are not easily traced to their origin. It is usually supposed, however, that the numerous hordes of the north who rushed down over Europe, in the fourth and fifth centuries, like a mountain torrent, brought this peculiar custom of settling difficulties with them, and instituted it, as a part of their legal science, in the newly formed colonies of the conquered countries. This may be correct; but the question still arises, How did these ordeals originate with *them?* They must have had a *beginning* at some time, and those barbarous tribes of a less genial climate than ours must have adopted them for some *reason*. This reason will be found, if the writer is not very much mistaken, in an erroneous interpretation of the Scriptures of the Old Testament.

Trial by the *waters of jealousy* was an ordeal instituted in the laws of Moses; and in the case of *David* and *Goliah* we have an example of single combat. Or, if this was not the origin of these singular criteria of guilt or innocence, they must have proceeded from the opinion which so universally obtained among heathen nations, that the gods occasionally interposed in behalf of their worshipers; and this opinion was evidently formed from the frequent manifestations of the Supreme Being recorded in the sacred books of the Jews.

That the principal contents of the Jewish Scriptures were known by many persons far beyond the limits of the chosen nation, is

plainly deducible from the fact, that most of the important events which are written therein are also found either in the ancient fables or in the poets and historians of the Egyptians, Greeks, Romans, and other nations of antiquity.

The cosmogonies of the Phenicians, Chaldeans, Chinese, Hindoos, and a few more, resemble, in several particulars, the Mosaic account of the creation, especially in this, that they ascribe the production of the earth out of pre-existent chaotic matter to a supreme Intelligence. The creation of man in the moral image of God; his fall and the consequent introduction of sin into the world; the form assumed by Satan in the first temptation; the translation of Enoch; the longevity of the antediluvian patriarchs; the lawless exploits of men of giant stature; a universal deluge; the attempt made to build the tower of Babel; the fearful destruction of Sodom and Gomorrah; the existence of Abraham, Isaac, Jacob, Joseph, and Moses; the departure of the Israelites from Egypt; the miraculous passage of the Red Sea; and many more things of equal prominence in the Bible, are all to be traced in the traditions and records of other nations.

This knowledge, in part, might have been gained through Noah and his family, who must have been acquainted with the chief transactions of the antediluvian world. The Jews also had at different times, and for many years, almost unlimited intercourse with the inhabitants of other countries, to whom they very probably communicated the great features of their history, and of their civil and religious polity. Add to this, that the five books of Moses, and, some time after, the remaining parts of the Old Testament, were translated into the Greek language, nearly three hundred years before the birth of Christ. Is it not therefore reasonable to conclude that the different trials by ordeal were copied from the trial by the waters of jealousy, and that the judicial duels originated in the single combat of David and Goliah?

Heathens might think that as the *Jews* in extremely doubtful cases were authorized to appeal for justice to *their* God, by the bitter waters of the law, they themselves were justified in appealing for the *same thing*, and in *their own way*, to the god whom *they* worshiped. As the favor of the gods was much desired, and their anger dreaded, and as they always supposed them to be greatly superior to men, philosophers and lawgivers could not more successfully enforce their instructions, nor more powerfully sanction their laws, than by pretending to have had intercourse with some particular deity. If the mass of the people could but be persuaded that the opinion of the gods had been obtained, they were perfectly satisfied. This disposition to credit something from a supposed supernatural source more readily than if it had been declared by a merely human being, existed also among the more *polished* and *intelligent* heathen. And their great men and legislators very seldom enacted a code of new laws, or taught a novel doctrine, but they asserted the good pleasure and assistance of their idols. Numa, the philosopher and king of Rome, pretended to have had an interview with Egeria, the Arician nymph; Solon, one of the seven wise men of Greece, with Minerva, the goddess of wisdom and war; Lycurgus, the celebrated Spartan lawgiver, with Apollo; Minos, a king of Crete, with Jupi-

ter himself; Charondas, in Carthage, with Saturn; Osiris, the Egyptian, with Mercury; and Zamolxis, a disciple of Pythagoras, with Vesta, the patroness of the vestal virgins. And it was this unfounded pretension, perhaps, more than any thing else, that made their sentiments on philosophy and divinity, and their laws, so popular.

Nearly similar to this credulous spirit of refined pagans were the superstitious notions of our European ancestors on the subject of judicial ordeals. They believed that through the agency of a divine invisible being the innocent would always escape, and the guilty be punished. The only difference between them was, that the former expected to become acquainted with the mind of God *mediately*, through their teachers, in the *formation* of their laws; while the latter looked for the same interference, without a medium, in the *execution* of their laws.

Before I proceed to notice the four kinds of ordeal, by water, fire, the cross, and the combat, which were most frequently resorted to in cases of doubtful guilt, several others, less commonly practiced, but which were also used occasionally, and some of which are still observed by heathen nations, may be briefly stated.

The term "ordeal" itself has been differently derived and defined by different etymologists and lexicographers, but with no important variation of meaning. According to some, it comes from the German *urtheil*, or the Dutch *ordeel*, which signifies simply judgment, sentence, or verdict. Others derive it from *ordalium*, a term used only by an inferior class of Latin writers, the common acceptation of which is, a mode of examination, or a method of trying a criminal. Dr. Clarke, who has a very learned, though brief, general account of the trial by ordeal, at the close of his notes on the fifth chapter of Numbers, and to whom the writer is indebted for several items of information on this subject, favors his readers with three or four derivations of this word.

Verstigan, a writer on English antiquities and the etymology of old English words, who flourished in the latter part of the sixteenth and beginning of the seventeenth century, derives it from the Saxon *ordel* and *ordal;* and according to the Rev. George Hickes, a British antiquary and critic, of great learning, in his "Linguarum Septentrionalium Thesaurus," or Treasure of Northern Languages, it comes from *or*, great, and *deal*, judgment—the great judgment. Hence it was generally termed *judicium Dei*, the judgment of God, because a direct appeal was made, by the parties in this trial, to *God*, that he might detect the guilty, and justify the innocent. Dr. Clarke observes that "Lye derives the term from *or*, which is often in Anglo-Saxon a privative particle, and *dael*, *distinction* or *difference;* and hence was applied to that kind of judgment in which there was no respect of persons, but every one had absolute justice done him, as the decision of the business was supposed to belong to God alone." See, on the word "ordeal," an Anglo-Saxon and Gothic Dictionary, by the Rev. Edward Lye, author of the "Gothic Gospels;" an edition of the "Etymologicon Anglicanum," by Junius, with additions; and an Anglo-Saxon Grammar and other works.

But this definition of the term, as will appear from the following essay, is not correct, and does not fully agree with the facts in the case. The priests, indeed, wished to impress the superstitious minds

of the people that God, in these trials, would invariably interpose in behalf of the innocent, and against the guilty, and thus be no respecter of persons; while at the same time these ecclesiastics themselves, whenever they could advance the temporal interests of the church, would always respect both persons and crimes. Ordeals, then, according to the preceding remarks, are those peculiar forms of trial in which the plaintiff and defendant appealed directly to God for an immediate and visible confirmation of the truth.

One of the most singular species of trial of this kind ever practiced by any nation is that which is observed by the Greenlanders. This ceremony generally takes place during the celebration of their *sun-feast*—a great festival kept by these people at the winter solstice, or about the 21st of December. They make this feast the occasion of universal joy, in anticipation of the returning sun, when they are always favored with a better season for hunting and fishing, by which they principally live. When any quarrel arises between them, a circle is formed by the persons assembled, and the contending parties are placed in the midst. These antagonists then commence singing and dancing most lustily, and he who can sing and dance longest gains his cause, is declared innocent, and receives the laurel from the attentive spectators, who constitute a kind of jury, and reward the victor. After this, the combatants again become mutually reconciled and contented. They call this a *singing combat.*

A second species of ordeal, besides those by fire and water, which are likewise used by them, obtains among the inhabitants of modern Mingrelia, the celebrated region of ancient Colchos. It is also observed in nearly all its circumstances by the Hindoos. A grain of rice is prepared and charmed by a round of enchanting ceremonies performed by the priest. This the persons at variance are then obliged to swallow. He who is successful in the deglutition of this little grain is pronounced innocent, and conducted home in triumph, while the other man is severely punished. It is stated in the Modern Universal History, vol. vii, p. 129, that a method nearly similar to this is found also in the kingdom of Pegu.

Not very different from the above is the *medicinal* trial instituted to determine the justice of a cause by the laws of the Siamese. A small pill is taken, composed of materials of an emetic property, having been previously consecrated by the minister of religion. He who retains this pill is esteemed righteous, or acquitted of the charge; if both retain it, the trial is considered incomplete; and if both reject it, they are together declared guilty. The consequences of this mode will naturally suggest to the reader the *wild-beast* ordeal practiced by the same people, and sometimes adopted when the other had failed. The appellant and accused are at once thrown to a tiger let loose on the occasion; if either party is left unmolested by the furious animal, he is accounted not guilty; if both are destroyed, their guilt is announced to have been mutual, and their destruction, of course, is their punishment; but if neither is injured, the trial is pronounced defective, and they resort to a more infallible process. Did not the casting of Daniel into the lions' den probably suggest this practice originally?

According to the Asiatic Researches, which contain so much use-

ful information respecting that dark and populous quarter of the world, vol. i, p. 389, the Hindoos have nine different kinds of ordeals among them. The *number* of these trials, if nothing else, ought to be sufficient to convince them of their inutility and absurdity. If *one* mode is enough to accomplish the proposed object, why have so many? And if two or more methods are inadequate to some cases, why hazard the reputation and lives of their accused criminals on such doubtful institutions?

They have, first, the trial by the *balance*. Something of this nature was used not many years ago in England and Scotland for the conviction of witches. In 1707 a woman of sixty years of age was accused of witchcraft, at Oakly, near Bedford; and after having been cruelly abused in various ways by the unfeeling populace, she was at length weighed against a large church Bible: and as she was considerably preponderant was honorably acquitted! See "Demonology and Witchcraft," by Walter Scott.

They have, secondly, the trial by *fire;* thirdly, by *water;* fourthly, by *poison;* fifthly, by the *sacred water*, in which an idol has been washed; sixthly, by *rice;* seventhly, by *boiling oil;* eighthly, by *red-hot iron;* and, ninthly, by *images.*

The ancient inhabitants of Europe who took possession of the country after the fall of the Roman empire had the trial by the *judicial pottage* and the *hallowed cheese*, which I will describe more at length; and when the Catholic priests had begun to work such astonishing miracles by means of the bones, and clothing, and other remains of the sainted dead, the contention was often settled with *dice*, laid on relics, covered with woollen cloth!

The method of criminal purgation referred to above was used by the ancient Saxons and others; but it is not now practiced by those who first observed it, nor by their descendants. It was called the trial by *corsned*, which signifies the *cursed morsel*, or *morsel of execration.* It was confined in some places nearly exclusively to the clergy. They, perhaps, concluded they could more easily escape the detection of their crimes when guilty, and more readily make their pretended innocence apparent to the credulous rabble in *this* way than in any other. But, probably, the principal reason why this species of ordeal was adopted as a test of guilt by the priests is the fact, that something like it was instituted by divine authority in the laws of Moses. I allude to the waters of jealousy, which will soon be explained.

The *corsned*, on some occasions, was nothing but a small piece of *bread*, and on others a bit of *cheese*, weighing about an ounce. This pittance of common food, which was to work so great a miracle, was consecrated by the priest with all the "sanctimonious seeming" so characteristic of the Catholic clergy. In the prayer of consecration the curse of God was solemnly implored to rest upon the accused person, if guilty, and his peculiar blessing, if innocent. It is said if the man had actually committed the crime alleged against him, he immediately became pale and convulsed; but if not, he was evidently strengthened and nourished. It is also affirmed that the sacrament of the Lord's supper was likewise administered to the person after he had received the morsel of bread and cheese. But subsequently to the invention of transubstantiation, or at least to

the time when this doctrine was first imposed on the church as an article of faith, which happened at the fourth Lateran Council, convoked by Innocent III., in 1215, the eucharist very seldom accompanied this ceremony. It was thought that this was making rather a profane use of the body and blood of Christ; but one should suppose the pious priests were always holy enough to take the sacrament.

Blackstone remarks in his Commentaries, book iv, p. 345, that "the remembrance of this custom still subsists in certain phrases of abjuration retained by the common people, as 'I will take the sacrament upon it;' 'May this morsel be my last,' and the like." The same writer farther observes, "Our historians assure us that Godwin, earl of Kent, in the reign of King Edward the Confessor, abjuring the death of the king's brother, at last appealed to his corsned, 'per buccellam deglutiendum abjuravat,' which stuck in his throat, and killed him."—Book iv, p. 345.

The earl of Kent, alluded to in the above extract, was the most powerful nobleman in the kingdom. That he murdered Alfred, the king's brother, there was sufficient evidence to prove; but that he appealed to the trial by corsned, in its ordinary meaning, cannot be established by the contradictory evidence of the historians of those times. It appears that when he had returned to the realm, which he was obliged to leave after his revolt against his sovereign, whom, however, he finally brought to his own conditions, the king pardoned his offense, and again took him into his favor. But while engaged in a friendly repast at the royal table, still protesting his innocence, a piece of bread "stuck in his throat," which he wished it might do if he were guilty. It caused his death. This was generally looked upon as a judgment from Heaven; and no doubt from this circumstance the story of the corsned arose.

The ordeals by *water*, *fire*, the *cross*, and *single combat*, will now be more particularly considered.

And, first, the ordeal by *water*. This, in one of its forms, (by the waters of jealousy,) is certainly the most ancient of those of which we have any account in sacred or profane history; for it was instituted by divine appointment A. M. 2514, B. C. 1490. Many of the laws of Moses are exceedingly singular; and were they now to be enforced, none would appear more so to a modern jurist than the "law of jealousies," as it is termed in the fifth chapter of Numbers. In a very few criminal cases, if suitable evidence could not be obtained, the Jews had recourse to the "Urim and Thummim"—Mr. Horne thinks only in *one* case—the violation of an oath taken by the whole people, or the leader of the host in their name. But this was done to *discover*, not to *convict*, the guilty party. See "Horne's Introduction," on Jewish courts of judicature and legal proceedings, vol. ii, part ii, chap. iii, sec. 1.

But when a man suspected his wife of conjugal infidelity, of which, however, there was no direct testimony, she was to be tried in that peculiar, and, it may be added, *dreadful* manner which will now be briefly stated. When the spirit of jealousy came upon the husband he was required to take his wife before the priest, accompanied with the tenth part of an ephah of barley meal, as a suitable offering prescribed by the law, without oil or incense, for it brought "iniquity

to remembrance." The priest then took holy water out of the laver of the temple in an earthen vessel, and put into it a quantity of dust from the floor of the tabernacle, to express the baseness of her crime. The woman was next "set before the Lord," with the offering of memorial in her hand; while the priest uncovered her head, holding in his hand the bitter that caused the curse. After a very solemn oath of adjuration pronounced by the priest, to which the accused replied, with equal solemnity, "Amen! amen!" the most fearful curses were written on a piece of parchment, and washed off into the bitter water. This liquor she was obliged to drink after the barley meal had been taken out of her hand, and offered on the altar before the Lord. If guilty of the offense with which she was charged by her husband, a remarkable punishment immediately followed; but if innocent, she was blessed, and returned in peace. For the words of the oath, punishment, and blessing, see Num. v, 19–28.

From this account the reader will perceive that as this trial was of *divine appointment*, so the Lord alone had the entire direction of its issue; for while the water drunk by the woman was of itself perfectly harmless, if the consequences ensued which are mentioned by Moses, they must have been caused by infinite purity and justice.

This, then, was properly *judicium Dei*, or the judgment of God; and though the ordeals of heathens and barbarous Christians have likewise been *called* so, they were not such in reality.

It is remarked by Dr. Clarke, as an observation of the Jewish rabbins, that after the Babylonish captivity the Israelites refused to resort to this method of obtaining evidence in the case of accusations of this kind, because these offenses had become so numerous they were afraid, by too frequent a repetition of this judicial process, they might profane the name of the Lord!

The intelligent reader is aware that the ordeals by water were performed in different ways. The Jewish mode, in all its circumstances, was not adopted by any nation, either savage or civilized; but it will require very little penetration to perceive that the *corsned* of the Saxons, the consecrated *rice* of the Mingrelians, Hindoos, and others, and the *medicinal pill* of the Siamese, were mere variations of the ancient *Mosaic* custom.

Sometimes *cold*, and on other occasions *hot water* was employed; but in all cases an oath was made by the party, and a number of ceremonies were performed by the priest. When hot water was used, a vessel was filled with the liquid, and a stone or a cross was laid in the bottom, and the accused person was required to take it up with his naked hand and arm. In many instances the arm was well wrapped up in a cloth, tied and sealed, and not opened for three days. If, on the third day, there were no marks of scalding on the part immersed in the water, the person was released and acquitted. But this part of the ceremony was occasionally omitted, and the immediate effects of the heat were taken as proof of guilt. Some individuals had their arms secured in this way for three days before the time of trial, that they might be prevented from counteracting the effects of the heat by drugs or sorceries.

In several parts of the East Indies the offender is obliged to plunge his hand into *boiling oil* or *melted lead*, as a test of innocence; if he escape uninjured, no disgrace or punishment follows.

In cold-water ordeals there was likewise no uniform process established. The person accused of an offense was, however, usually thrown in a state of nudity into a pond or river, with his right foot and left hand bound together. If he floated on the surface, without making any exertions either to sink or swim, he was esteemed guilty, as it was thought the pure water would not receive into its bosom a guilty mass of human corruption; but if he sank, he was pronounced innocent. Hence a poor wretch now and then was drowned to convince the magistrate that he had not committed the alleged crime.

This, in different parts of Europe, one hundred and fifty years ago, was a very common way of trying a witch. The individual suspected of witchcraft was wrapped up in a sheet; her thumbs and great toes were united by a small cord, and she was thus cast into the water. If she floated, she was immediately taken out and executed. See "Demonology and Witchcraft," by Walter Scott.

Blackstone mentions a peculiar species of water ordeal which is said to prevail among the Indians on the coast of Malabar. When a person is accused of any enormous sin, he is required to swim across a large river abounding with crocodiles; if he escape unhurt, he is reputed not guilty. "Grotius," says the same author, and the remark is confirmed by Dr. Clarke, "gives us many instances of water ordeal in Bythinia, Sardinia, and other places." In a few modern eastern nations the quarreling parties are made to dive into deep water; and he who tarries under the surface longest gains his cause.

It is difficult to determine when the ordeal by water, whether by cold or hot, was first adopted; for the reader will remember that it was instituted originally by the inspired Jewish lawgiver. But a majority of writers, ancient and modern, attribute its invention to Pope Eugenius II., who ascended the papal chair in A. D. 824. Yet Mr. Bower, a learned Jesuit of Scotland, who wrote a history of the popes in 7 vols. 4to, mentions nothing of the kind in his history of that pontiff. And there is evidence that the trial was not only practiced, but established by law, more than a hundred years before the days of Eugenius. It is also certain that this pope merely authorized the requisite prayers and protestations to be drawn up which were to be observed on the occasion. This fact, it is likely, led to the mistake made by those writers in asserting that Pope Eugenius was the inventor of the whole trial.

It was inserted in the laws of Ina, one of the West Saxon kings, in the beginning of the eighth century. In 787, Agobard, archbishop of Lyons, a man of wisdom, prudence, and considerable literary merits, wrote against it, as he did also against the worship and use of images. In 829 it was condemned and abrogated by Lewis I., of France, commonly called the Debonaire, and son of the celebrated Charlemagne. But it was still a part of the judiciary of the tenth, eleventh, and twelfth centuries. So deeply rooted was this custom, and so blinded were the people by superstition.

It was favorably noticed by the Council of Mentz, which was assembled by Rabarrus, the archbishop of that city, in 848, or, according to others, 847. It was condemned by the Council of Valentia, in 855, the decrees of which were confirmed in 859 by the Council of Langres, and in 860 by the Council of Tousi. In 895 it was

reconsidered in the Council of Trevors. During the reign of Athelstan, A. D. 925–41, and of Ethelred, 978–1016, of England, laws were enacted by both these sovereigns declaring the ordeal by water, as well as by fire, a legal method of obtaining justice.

When the single combat was abolished in Denmark, toward the close of the tenth century, probably by Harold, who died in 981, or by Sweyn, his successor, the trial by ordeal, of fire and water, was appointed to take its place. But it was again abrogated by one of the Danish kings about a hundred years after.

In 1219 it was also abolished in England by the third parliament of Henry III., or, rather, as Blackstone thinks, by an order of the king in council. John, the predecessor of this monarch, granted authority to his ecclesiastics to use the judgments of water and fire, and it is just such a grant as might have been expected from that pusillanimous prince.

2. The second in course is the ordeal by *fire*. This and the trial by water were generally considered twin customs by those who most frequently used them. The remarks, therefore, which have just been made in reference to the legal enactments of different countries by which the latter was authorized or prohibited, will equally apply, with a few exceptions, to the former.

Dr. Clarke conjectures, very probably, that trial by fire originated with the ancient Persians, as by them "fire was not only held sacred, but considered as a god, or rather as the visible emblem of the supreme Deity." The latter part of this sentence was quite necessary to prevent an erroneous impression being made; for the Persians of every age have denied that they worship *fire* as a god, though of this they have often been accused by many writers since the days of Herodotus, the Greek historian, who charges them with worshiping not only fire, but also the *earth*, *water*, *winds*, the *sun* and *moon*. But they disclaim this idolatry altogether, and assert that they revere these objects, and especially fire, light, and the sun, because they view them as the brightest symbols and most powerful agents of the divine Being. See Gibbon's Decline and Fall, vol. i, p. 114. Edition by Harper & Brothers, New-York.

Persian criminals were required to declare their innocence by an oath, as was customary in other countries, and put their veracity to the test by walking through the fire. Dr. Clarke and Sir William Blackstone both refer to an allusion to this usage in the Antigone of Sophocles, among the ancient Greeks, five hundred years before the birth of Christ. A person was suspected of a misdemeanor, and declared himself ready to "handle hot iron and walk over fire," in proof of his innocence; and it is said this was then a very common purgation.

It is stated in Virgil's Æneid, xi, v. 787, that the priests of Apollo were accustomed to walk over burning coals uninjured. Something of the same kind is mentioned by Strabo, in his geography, of the worshipers of Feronia, the goddess of woods and groves. Pliny Natural History, b. vii, chap. xi, relates a similar circumstance of the Hirpii.

These examples of the marvelous do not, indeed, prove directly that fiery ordeals were then in existence; but they evidently refer to a custom of this kind. These sleight-of-hand and sleight-of-feet

miracles were wrought by the "cunning craftiness" of the priests to increase the popularity of their gods and goddesses, and to advance their own interests.

In the dark ages trials by fire were very numerous. The following are the different forms in which they were recognized. The person who was to be convicted or acquitted either thrust his hand into a red hot glove of iron, as in Denmark, or took up in his bare hand a red-hot iron-ball, or walked barefooted and blindfolded over burning coals, or nine heated ploughshares. In some cases there were more than nine ploughshares, in others less, according to the nature and number of his imputed offenses. But in every instance the criminal must either pass through the ordeal uninjured, or else suffer the punishment of his crimes. The trial took place in the church, or some other consecrated place, and in the presence of twenty-four spectators. Before the iron was touched by the culprit, he drank a cup of holy water, and sprinkled some on his hands or feet. Immediately after the ceremony, the part which came in contact with the iron was wrapped up in a piece of cloth, or tied up in a bag, and not opened until the third day.

The testimony of several eminent writers on this subject will confirm the truth of the remark, that as the priests alone had the management of this whole business, so whenever they could advance their own interest or power, or those of the churches, the offender invariably escaped without burning his fingers! The *fire* ordeal was for the *higher* classes of the people, and the *water* for the *lower*.

It was by fire St. Brice established his innocence in the fifth century, which Mr. Collier, in his Ecclesiastical History of England, represents as the first *Christian* trial of this kind; but Dr. M'Laine, the translator of Mosheim, thinks this a mistake, and adduces, in proof, an instance of fire ordeal which happened in the fourth century. This is the case of Simplicius, the bishop of Autun. Before his promotion to the episcopal office he had entered into the matrimonial state. This was forbidden by the canons of the church. His pious wife, however, unwilling to forsake him, continued to sleep in the same room with her husband. The sanctity of the bishop was soon impeached by the voice of rumor; and to convince the world that they were strictly continent, the good lady took up in her garment, and applied to her bosom, a quantity of burning coals, without the least injury! This was also done by her spouse, who likewise escaped. The report of a *miracle* was soon spread, and the easily duped populace readily announced the innocence of the pious pair!

Another example of this ordeal, occurring in high life, we have in the eleventh century. Emma, as the story goes, the mother of Edward the Confessor, was suspected and accused of forbidden familiarity with Alwyn, bishop of Winchester, or of Leicester, as some say; and to make her innocence apparent, she appealed to the trial by fire, and passed over nine red-hot ploughshares, on her bare feet and blindfolded, without touching any of them! Of course she was not punished.

3. We will now proceed to the third species, by the *cross*.

The cross, while it was at once the most ignominious instrument of punishment, the very significant symbol of the Christian religion,

and the most powerful military standard, has also been, with the devotees of the popish priesthood, the most potent wand of superstition. In one part of the world it was erected with the body of an enslaved malefactor extended on it in heart-rending agony; in another we behold elevated thereon the Lord of life and glory, as a victim to human malice and a sacrifice for human guilt; in a third it was held up by Peter the Hermit as a suitable standard for the blind nations of Europe to surround, and bear before them while they rushed to the rescue of the holy sepulchre; and in a fourth it is carefully preserved as a precious relic of antiquity, able to expel demons, heal diseases, counteract witchcraft, raise the dead, and discover the most hidden offenses of the criminal! All this the cross could do in the estimation of a pious Catholic.

This superstitious reverence for the crucifix arose from the following causes:—

(1.) One was the alleged vision of Constantine the Great. This monarch, who was the first Christian emperor of the Romans, declared, with an oath, to Eusebius, the historian, some years after it should have happened, that about midday, shortly before his engagement with Maxentius, one of the principal competitors for the crown, he saw above the sun a luminous cross, with this inscription: Εν τουτω νικα, or, as some think, in Latin, *In hoc vince*, (*By* or *in this conquer.*) This, he asserted, was also seen by his whole army.

Not knowing what to understand by so singular a phenomenon, his astrologers having said it was an omen of evil, Jesus Christ appeared to him on the ensuing night, and commanded him to make a standard for his troops, of the form of a cross, such as he had seen in the sky. A very magnificent *Labarum* of this kind was then constructed, composed of a long spear or pike, with a transverse beam near the top, overlaid with gold; on the summit of the shaft, or upright piece, was a golden crown, set with the most costly jewels, and impressed with the sacred symbol, or mysterious monogram, ☧, the first two letters of the word Christ in Greek. From the top of the cross, waving in the breeze, was suspended a square banner of purple silk, richly embroidered with gold, and ornamented with precious stones, which was singularly inwrought with the images of the emperor and his two sons. This standard was confided to the care of fifty of the most brave and trusty officers of the empire. These gallant defenders of the imperial military cross—which was adopted by Constantine instead of the Roman eagle—were constituted by their sovereign the celebrated knights of St. George. The mark of this order was a golden cross, bearing, on one side, the initials of *In hoc signo vince*, (with this sign or standard conquer,) I. H. S. V. The first three of these letters are still found on most of the Catholic crucifixes.

This dream of Constantine, as it is likely it was nothing else, had an astonishing influence on the Christian world in producing great reverence for the symbol of our religion. See the whole subject discussed by Mosheim and his translator, vol. i, p. 100, Balt. edition, and Gibbon's Decline and Fall of the Roman Empire, vol. i, p. 417.

(2.) What increased this disposition in the credulous Catholics was the wonderful success of the Empress Helena. This lady, who was the mother of Constantine, and the daughter of a British king,

or, as others affirm, of an ordinary innkeeper, it is stated, found the genuine cross on which the Saviour was crucified, on her way to Jerusalem. Two others were discovered by her, at the same time, not far from the spot where she first saw that of Christ. Being, however, at a loss to tell positively which was the cross of the Messiah, St. Macarius solved the difficulty by soliciting the people to unite with him in prayer, and by prevailing on a sick woman, who was near the point of death, to touch each of these instruments. As soon as she came to the true one, she was perfectly restored to health! This good fortune, and her subsequent piety, procured for the empress an act of canonization and the consequent title of saint.

In the Latin Church the festival usually called "the invention of the cross," is kept on the 3d of May; by the Greeks it is celebrated on the 11th of March, but the principal feast for this purpose is held on the 14th of September. In both churches these feasts were instituted to commemorate the appearance of the cross to Constantine, and its discovery by his mother. After the year 325 the sign of the cross was made upon the crowns of the emperors, and upon their helmets, shields, colors, and coins.

(3.) But what completed this infatuated regard for the instrument of Christ's death, or rather, for others made in imitation of that, was an edict of the sixth œcumenical or general council, which assembled in Constantinople in 680. This council decreed that Jesus Christ should be painted thenceforth in the *human form* on the cross, that the passion and death of the Saviour might be represented to his followers in the most lively and impressive manner. After this, the several emblematical figures of the Saviour, such as a *lamb*, expressive of his innocence and sacrifice; or a *stag*, to denote his opposition to Satan, as that animal was supposed to be the enemy of serpents,—were discontinued.

This was the origin of *crucifixes*, the devotion to which forms so great a part of the Roman Catholic worship. There are many crosses in different parts of Europe, all famous for some wonderful miracle having been wrought by them. The cross in the church of St. Dominic, at Naples, made an eloquent and grateful speech to St. Thomas Aquinas for his orthodox and instructive writings! The cross at Trent made signs of approbation to the council for the decrees passed by it in the sixteenth century! The cross at Loretto was transported by *angels* from Palestine to Italy! That at Lucca was finished by angels, and afterward went voluntarily to the separate churches! There is a cross at Rome which is celebrated for having conversed frequently with St. Peter and St. Paul! The cross of the Beguine nuns at Ghent once asked a sister of that establishment to be its wedded bride!

A hundred matters of this kind could here be related, and some of them much more ridiculous, were it necessary, to prove the absurd miracles of Catholic crucifixes. And as so many supernatural things were performed by means of the cross, after its invention, we need not be surprised that it was likewise used as a criterion of guilt or innocence, truth or falsehood.

The methods of trial by this instrument—which is yet the *philosopher's stone* of the Catholic Church, because it turns every thing into gold—were almost innumerable. It will be sufficient, however,

to notice only two. As was the custom in most cases of ordeal trials, the person accused of any crime was first to declare himself not guilty by a solemn oath. This was followed by the oaths of eleven compurgators, who testified that they believed he had sworn to the truth. Two pieces of wood were then taken, one of which was marked with the sign of the cross, wrapped into wool, and placed by the criminal upon the altar, or some celebrated relic. A prayer having been offered for the success of the process, the priest took up one of the pieces of wood; and if it happened to be that which was marked with the figure of the cross, the person was pronounced innocent; if not, guilty. See Hume's History of England, vol. i, p. 120, Phila. edition, 1828. But very often, after the usual oath, the parties at variance were required to stand before a crucifix, with their arms stretched out in a horizontal manner, forming, with the trunk of the body, the form of a cross, during the celebration of mass; and he who could remain in this position longer than the other was acquitted. It is observed by an old writer, Tertullian, that the primitive Christians commonly prayed with their arms expanded in this way, in remembrance of the crucifixion.

There are several examples on record of persons appealing to the *judicium crucis*, or judgment of the cross, in civil, criminal, and religious matters; but only one will here be introduced. This occurred during the reign and in the presence of the celebrated Charlemagne, in 775. The object of contention was the property of a small monastery, which was equally claimed by the bishop of Paris and the abbot of St. Dennis. As they were ecclesiastics, and of some standing, they could pass through this ordeal by proxy. The persons employed by them stood before a cross, in the manner already described, and the bishop, through his representative, lost his cause. Robertson's History of Charles V., vol. i, p. 348, Lon. edition, 1802. "This practice," says Mr. Hume, "as it arose from superstition, was abolished by it in France. Louis the Debonnaire prohibited this method of trial, not because it was uncertain, but lest that sacred figure, the cross, should be prostituted in common disputes and controversies."

4. The last mode of adjusting personal difficulties in the dark ages to be noticed in this essay is the trial by *single combat*, or *duel*. This ordeal, in the course of time, lost its judicial character, and it ceased also to be an appeal to Heaven for a decision of the point in dispute by the Supreme Being. It is now known merely as that species of individual revenge by means of the pistol, sword, or other weapon, recognized by *gentlemen* as the most honorable way of obtaining satisfaction for a real or supposed insult.

The word "duel" is of barbarous Latin origin, and compounded of *duo*, two, and *bellum*, war, and signifies, literally, *a war between two*. To trace the true beginning of duels has puzzled antiquarians considerably. Some will have it that the first duel was fought by Cain and Abel; but this is mere trifling. *That* was a religious persecution, carried so far by the one, whose works were evil, as to cause the death of the other, whose works were righteous. Cain was an assassin; he rose up in the field against his brother, and slew him. It was no premeditated engagement by mutual consent; much less was it an appeal to divine justice to determine the rights-

ousness of a cause. That affair, in a modern vocabulary, would be denominated the operation of *Lynch* law. Cain was the judge, the jury, and the executioner.

It is supposed, again, that the practice arose from the example of David and Goliah, recorded in the Old Testament. It is not improbable this contest between the champion of the Philistines, on the one part, and the future king of the Israelites on the other, suggested that mode of deciding controversies by the sword which obtained so generally in some parts of the world in after time. But this, it is apparent, was not a sufficient precedent to authorize the judicial combats of the barbarians, nor the Christian combats of the dark ages, nor the *honorable* combats of modern *gentlemen*—gentlemen, however, who have neither the true courage of the brave, nor the virtuous principles of Christians, nor the dignified feelings of men of honor. It is enough to observe here that the famous encounter of the above persons was approved by the Lord. Its success was to decide the disputes of the two armies, and the Israelites were commanded by the Ruler of nations to exterminate the Philistines. Where such reasons are associated with any human quarrel, a single combat may be both lawful and Scriptural.

Three causes have been assigned for the practice of dueling among the barbarians of Europe. The first is the rude character of their government. The ancient Germans, who finally overran the Roman empire, according to Cesar and Tacitus, cultivated but little ground, had no towns, and built their houses a considerable distance from each other. They were unacquainted with the arts, except that of war; were barbarous in their very constitution and government, and were left in the possession of an unbounded liberty, from the abuse of which nothing could restrain them. It is easy to perceive that in a government of this kind there would be no regular subordination of authority: every man would be his own master and judge, and the sole arbiter of his own actions, and no one would be held responsible for his conduct to a higher power. The sword was the only tribunal of justice, and from this there was no appeal. He, therefore, who had a weapon with the sharpest point and the keenest edge, and who was most dextrous in wielding it, was always considered more righteous than his antagonist.

It is said by Tacitus that the Germans intrusted their kings and chiefs with but very little power; and Cesar says that in time of peace they had no common magistrate at all. From this want of authority in the proper persons, and this absolute independence of the people, originated the practice of administering justice to each other at their own option and in their own way. This is the opinion of some writers. But the editor of the Gentleman's Magazine, for 1761, in reviewing a pamphlet on dueling, from the French of Father Gorville, justly observes that this defect in the northern governments, though it was certainly the cause of violence and bloodshed, does not seem to have been the cause of that kind of single combat which we distinguish by the name of *duel*.

When one of the ancient Goths or Vandals imagined he had received an injury for which the aggressor ought to atone with his life, there was nothing in the defect of the constitution under which he lived that induced him to put it to an equal chance whether the

offender or offended should suffer for the offense. This was a refinement of later times. The barbarian made no scruple of taking such advantages as offered to do himself justice. Though a modern man of honor, with a politeness and sagacity peculiar to his character, always reduces it to an equal chance whether he or his antagonist shall fall in the duel; which is not less absurd than if after a ruffian had set fire to my house, or murdered my wife, I should consent to toss up, heads or tails, whether *he* should be hung for it, or *I!*

A second cause which is supposed to have established the practice of dueling may be found, it is thought, in *false principles of honor*, arising from ignorance and folly. This part of the subject shall be more particularly discussed in the conclusion of this essay, especially as *honor* is now nearly the sole plea for the continuance of the practice.

The third general cause of this custom, and, doubtless, the only true one, is *superstition.* The trial by single combat was for many ages, and from the earliest accounts we have of it, as all other ordeals were, an appeal to God either to clear the innocent or punish the guilty.

The beginning of *ancient* is equally obscure with the commencement of *modern* history. For nearly five hundred years after the birth of Christ little can now be certainly known of the principal tribes of northern Europe. But from the brief testimony of a few historians of those days it appears that the laws, customs, and opinions of the Germans, Scandinavians, and other northern nations, were marked with a great degree of similarity. We need not, therefore, search for the invention of this practice by any particular tribe after the invasion of the Roman empire. It was in use among them all, and they brought it with them as a part of their imperfect system of jurisprudence. We have the testimony of a Roman historian, Vellius Paterculus, who served nine years in Germany and Gaul, under the Emperor Tiberias, that, when Quintellius Varus, the governor of Syria, and afterward the commander of the armies in Germany, had undertaken to teach the barbarians the Roman mode of trial, they considered it a new and unknown law, and inferior to the trial by single combat, by which they settled all their difficulties. And even then the whole fabric was built upon superstition.

Dr. Clarke and others mention that it is thought the ordeal by battle was instituted by Frotha III., king of Denmark, about the beginning of the Christian era, because it was ordained by him that all controversies should be decided by the sword. But the Danish monarchy, previous to the end of the ninth century, is so fabulous that nothing can be relied upon with confidence; and were there even positive evidence that Frotha was then the king of the Danes, and that he published such an ordinance as the above, it would still not prove that dueling had no previous existence in the world, though we might infer from it that it was then adopted as the best mode of trial, or that it was then declared to be the only criterion of justice, in exclusion of all others, while yet it might have been practiced in other countries for many years before this edict was issued. One thing is certain, that the single combat was in use among the tribes of Germany as far back as we have any knowledge of them; and

it is not unlikely, as there was but a very slight difference between the ancient Gauls and Britons and the Germans, that trials of this kind were also in practice among the former before they were subdued by the more northern hordes.

Several writers on this subject have asserted, but without sufficient evidence, that this ordeal was instituted by Gondebald, one of the Burgundian kings, in A. D. 501,—when the trial by the oath of the parties had been so abused as to fill the country with perjurers. But this mistake, into which many eminent historians have fallen, was occasioned by not considering the difference between *written laws* and *unwritten customs*. The Burgundians were the first of those barbarous nations to write a code of laws for their own regulation. This was done by the prince and at the time already mentioned, and the observance of judicial battles is enjoined in this code. But were a law now to be passed and published by congress, that every president of the United States should hereafter be inaugurated in Washington city, it would be no proof that none had been heretofore installed into office in the present metropolis of the Union. So while the German hordes brought this usage with them from the mountains and fastnesses of the north, it had not become a written law previously to the days of Gondebald. Nor is it correct, as some say, that this monarch admitted dueling in lieu of swearing. The combat was only added to the oath, or, rather, the two were then united.

The accounts of Selden, Blackstone, Clarke, and others, that duels were introduced into England among the Norman customs by William the Conqueror, appear doubtful, as this prince ascended the English throne in 1066; and there is credible evidence that they were authorized in that island before the conquest; but they were not so frequent, nor conducted with so many ceremonies and so much solemnity as after the invasion.

Guthrie, who flourished in the beginning of the last century, speaks of dueling, in his History of England, as having existed among the Saxons for many years before the days of William. He states a case which happened in the time of Hardicanute. The case is this: Gunhilda, the sister of this king, celebrated for great piety and personal beauty, was married by Henry III., emperor of Germany. Not long after their marriage he became jealous of his wife, and accused her of unfaithfulness. Her guilt or innocence was to be determined by the sword. A champion of giant strength was chosen for the accuser, and an English youth, her page, offered his services for the empress. The latter conquered his antagonist, and saved his mistress. The lady afterward left her husband. And we cannot suppose it at all probable that such a custom as this could have been practiced in Denmark for a thousand years, and in Gaul and other European countries for upward of five hundred, as these authors admit, and still remain unknown in England until the Norman conquest of the eleventh century.

The conclusion, then, on this point is, after all the best evidence has been consulted, that single combats were either practiced by the Gauls, Britons, &c., before they were subdued by more northern hordes, or that they were introduced by the Germans, who had observed them in their original settlements from their earliest history.

(To be continued.)

For the Methodist Magazine and Quarterly Review.

ART. III.—GOD'S DETERMINATE COUNSEL AND FOREKNOWLEDGE.

THE following discourse was written at the instance of a very respectable and intelligent Bible class, conducted by the author. When he took his pen in hand he intended merely to illustrate the peculiar operations of Providence, as connected with the history of Joseph, which constituted some most interesting lessons for the class. But when he was devising his plan, the subject so expanded before him as to lead him to discourse somewhat at large on the interesting and long-mooted question of the determinate counsel and foreknowledge of God. The discourse was read to the members of the class, and a few other persons, who professed to be profited by it, and desired to see it in print. Wishing as much as lieth in him to subserve the cause of truth and righteousness, as well as to gratify the wishes of friends, he has consented to lay the piece, with all its defects, before the candid and Christian reader of the respectable periodical to which he submits it for admission.—S.

How true is the declaration of the apostle, "We know in part!" Indeed, we know but a little part of what is to be known. This earth is a land of shadows, where many an interesting subject is involved in obscurity palpable as Egyptian darkness. It is true, some subjects are partially revealed—we are permitted to have some discovery of them. But how frequently is it the case that we behold them as the man in the gospel beheld objects when his sight was partially restored, and he saw "men as trees walking!" Just so it is with us. We gain some knowledge of these subjects; but because of their abstruseness, or rather because of our limited perceptions, we are obliged to acknowledge that we "know but in part." Especially is this the case with regard to the nature, attributes, counsels, and operations of the great Supreme; for it must be acknowledged that "clouds and darkness are round about him," though "righteousness and judgment are the habitation of his throne," Psa. xcvii, 2. Indeed, we need not wonder that a *finite* mind cannot grasp the *Infinite*, or that human language is inadequate to the task of conveying to our minds a perfect knowledge of the "deep things of God." Even the Apostle Paul himself, as he approached the awful verge, and looked down into the great profundity, and attempted, with the *lead and line* of faith and inspiration, to fathom the mighty abyss, exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. xi, 33. Surely, then, we need not be astonished that uninspired men, however vigorous their minds, brilliant their talents, and favorable their opportunities, should fail in their attempts to be wise above what is written. Nor is it a matter of surprise that, setting sail from the port of Inspiration, on a voyage of discovery, they would take diverse directions, pursue different courses, and be all lost in the mists of Ignorance, dashed on the rocks of Presumption, or swallowed up in the vortex of Infidelity! And, indeed, if men were to confine themselves to the law and to the testimony, it is not to be

wondered at if their opinions concerning revealed truth should differ; for there are numerous passages in the word of God which can only be explained by Him whose inspiration moved the penmen of the sacred page to write, or those who possessed this plenary inspiration, and none have possessed it since the days of the apostles.

These considerations should teach us mutual forbearance when we happen to be antagonists, each contending for what he supposes to be "the faith once delivered unto the saints." They should teach us humility, with respect to ourselves, in the advancement of *our* opinions; and deference and charity, with respect to our opponents, in the advancement of *theirs*. The foregoing considerations should excite us to desire earnestly the coming of the day of God, when the clear light of eternal truth shall be shed upon those subjects which are now, to a greater or less extent, involved in darkness; and then shall we inherit the promise, "What thou knowest not now thou shalt know hereafter."

But these reflections are not designed as an apology for indolence; not so, for while "the secret things belong unto the Lord our God, the things which are revealed belong to us;" and by prayer and persevering industry we ought to search out and set them in order, or, as the prophet has it, "to regard the work of the Lord, and to consider the operation of his hands," Isa. v, 12; and we shall be amply rewarded for our investigations, although we cannot find out God to perfection.

I have designed these remarks to be a prelude to the consideration of an important question of Christian theology, namely, the determinate counsel and foreknowledge of God. In the discussion of this subject we are first called upon to consider the proposition, which may be expressed in the following terms, to wit:—

PROPOSITION I. That all the events of futurity, whether necessary or contingent, are fully known to God.

The doctrine contained in this proposition is, we think, plainly taught in the sacred Scriptures. To them we therefore appeal. In Isa. xlvi, 9, 10, Jehovah is represented to us as saying, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Thus Rom. viii, 30: "Whom he did foreknow, them he did predestinate." 1 Pet. i, 2: "Elect according to the foreknowledge of God." Acts ii, 23: "The determinate counsel and foreknowledge of God." Indeed, this doctrine must follow from the omniscience of God; for if he knows all things, he must know what is future, as well as what is present or past. Agreeably to this is the declaration of James, "Known unto God are all his works, from the beginning of the world," Acts xv, 18. If it should be said this knowledge, according to the apostle, has respect to all the works of *God*, but this is no proof that it has respect to the contingent actions of *men*,—I answer, If it has reference to all the actions of God, it must have reference to the actions of men, whether contingent or otherwise; for a great many of the divine operations have direct reference to the contingent actions of men; and it is impossible to conceive how the former could be known to God, and not the latter. If he knew

that in the fulness of time he would send forth his Son to "suffer for sins, the just for the unjust, that he might bring us to God," he must have also foreseen the contingent obliquity of man which called for this stupendous act of divine benevolence. Indeed, no truth in the whole Bible is more firmly established than this. The sacred volume is replete with predictions of the contingent actions of men, both good and evil, as well as the rewards and punishments which in the divine economy were administered unto them; and holy men of old spake of these things only as they were moved by the omniscient Spirit of inspiration. It is hence unaccountable how a believer in revealed truth should adopt the following sentiment: "As it does not follow that, because God *can do* all things, therefore he *must do* all things, so, although God is omniscient, and *can know* all things, yet it does not follow that he *must know* all things." If omniscience were indeed merely the *power* to know all things, then it does not necessarily follow that he *must know* all things; and yet as this argument itself grants the possibility of his knowing all things, so the scriptures already adduced prove the certainty of the fact. But it is not true that omniscience is *merely the power to know*, as omnipotence is the power to *do* all things. The comparison is not just. The very meaning of the words will determine this point.—Omnipotence means all power, i. e., an infinite capacity to act; not an infinite exertion of the divine energy. Nor, indeed, does it necessarily imply *any* exertion of the divine energy, as omnipotence was possessed by God before any created substance existed. But is it not too much to say that omniscience does not mean all knowledge, but only an infinite capacity to know; that it does not necessarily imply the *actual* possession of any knowledge; and that consequently in some of the remote ages of eternity there may have been a period when God had not exerted his capacity to know, and when the divine mind was nothing but an unfilled blank. If the argument founded upon the foregoing parallel conducts us to any conclusion at all, it conducts us to this conclusion. But the truth lies here: omnipotence is infinite *power* to exert, not infinite *exertion;* and omniscience is infinite *knowledge*, not infinite *power* or *capacity* to know. Besides, as one well remarks, "The notion of God's choosing to know some things, and not to know others, supposes a *reason* why he refuses to know any class of things or events, which reason, it would seem, can only arise out of their nature and circumstances, and therefore supposes at least a partial knowledge of them, from which the reason for his not choosing to know them arises. The doctrine is therefore somewhat contradictory."—(Watson's Institutes, book ii, chap. 4.) But that God does really foreknow contingent events, we have clearly seen from Scripture testimony.

But there are some who admit the foreknowledge of God upon the ground of his having foreordained all things whatsoever cometh to pass. They therefore deny that any events are contingent. They argue that the foreknowledge of an event is incompatible with its contingency. But God foreknows all events: therefore no event is contingent. The conclusion is justly drawn from the premises; but there is the difficulty. We dispute the first term. The foreknowledge of an event is not inconsistent with its contingency, and

therefore, though God foreknows all things, yet many events may be contingent. By a contingent event we here mean an event that transpires through the influence of free agents, and thus stands in opposition to a necessary event, or one that transpires through the instrumentality of necessary agents. A contingent action is therefore one which takes place in obedience to the unconstrained choice of a free agent. Now the question is, How does it appear that the foreknowledge of an event is inconsistent with its contingency?—Observe, the question is not, How does it appear that the *foreordination* of an event is inconsistent with its contingency, that is, with its freedom? If this were the question, we should readily reply, that an event absolutely foreordained cannot be contingent or free, nor can the instrument employed in bringing about such an event be a free moral agent; nor yet can he in any sense be accountable for the event. If all events were of this character, we might well ask, "How, then, shall God judge the world?" But the true question is, How is the *foreknowledge* of an event consistent with its contingency? May we not ask, Why should it be deemed inconsistent? What influence has the bare foreknowledge of an action upon that action? Surely not the least. Suppose you visit the chamber of legislation, where the senators are legislating for the country. A bill is brought before them—it is read—its merits are discussed—it undergoes various modifications, and is finally constituted a law. All this is done in your presence, to your certain knowledge, but without any of your assistance. Does your knowledge of their actions make the senators necessary agents, or destroy the freedom of their actions, or prove that they were not free? Did your knowledge exert any more influence in causing these actions than your ignorance would have exerted in preventing their occurrence? Notwithstanding you had a perfect knowledge of all the facts in the case, did not the agents in the premises act perfectly free? Now the knowledge of man, so far as it goes, is precisely the same as the knowledge of God, as appears from the argument of Scripture:—"He that teacheth man *knowledge*, shall not he *know*?" for "here the knowledge of God is supposed to be of the same *nature* as the knowledge of man." It is therefore manifest that the knowledge of God has no influence upon human actions *at the time of their occurrence*. And it is also manifest that it has no influence upon any event *before* that event is produced. The certain foreknowledge may exist for millions of ages in the mind of the Deity, while the event is slumbering in nonentity. Let it not be said that the divine prescience is engaged in predisposing the circumstances that shall superinduce the event. This is not the work of prescience, but of predetermining influence, which is quite a different thing. Let not the one be confounded with the other, and there will be no difficulty in admitting what we have already proved—that the simple foreknowledge of an action does not impress upon that action any influence, whether causal or otherwise. Joseph's certain knowledge of the seven fertile and seven sterile years had no influence in determining the seasons of plenty and of scarcity with which Egypt was visited. True, his knowledge of these events induced him to adopt measures during the seven plentiful years to keep the people alive during the seven years of famine: but neither his knowledge

of the future, nor his provident exertions in behalf of the nation, had any influence upon the occurrence of the events in question. If it should be said (which cannot be proved) that these events were not contingent, I answer, it matters not; for, if an event be necessary, it will be foreknown as necessary; if it be contingent, it will be foreknown as contingent. Thus Isaiah, being taught of God, foreknew the downfall of Babylon, together with many of the means which superinduced that event; many of which were sinful to the last degree; such, for instance, as the impious bacchanals of Belshazzar and his courtiers, which, among other things, led to the ruin of the city; surely, they were not appointed by God, but were left contingent, unless indeed God be the author of sin! Here then is a plain proof, from among many which might be produced, that the foreknowledge of an event is not inconsistent with its contingency. I need scarcely remark, on the foregoing case, that the knowledge of Isaiah had no influence upon those events which did not transpire until so many years after they were predicted; and that consequently the events would have transpired whether he had foreknown them or not. They did not transpire because he foreknew them, but he foreknew them because they prospectively transpired.

We now have, we think, fully established our position, that the divine foreknowledge is not inconsistent with the contingency of events. But probably some will still contend that the *certainty* of the knowledge proves that the events foreknown are not contingent. But there is no force in this argument, unless it could be proved that certain foreknowledge is the same with necessitating influence; for we should like to be informed how any thing besides necessitating influence can preclude the contingency of an event, or, in other words, make it a necessary event.

With respect to the certainty of the divine prescience, Mr. Watson remarks, "That certainty and necessity are not at all connected in the nature of things, and are, in fact, two perfectly distinct predicaments. *Certainty* has no relation to an event at all as evitable or inevitable, free or compelled, contingent or necessary. It relates only to the issue itself, the act of any agent, not to the quality of the act or event with reference to the circumstances under which it is produced. A free action is as much an event as a necessitated one, and, therefore, is as truly an object of foresight, which foresight cannot change the nature of the action, or of the process through which it issues, because the simple knowledge of an action, whether present, past, or to come, has no influence upon it of any kind. *Certainty* is, in fact, no quality of an action at all; it exists, properly speaking, in the mind foreseeing, and not in the action foreseen; but freedom or constraint, contingency or necessity, qualify the action itself, and determine its nature, and the rewardableness or punitive demerit of the agent. When, therefore, it is said that what God foresees will *certainly* happen, nothing more can be reasonably meant than that he is certain that it will happen; so that we must not transfer the certainty from God to the action itself, in the false sense of necessity, or, indeed, in any sense; for the certainty is in the divine mind, and stands there opposed, not to the contingency of the action, but to doubtfulness as to his own prescience of the result."—*Institutes*, part ii., ch. 28.

Having thus illustrated our first proposition, that all the events of futurity, whether necessary or contingent, are fully known to God; and having placed this truth upon its proper basis, we may now pass to another part of our subject. It may not be amiss, however, to pause a moment to answer a question which an objector might suggest, namely, "Why does God possess foreknowledge if it is not influential upon his own conduct or that of his creatures?"

I answer, It is necessary that God should possess this attribute, as the want of it would be an imperfection; and this cannot be predicated of a being absolutely perfect.

Again; it is necessary that God should be a *prescient* being, in order that his purposes may be prudent and his counsels judicious. And the consideration of these divine counsels and purposes shall occupy the second division of our discourse.

PROPOSITION II.—That God, according to his foreknowledge, has devised counsels and formed purposes which have respect to every event that transpires in the moral world.

That the doctrine herein contained is taught in the Scriptures can be readily shown. The Apostle Paul, in his Epistle to the Ephesians, (i. 11,) speaks of "the purpose of Him who worketh all things after the counsel of his own will." And the Apostle Peter speaks of "the determinate counsel" as well as the "foreknowledge of God." This determinate counsel has reference to the economy of divine grace, and the dispensations of providence toward the children of men. By his certain foreknowledge he devised his counsels; in these originated his wise and holy purposes; and these have reference to what he *permits*, *controls*, *prevents*, and *appoints* in the moral world. We say the *moral* world; for we have now nothing to do with God's operations in the *physical* world. Let us notice,—

1. The character of those events which, according to the purpose of God, he has *permitted* to transpire. This is readily shown in a familiar example—the introduction of moral evil into our world. This is an event which he has *permitted* to occur: for if we say, with the Supralapsarians, that, having foreordained all things whatsoever cometh to pass, he hath, consequently, not merely *permitted*, but *appointed* the existence of moral evil, we most manifestly convict ourselves of the horrible blasphemy of making God the author of sin! For if he has positively foreappointed the existence of moral evil, it matters not what instruments he may employ in carrying out his designs, he alone is accountable for the act. And thus he who has appended the most awful sanctions to his law, in order, at least ostensibly, to keep men from sin—he who continually expostulates with his creatures in the most pathetic manner, "O do not that abominable thing which my soul hateth"—he who calls himself "a God of truth and without iniquity—the *Holy* One of Israel"—he himself is the greatest sinner, and indeed the only proper sinner in the world! I shudder at the blasphemy, and immediately revert to my Scriptural position, which has been admirably expressed by the poet, in the well-known lines,—

> "No evil can from him proceed,
> 'Tis only suffer'd, not decreed."

The good husbandman has sown nothing but good seed in his field; and if tares have been sown, "an enemy hath done this."

If it be asked, Why has God permitted moral evil to exist, I answer,—

First. If we could not solve this problem, yet our argument would not in the least be vitiated, as it is a matter of *ocular* demonstration that God *has* permitted moral evil to exist, even as it is a matter of *logical* demonstration and Scripture proof that he has not appointed its existence. And what if we cannot assign any reason for its permission?

Secondly. But we are not left altogether in the dark on this point. God made man free—a moral agent; and as such *liable* to fall; as such he *did* fall. The prince of British poets has handled this subject well, where he introduces God speaking of man on this wise:—

> "——————— I made him just and right,
> Sufficient to have stood, though free to fall,
> Not free, what proof could they have given sincere
> Of true allegiance, constant faith, or love,
> When only what they needs must do appear'd,
> Not what they would? What praise could they receive?
> Useless and vain, of freedom both despoil'd,
> Made passive both, had served NECESSITY,
> Not ME."——

Now, he could not have been created a free, moral agent, without the liability of moral defection in the exercise of his free agency. It was enough that God invested him with sufficient moral power to stand; that is, to preserve inviolate his pristine purity. And if, by a continued course of holy moral conduct, he had placed himself beyond the influence of temptation, and had weakened, if not destroyed, the liability to moral defection, his free agency, according to his original constitution, and his consequent unconstrained obedience, would reflect more honor upon his great Creator and Governor than if he had been created a necessary agent, and had consequently been bound to the throne of heaven by the ponderous chain of invincible fatality. All the world acknowledges the superiority of free obedience to that which is constrained. But this free agency, as we have seen, involved the liability of moral defection; and here is one reason why it was permitted by God.

Thirdly, God foresaw the apostasy of man, and permitted it, because he foresaw that, in the event of this contingency, he would adopt measures to counteract it, and he permitted, not appointed it, with this design, that where sin abounded grace should much more abound. And we are to "blame not the bowels of the Deity," if the "standing" of the human family be not "more secure," and all the circumstances of their being far more enviable than those of our first parents before their shameful lapse. For that God designed that all their posterity, as well as themselves, should be raised to a greater height of moral excellence, through the redemption there is in Christ Jesus, than that at which they were placed at their creation, seems manifest from the argument of the apostle, in the concluding paragraph of the fifth chapter of his Epistle to the Romans. For here he evidently places the "one man's offence," with the ruinous consequences thereof, in one *scale*, and "the abundance of the grace of Christ, and of the gift of righteousness," in the other, causing it greatly to preponderate, and the preponderation is directly in favor of our argument.

God foresaw, also, that the Lord Jesus Christ would be successful in bringing "many sons to glory"—yea, a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues! Now, if any one should ask, Why not bring these to glory without permitting the existence of those who shall be condemned to shame and everlasting contempt? I would answer, It is difficult to conceive how the human race could be perpetuated, if God precluded the existence of all whom he might foresee would reject the blessings of the Gospel. For many a pious man has wicked children, and many a wicked man has pious children; and upon this scheme neither the children of the one nor the other could have any existence—not the children of the pious man, for they being prospectively wicked, must not be called into being—not the children of the wicked man, for he himself would not be permitted to exist to propagate his species. If this course had been pursued, the race of man would soon have become extinct, and but a *few* sons indeed would have been brought to glory, as stars to bedeck the Saviour's crown.

But why this argument? As God has made an ample provision of mercy and grace for the sins and miseries of the whole human family, he is not only free from *all* charge of blame if any refuse the proffered benefits, but his glory is exalted in their final condemnation.

From what we have said on this subject, we may plainly perceive the character of those events which God has merely permitted, not in any sense appointed, to exist. But more light will be shed upon this subject as we proceed to consider,—

2. That the divine purposes extend to the *control* of events which are dependent upon the free agency of man.

Indeed, we have in part anticipated this point. Under our first head, we glanced at the glorious truth, that where sin hath abounded through the voluntary dereliction of man, grace hath much more abounded through the redemption that is in Christ Jesus. And thus our great moral defection has been so overruled as to display his glory, and to promote, conditionally, the good of the whole human family.

But that God does overrule the free actions of men, so as to bring good out of evil, is an important truth, and deserves a patient hearing.

Some persons imagine a great difficulty in reconciling the controlling influence exerted by God to the doctrine of the freedom of human actions; but it is not a hard task to remove this difficulty, or, rather, to show that it exists nowhere except in the minds of those who imagine it.

Before we notice some Scriptural facts which we are about to adduce as illustrative of our subject, we will just state the following argument, which, being based upon Scriptural truth, recommends itself to the understanding and conscience of every man, in the sight of God. That men have performed sinful actions, which have been overruled by God, in such a manner as to promote his glory; and furthermore, that the perpetrators of those actions were held accountable to God for the violations of his law, which were involved in those actions, and that the actors themselves were

punished in consequence, are facts prominently presented in the word of God. Now God cannot but judge righteous judgment—for, "shall not the judge of all the earth do right?" But it would be a palpable violation of the rules of justice to punish such persons for their crimes, if the controlling influence which God exerted over them, destroyed their freedom. Therefore, we are irresistibly drawn to the conclusion, that the mere fact that God brings good out of the evil actions of men, does not in the least impair their freedom.

We will now illustrate our subject, by the consideration of two or three Scripture examples. We advert, first, to the case of Joseph and his brethren. Joseph was sent by his father to visit his brethren, who were feeding their flocks in Dothan. They, having a grudge against their brother, as soon as they saw him approach toward them, conspired against him to slay him; and they would have murdered him, had it not been for the seasonable interposition of one of their number, who advised them, as a preferable method of disposing of the youth, to cast him into a pit, thinking, at the same time, that he might "rid him out of their hands, and deliver him to his father again." He was successful in averting the murder of Joseph, who was, instead of being murdered, cast into an empty pit. But in Reuben's absence, a company of Ishmaelites passed by, and, moved by avarice, the brethren sold Joseph unto them, for twenty pieces of silver. Joseph was now carried to Egypt, and sold by the Ishmaelites to Potiphar, one of the king's officers. But God was with him; and in a strange manner delivered him from his bondage; raised him to the first post of honor under Pharoah, the king; and made him the *saviour* of Egypt and the surrounding country, during the seven years of famine, with which they were visited. Now, that the course pursued by Joseph's brethren was an iniquitous course, and, consequently, could not have been dictated by God, cannot be called in question. For the most malignant, diabolical, and hateful passions, such as *envy*, *malice*, and *avarice*, prompted them to action. And surely such vile passions were not inspired by God. Nor could he dictate such a cruel and diabolical disposition of their brother as they were going to make, by murdering him, or such a one as they really did make, in selling him as a *bondslave* to foreigners. Nor could he dictate such cruel duplicity as characterized the course they pursued with regard to their aged father, whose heart they wrung with inexpressible anguish. And yet Joseph addresses his brethren in the following language: "God sent me hither before you to preserve you a posterity in the earth, and to save your lives, by a great deliverance. So now it was not you that sent me hither, but God," Gen. xlv, 7, 8.

How can we reconcile these apparent inconsistencies, but by acknowledging the controlling providence of God, by which even *the wrath of man is caused to praise him.* It was God, doubtless, that moved Reuben to interpose to prevent the murder; and it is not improbable that he overruled the journey of the Ishmaelites, so that they passed by Dothan, on their way to Egypt, at this juncture, when the avarice of Judah, freely exercised, was overruled in the transportation of Joseph to Egypt, to which place the brethren had no desire to send him; so that Joseph could say with great propriety, "It was not you that sent me hither, but God." For, had

it not been for the overruling providence of God, Joseph, in the first instance, would have been murdered; or, in the second instance, he would have been released from the pit by Reuben, and would still have remained at his father's house, as the object of his brethren's envy and malice, to which, undoubtedly, he would sooner or later have fallen a victim. We say nothing of the fact, that no provision would have been made in Egypt, for the seven years of famine, and, consequently, that a great mortality must have ensued. But, as the case stands, the wisdom, goodness, and justice of divine Providence, are strikingly displayed—the inhabitants of Egypt, Canaan, and other countries, are saved from the dreadful effects of a seven years' famine—Joseph's invincible virtue is, in more than one instance, tested to his unspeakable advantage—and his brethren, who acted freely in their diabolical conduct toward him, are brought to a sense of the evil of their doings, and to repent sincerely of their crimes.

There is, however, a passage in Joseph's address to his brethren, which seems to exculpate them. He says, Gen. xlv. 5, "Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." We say, it seems to exculpate them, but it does not *really* do so; for, if it did, it would be irreconcilable with a passage in Gen. l, 20, in which Joseph says to his brethren, "*Ye thought evil* toward me; but God meant it unto good." And we should be thus led to conclude, that an excess of fraternal affection had induced him, in this instance, to overstep the bounds of truth. Joseph had evidence of the repentance of his brethren, not only in the concern which they manifested for his only uterine brother, Benjamin, and for their father, Jacob; but also in the remarkable conversation which took place in his presence, when "they knew not that Joseph understood them"—"and they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us," Gen. xlii, 22. When he heard this, he was so affected by their self-crimination, that "he turned himself about from them and wept!" ver. 24. And now being fearful that their self-reproach and anguish of mind would be so great, that they would be "swallowed up of over-much sorrow," while he does not, by any means, free them from blame in selling him as a slave, yet he calls off their thoughts from this consideration, and endeavors to allay their grief, and calm their troubled minds, by adverting to the providence of God, which so overruled the events of his history, as to save life, and to save *even them* "by a great deliverance!" We cannot too much admire the piety, affection, and ingenuity of the address which Joseph made to his brethren, when he made himself known to them. Nor can we fail, in tracing the variegated circumstances of his history, to notice the singular providence of God, which overruled such dark events, so as to bring so great good out of so great evil. And a devotional mind will be led to exclaim, in the language used by the apostle after a similar exercise, "O the depth of the riches, both of the knowledge and wisdom of God!"

Another remarkable instance of the overruling providence of

God, is furnished in the tenth chapter of Isaiah's prophecy. It is the case of Sennacherib, king of Assyria. We have it here in prophecy, but what was then prophecy soon became history. God thus addresses the Assyrian king: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." Or, "the staff in whose hand," Lowth—"and he is a staff in the day of mine indignation," Secker. "I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets," ver. 5, 6.

But it is immediately added, "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few," ver. 7. And he is then represented as boasting of his exploits in subduing various kingdoms, and as making his threatenings against Jerusalem, which he essayed also to subdue. Now from this it is manifest that, although God overruled the martial spirit of this proud monarch, to chastise those nations that had sinned against him, yet the Assyrian king acted perfectly free in all his belligerent enterprises. Indeed he must have acted with moral freedom, unless the sanguinary, proud, and arbitrary spirit which prompted him to action was inspired by God; but this is inconsistent with his character, and was not at all necessary, for it was already "in the heart of Sennacherib to destroy and cut off nations not a few." True, he could not have succeeded in his bloody enterprises, had not God delivered his enemies, on account of their sins, into his hands; so that there was no room for him to boast, as he did, of his superior bravery. But this boasting was characteristic; and for it, as well as his general impiety, he was severely punished by God, according to the prediction of the prophet, ver. 12. See also 2 Chron. xxxii, 10–22.

Very similar to the foregoing, and equally illustrative of the doctrine under consideration, are the examples of Nebuchadnezzar, the proud king of Babylon, and Cyrus, the Persian, whose love of warfare, and boundless ambition, were overruled by God to subserve his purposes toward those nations with whom these monarchs had to do.

We shall briefly notice another example illustrative of this subject. It is the case of the betraying and murdering of our blessed Lord. It was according to the determinate counsel of God that Christ should die—the redemption of the world made this event necessary. But who dare say that God made it necessary that the devil should enter into the heart of Judas, and succeed in instigating him to betray his Master?—and that he, being thus betrayed, should be mocked and reviled by the Jews, and cruelly murdered by the Romans? Was it, indeed, so ordered by stern necessity, that nothing but the wrath of man could work the righteousness of God? Surely he could have carried out his gracious purposes toward the human family without the intervention of so much moral obliquity; Christ's death was *voluntary*, as well as *violent*. The *former* was necessary, according to the appointment of God; but who can prove this of the *latter*? Christ says, "*I* lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take

it again. This commandment have I received of my Father," John x. 17, 18.

But inasmuch as the Jews and Romans were malicious and cruel enough to murder him—for they did their worst, although, when "it was finished," he voluntarily "dismissed his spirit"—it was not inconsistent with the character of God to permit them so to do, and then to overrule the diabolical deed to subserve his glory, and the good of mankind.

If it should be said—It was necessary that Christ should be despised, rejected, and murdered by men, because it was so predicted by the prophets, who wrote as they were moved by the Holy Ghost—I answer, It is true that God foresaw these events, and accordingly revealed them to the prophets: and Christ might well say to his disciples, "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. And thus it is written, and thus it *behooved* Christ to suffer, and rise from the dead the third day," Luke xxiv, 44, 46. He might well say these things to his disciples, to prove to them that he was the Messiah that should come, and that he would not have been the *predicted* Messiah, for whom they had been looking, and whom they "trusted would have redeemed Israel," ver. 21, had he not thus suffered. But then the predictions were not the cause of his sufferings, but only, so to speak, their anticipated history; and were given for the edification of Old Testament believers, and also to serve as marks of the true Messiah, when he should appear to put away sin, by the sacrifice of himself. We say again, the prophecies were not the cause of the sufferings, although the latter took place in fulfilment of the former; but the sufferings were the cause of the prophecies. The future passion of Christ, being foreseen by God, gave existence to the prophecies thereof, in like manner as the same events, after they had transpired, made way for the history.

This may be considered rather digressive, but we deemed it necessary, in order the more successfully "to assert eternal providence, and justify the ways of God to men."

But that the parties engaged in the murder of Christ acted voluntarily, is manifest from their own confessions, and from the charges made upon them by the apostles. Thus, Judas confessed, saying, "I have sinned in that I have betrayed the innocent blood," Matt. xxvii. 4. And Peter tells the Jews, that it was *with wicked* hands that Christ was crucified and slain. And instead of exculpating them, even when he acknowledged that it was through ignorance they did it—not knowing that Christ was the Lord of life and glory—he exhorts them to "*repent.*" Now all this would have been impertinent, had they not acted voluntarily in the crucifixion of Christ. And yet this same apostle declares that "those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled," Acts. iii, 18.

Thus it is clear from this example also, that God exerts a controlling influence over the free actions of men, in such a manner as not to vitiate their moral agency, and consequent accountability, and yet to accomplish his wise and gracious purposes, by bringing good out of evil, and causing the wrath of man to praise him!

We have offered the foregoing examples merely as specimens of those events which transpired through the free agency of men, and yet are overruled by the providence of God. On this subject we might enlarge, and show that God still exercises his prerogative to control the actions of men; but we forbear, and haste to the consideration of another point.

3. We have said that God's purposes have reference to events which would exist were they not *prevented* by him. He purposed that they *should* not exist, and therefore they *do* not exist. Indeed we have, in part, noticed this on our last head; but we may, in this place, profitably amplify our remarks. When none of those reasons obtain, which we have named, when speaking of those events which are permitted and controlled by God, then does he exercise his prerogative to prevent the existence of actions, which, otherwise, through the free agency of men, would exist. This is by no means an inconsistent or unjust invasion of their liberties; for, if properly understood, it would be seen that God has always some reason, founded in righteousness or mercy, to justify them in this procedure.

It was the will of the proud king of Egypt to perpetuate the slavery of the oppressed Israelites, or else to destroy them with a sore destruction. Surely it was not improper for God to interpose, and to redeem his people with a high hand, and with an outstretched arm, from the tyranny of the Egyptian king. And when by reason of the hardness of his heart—which hardness was at first his crime, and afterward a part of his punishment—and his unparalleled impiety and determined opposition to the will of God, he was arrested by divine power, surely it was not inconsistent with any of his attributes for God to arrest the wrath of the impious monarch, and say, "Hitherto hast thou come, but thou shalt proceed no farther, and here shall thy proud waves be stayed." Indeed the innocence, distress, and weakness of the Israelites, together with the wickedness, tyranny, and power of the Egyptians, called loudly to Heaven for the salvation of the former through the destruction of the latter.

We have produced this example as an extreme case—one in which the divine power is interposed to prevent the occurrence of events which otherwise would have occurred through the free agency of men; and one in which these events were prevented by the destruction of those by whose free agency the events would have taken place. And we have seen that it is not only not improper, but sometimes indispensable, that God should interpose in this signal manner to answer the prayer of his people, "Grant not, O Lord, the desires of the wicked!"

We present you another example in which the "wrath of man," through the controlling influence of providence, is made to "praise" him, and also "the remainder of wrath is restrained." I allude to the case of Herod Agrippa. He had been permitted to commit a most diabolical murder, having killed James, the brother of John, with the edge of the sword; and because he saw that it pleased the Jews, he proceeded farther to take Peter also. He succeeded in apprehending the apostle, and in committing him to prison, in the custody of sixteen soldiers, intending after the passover to execute

him. But God had otherwise intended. And in answer to the prayers of the church, he sent his angel to release the apostle, and to restore him to the brethren, and thus to frustrate the designs of Herod. No doubt he had intended to kill Peter, and also the other apostles, and thus to crush the infantile church; but "he that sitteth in the heavens laughed at him, the Most High had him in derision!" When the madness and impiety of Herod had risen to the highest pitch, then were his crimes visited with a most condign punishment. His farther progress in iniquity was prevented by an ignominious death.

Sometimes God prevents the occurrence of events which would injure his cause, by so disposing circumstances that the events do not occur, although the free agents who had designed them are permitted to live. And this can be done without invading their moral liberty. If they do not voluntarily relinquish their purposes, as Saul of Tarsus relinquished his persecuting purpose, yet, by a thousand methods, God can take from them the physical ability to execute them, notwithstanding the disposition to do so may remain. It would be a pleasing task to pursue this subject, and to illustrate it by some of the examples with which the history of our world is replete; but we must forbear.

4. We have now one pledge more to redeem; viz.: to notice the character of those events which take place by the appointment of God. Now what events soever take place by the appointment of God, we have already seen that the sinful actions of men are not of the number. We have proved that if this were the case, God would be the author of sin,—his attributes, consequently, would be "set at jar;"—his word would be falsified; the accountability of man would be destroyed; and the judgment of the great day would be, at best, but a *farce*. For God to judge the world, under those circumstances, would argue a total want of wisdom and justice. Of *wisdom;* for it would be just as wise to arraign the sun and moon before the great white throne, to account for the spots upon their disks, as to arraign the sons of men to account for the actions of their lives, whether sinful or otherwise, which they were obliged to perform by the appointment of God. Of *justice;* for, as there would be no justice in rewarding the good for virtuous deeds which they were necessitated to perform, so there would be none in punishing sinners for denying a Lord that never bought them, rejecting grace never sincerely offered them, and acting out the workings of a carnal nature, brought with them into the world, which they could not, and which God would not regenerate. Instead of justice, this would be cruelty, scarcely to be predicated of Apollyon, the destroyer! And yet all these ugly features, and others of a like cast, belong to that scheme which makes *all* events transpire by the appointment of God.

Furthermore, we must be careful how we attribute the actions of the righteous solely to the appointment of God. True, we have no natural power even to think a good thought of ourselves, so that we may well be addressed by the Divine Being, "From me is thy fruit found"—"Without me you can do nothing." But at the same time, while the *power* to act, and *assistance* in the exercise of that power, are both from *God*, the exercise itself is ours. For thus

says the apostle, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure," Phil. ii, 12, 13. Let the two principles embraced in this quotation obtain—and we can readily perceive, first, how the good actions of the righteous can be the subjects of reward; and, secondly, how that reward can be a gracious reward. But on any other scheme, one or both of these positions must be abandoned. And we are not prepared to abandon either, while it is written in the word of truth, "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. xxii, 14. "For the *gift* of God is eternal life," Rom. vi, 23.

But what are some of those events which transpire as they are absolutely appointed by the determinate counsel and foreknowledge of God? We have at hand a noble specimen. The redemption of the world by our Lord Jesus Christ. God, foreseeing the fall of man, purposed his redemption by Christ, and not all the powers of earth and hell could frustrate the gracious purpose. Accordingly when the fulness of time was come, God sent forth his Son to accomplish his designs, by tasting death for every man. Here was the grand event predetermined and superinduced by God. We do not say that all the means leading to its accomplishment were ordained by God—we have in another place seen that they were not, but were merely overruled by God to the fulfilment of his purposes—purposes which could very well be accomplished without the treachery of Judas, the malice of the Jews, or the cruelty of the Romans.

Another event which took place by the absolute appointment of God, was the election of the Israelites to peculiar privileges under the Mosaic dispensation. These privileges are largely stated in the ninth chapter of Paul's Epistle to the Romans. Speaking of his brethren and kinsmen according to the flesh, he says, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen," ver. 4, 5. After thus marking their privileges, he goes on to state that they were conferred upon them, not because they were better than other nations, but because it was the will of God, who said to Abraham, "In Isaac," to the exclusion of Ishmael, "shall thy seed be called." And again, it was said to Rebecca, before the birth of Esau and Jacob, "The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated." Lest any should suppose that God had respect to their future moral character in this election and reprobation, the apostle says, "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." Nothing is clearer than that this election and reprobation were *unconditional*, and consequently were not suspended upon the conduct of the subjects thereof. But as this matter has been greatly misunderstood, or strangely misrepresented, i may not be amiss to dwell for a moment on it in this place.

The grand question here is, In what sense were Ishmael and Esau reprobated, and Isaac and Jacob elected? The whole scope of the apostle's argument, and the plain meaning of the historic paragraphs to which he refers, plainly show that this election and reprobation were not an election and reprobation of individuals to eternal life and eternal death. For when God says, "Jacob have I loved and Esau have I hated," and, "The elder shall serve the younger,"—we are to understand by this that the descendants of Jacob were chosen to be the covenant people of God, to the exclusion of the descendants of Esau, that the promised seed should spring from the former and not from the latter, and that *those* should rise to greater national dignity than *these*. To say that the prediction, "The elder shall serve the younger," is to be understood in a personal sense, is to falsify the prediction; for, from the history of Esau and Jacob, it is manifest that the former never was, in his own person, subject to the latter. Indeed, the converse proposition would seem to be more consistent with truth; for we find Jacob humbling himself before Esau, sending him presents, as, in the East, inferiors are wont to do to their superiors; and, above all, his calling him, *My Lord Esau!*

Again, if we interpret, "Jacob have I loved, and Esau have I hated," in a personal sense, we not only oppose the whole scope of the apostle's discourse, which was to show the unmerited and superior national privileges which the Jews had enjoyed, as the covenant people of God, but we have this infelicity to attend us, namely, that our interpretation is just contrary to that given us by God himself. This may be seen, by reference to the Prophet Malachi: "The burden of the word of the Lord, to Israel, by Malachi. I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness," Mal. i, 1–3. This is the passage alluded to by the apostle, and it shows plainly that we are not to understand the expression, "Jacob have I loved, and Esau have I hated," of the *two brothers* in a *personal* sense, but of their *descendants*, the Israelites and Edomites, in a *national* sense.

Once more. If the election and reprobation here spoken of were to eternal life and eternal death, then would it be easy to prove that the purpose of God, in these particulars, had, in numerous instances, most signally failed. For at certain periods of their history, the bulk of the Israelitish people became depraved to the last degree, and thousands of them, besides those whose carcasses fell in the wilderness, died in their sins, and were "turned into hell, with all the nations that forget God!" It was in vain that they cried, "The temple of the Lord! the temple of the Lord!" "We have Abraham to our father:" the prophets were commissioned to cry unto the rebellious house, "The soul that sinneth it shall die!" While on the other hand, numbers of the heathen, who did not sustain a covenant relation to God, and who had by birth no title to the privileges of the visible church, nevertheless feared God and wrought righteousness, and were accepted of him. Among these was Job, a perfect man and upright; and some think

his four friends also. Now, these men appear to have been Idumeans, the descendants of that very Esau, the arch-reprobate of those who contend for the unscriptural interpretation which we oppose. Without including the numerous proselytes to the Jewish faith, it would be easy to produce good men, of different nations, who were "approved of God," notwithstanding they were never brought within the pales of the ancient visible church; but this is unnecessary, for, if there were ever one, there might have been thousands; and of this fact we have no doubt. One instance of the damnation of a Jew and the salvation of a Gentile, is sufficient to establish our position, that the election and reprobation spoken of by the apostle in the ninth of Romans were not to eternal life and eternal death. The numerous instances which may be found in the Old Testament Srciptures, are sufficient to make the opposite position appear supremely ridiculous; and thus we gladly leave it.

We have unequivocally stated, with the apostle, that God did, according to his purpose, choose the Israelites for his peculiar people; and we have at the same time shown that this election of the Jews was no disparagement to the eternal interests of the Gentiles, who were, according to the same divine purpose, reprobated—not from the tender mercies of God—not from the possibility of salvation—not from that grace which bringeth salvation to all, and offereth it freely to their acceptance; but from the peculiar privileges with which the Jewish people were invested. But it may here be asked, "Why did God thus elect the Israelites to superior privileges?" I answer,—

First. That they themselves might be raised higher in the scale of moral excellence. For thus saith the apostle, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God," Rom. iii, 1, 2. And surely it was no small honor conferred upon them to be thus constituted the depositary of this invaluable treasure. The clearer light of revelation would direct their feet into the higher walks of piety and virtue. Nor were the Gentiles injured by this dispensation toward the Jews. True; the former were loved less than the latter—at least ostensibly so—but, as we have already seen, the Gentiles were not excluded from the divine beneficence. And as there was no *injustice* in this dispensation, so there was no *caprice*. For it is according to the whole analogy of providence and nature that there should be different ranks of beings in the moral world. And, doubtless, it is for the good of the whole that variety pervades the works of God. To ask, therefore, why the Gentiles were not exalted to equal privileges with the Jews, is as absurd and impertinent as to inquire why the vile and torpid worm was not made beautiful and sprightly as the bird of paradise—why the latter was not invested with human endowments—and why man was not made "equal to the angels!" To all such impertinence and folly, we may legitimately apply the language of the apostle, which has been abused to other purposes, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Rom. ix, 20. Moreover, it is to be borne in mind, that as the

Jew had two talents committed unto him, so he had twofold more responsibility than the Gentile, who had only one talent. This truth is plainly taught by Christ himself, in Luke xii, 47, 48. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, [i. e. *as the other knew*—not who was absolutely ignorant, for God never expects to gather where he has not strewed—he that, in this sense, knew not] and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, *of him shall be much required;* and to whom men have committed much, *of him they will ask the more.*" This is the principle upon which every reasonable, unprejudiced mind would suppose God would proceed. And upon this principle he does proceed in all his dispensations. The *Gentile* who hides or squanders his *one* talent will receive a punishment answerable to his guilt; the *Jew* who abuses his *two* talents will receive a punishment correspondent to *his* guilt, which is twice as great as that of the Gentile; and the Christian who abuses his *five* talents will receive a greater punishment than the Jew, having had greater privileges than he, and *five* times as much punishment as the Gentile; because the privileges of the Christian, and his guilt in abusing them, are five times as great as those of the Gentile. If all the parties improve their talents, and this they all may do, they will all be received into the same heaven, and be all perfectly happy, according to their respective mental and moral capacities. Here is the true notion of the divine sovereignty, somewhat different from that theory which represents God dispensing unmingled wrath to such as never deserved it more than those to whom he dispenses unmingled love! This, indeed, makes God a sovereign! with *cruelty* enough to excite our *dread*, and *caprice* enough to excite our *contempt;* but surely *not a single quality* to excite our *veneration* and our *love!*

Secondly. But God designed, in the election of the Israelites, through them to perpetuate the true religion in the world, and thus to confer a real blessing upon mankind at large. It would be an easy and a profitable task to illustrate these points; but they are apparent, and our limits forbid enlargement.

Thirdly. But the grand design in making the Israelites a peculiar people was, that through them might come the promised "seed," "in whom all the families of the earth should be blessed." That the Messiah could have sprung from any other branch of Adam's race, if God had so decreed, need not be called in question. But God determined otherwise, for what reasons, it does not so greatly concern us to inquire. Probably, it better displays the wisdom of God, or stamps the mission of Christ with a character of greater importance; and probably there are other reasons, which are among those "secret things, which belong unto the Lord our God."

Another event which took place according to the determinate counsel of God, was the *vocation of the Gentiles.*

The opening of the kingdom of heaven—the Christian church—to the Gentile world, by the instrumentality of the Apostle Peter, was by no means a fortuitous circumstance. "God had chosen them from the beginning" to "this grace," and had given intimations

of his purpose concerning them to the prophets; as the apostle proves by divers quotations. Take, for instance, that remarkable one from the Prophet Isaiah, "I was found of them that sought me not; I was made manifest unto them that asked not after me," Isa. lxv, 1; Rom. x, 20. But this gracious purpose of God concerning the Gentiles was not clearly revealed until the fulness of time was come. Thus the apostle, writing to the Ephesians, chap. iii, tells them that their vocation was "the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit," ver. 4, 5. And being, emphatically, the apostle of the Gentiles, he goes on to describe and to magnify his office—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," ver. 8, 9. We thus perceive that the election of the Gentiles to equal church privileges with the Jews, under the Christian dispensation, was not a precarious event, but one which transpired, to use the apostle's language, in "the wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord," ver. 10, 11.

And here we would especially remark, that the Gentiles were not chosen to the exclusion of the Jews. This is manifest from the fact that the first offer of the gospel was made to the latter; but they rejected it, as they had rejected its divine Author—they judged themselves unworthy of eternal life, and therefore the apostles went directly to the Gentiles, and made them the gracious offer. And thus, as one has it, "The calling of the Gentiles, which existed in the original purpose of God, became in a certain way *accelerated* by the unbelief of the Jews, through which they forfeited all their privileges, and fell from that state of glory and dignity in which they had been long placed as the peculiar people of God." And this is, doubtless, the meaning of the apostle, in Rom. xi, 11, "I say then, have they stumbled, that they should fall for ever? [ἵνα πέσωσι;] by no [means: but rather through their fall salvation is come unto the Gentiles, to provoke them to emulation."

The apostle pursues the same subject, in the beautiful metaphor of the olive tree, contained in the same chapter. He likens the visible church to a good olive tree, one that had received the attentions of the gardener. The root of this tree—denoting the pious ancestry of the Jews—was holy; but many of the branches—the Jews of the apostle's age—became unfruitful, and, in consequence, were broken off. Whereupon the branches of a wild olive tree—the Gentiles—were, contrary to nature, grafted into the good olive tree—admitted to a covenant relation, and invested with church privileges. He thus represents the Gentile as stating, "The branches were broken off, that I might be grafted in." To which he replies, "Well; because of unbelief they were broken off; and thou standest by faith." As if he had said, True; the natural branches have been broken off, and, as a consequence, ye wild branches have been grafted in their place; but mark the reason why they were broken off—why the Jews have been rejected—it was

their own infidelity; and ye Gentiles shall also be rejected if ye prove unfaithful. It is thus manifest from the scope of the apostle's discourse, that although the Gentiles were sooner put in possession of gospel privileges in consequence of the rejection of the unbelieving Jews, yet the rejection of the Jewish nation was not necessary to the election of the Gentiles. Nor does the final reprobation of the former follow as a consequence from the election of the latter. If every one of the natural descendants of Abraham had been obedient to the faith, upon the first promulgation of the gospel, yet Zion would have obeyed the prophetical command, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; *and thy seed shall inherit the Gentiles*, and make the desolate cities to be inhabited," Isa. liv, 2, 3. That the excision of the Jews is not final, is plain from the apostle's argument: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "And they also, if they bide not still in unbelief, shall be grafted in; for God is able to graft them in again," Rom. xi, 12, 15, 23.

We have another remark to offer under this head. The election of the Gentiles was not to eternal life. We speak now of the act of election in the abstract. We do not say that God did not design that they should inherit eternal life. This he did design; and he designed it before they were elected into the visible church. We do not say that he did not design that they should be saved by that gospel to whose privileges they were elected. Nor do we say that if, with the gainsaying Jews, they had put these privileges from them, they would not have counted themselves unworthy of eternal life, and, like the disobedient Jews, have been debarred from its enjoyment. But we do say that eternal life was not a necessary consequence upon their election. This we are prepared to prove—

First, By analogy. The Jews were elected to superior privileges, as the visible church of God, under the old dispensation, and yet we have seen that this election was not followed by their final salvation, as a necessary consequence; and why may we not conclude that it is even so with the Gentiles under the Christian dispensation? That their eternal salvation does not necessarily follow from their election, is suggested,

Secondly, By common sense. If it should be granted that the privileges to which the Gentiles were elected were superior to those to which the Jews were elected under the old dispensation, yet it will remain to be proved that this election to superior privileges necessarily implied that every individual thus elected would pursue such a course as would make his calling and election sure. Some addition, say effectual calling and necessitating grace, of which, however, the Scriptures are silent, must be made to the premises before the conclusion will logically follow. But let us appeal,

Thirdly, To matter of fact. Did all the Gentiles to whom the apostles preached receive the truth in the love thereof? Were

there none like the contumacious Jews, who rejected the counsel of God against themselves? What then does the apostle mean when he says to the Philippians, "Many walk of whom I have told you before, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things?" chap. iii, 18, 19. What then does our Lord mean when he addresses himself to the once flourishing, but then decayed, and now demolished church at Ephesus: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent?" Does the state of the Ephesian church, as here depicted, or the threatening here denounced, and which, by the way, has long since been executed upon them, favor the notion that election to church privileges is inseparably connected with the improvement of these privileges and consequent salvation? Or is it not similar to an example recorded by Jeremiah, xxii, 24: "As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence?" Indeed, every baptized heathen that has ever existed throughout Christendom, is an irrefragable proof of the correctness of our position. But if any farther witness be necessary, we appeal,

Fourthly, To the plain letter of the word of God. Here the apostle is found addressing the Gentile church, in the following awful terms: "Thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off," Rom. xi, 20, 22. What language can be more explicit? What arguments can be more conclusive? And who does not see that individuals or communities may be "exalted to heaven" by privileges, and afterward be brought down to hell" for not improving them!

If any should ask, Have the purposes of God respect to no acts of election and reprobation which determine irreversibly the eternal states of men? I answer, They have respect to such acts of election and reprobation; and their consideration shall constitute the concluding portion of our discourse.

There are two other events which take place according to the determinate counsel of God, and by his appointment; to wit: The final salvation of the righteous and the damnation of the wicked. The decree of God, with respect to these events, is irreversible. "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned," Mark xvi, 16. That this predestination is absolute and irrevocable, is just as manifest as that it is not unconditional. All who have that faith which worketh by love and purifieth the heart—all who espouse the cause of Christ and confess him before men—continuing faithful to the end—shall as surely be saved with the power of an endless life, as that Christ hath said, "Because I live ye shall live also," and, "Verily, verily, I say unto you, he that keepeth my saying shall never see death." And all who refuse to believe on the name of the only begotten Son

of God, and that consequently die in their sins, shall as surely be damned, as that the Scripture saith, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i, 7–10. And as the Bible abounds with passages like these, I must first call in question a man's regard for inspiration, or his mental capacity to understand its plainest declarations, before I can stop to prove that this election to life, and this reprobation to death eternal, are not unconditional.

In conclusion, we cannot but remark, from what has been said, the difference between the God of the Bible and the gods of the heathen mythology. With what triumph do the inspired penmen proclaim the glory of the *portion of Jacob!* And with what contempt do they speak of the gods of the heathen! Indeed, "their rock is not like our rock, our enemies themselves being judges." They never arrogated for their deities such peerless perfections as belong to Jehovah.

Such knowledge as embraces at once the past, the present, and the future—every action or event, whether contingent or necessary—such wisdom as is profitable to direct in the government of the whole universe of intellectual and rational, irrational and inanimate beings; to permit or control, prevent or appoint, all possible events, in such a manner as not to invade the liberty of moral agents and accountable beings;—such power as, when exalted, is effectual in working all things, according to the counsel of his own will—and which never fails in accomplishing his purposes—those purposes which are framed in conformity with the character of those to whom they relate, with his own most glorious attributes, and with the principles of his government;—and such other perfections as are necessarily and inseparably connected with his infinite knowledge, wisdom, and power, as his inviolate truth and faithfulness, which are manifest in the accomplishment of his purposes; and his justice and benevolence, which are strikingly displayed in the moral bearing of those purposes, their actual development, and their practical adaptation. In view of this subject, we may well ask, with the prophet, "To whom then will ye liken God?" Verily he is scarcely less unlike the deity of certain systems of Christian theology, than the Jove of the heathen. For those systems represent him as being, in common with all his creatures, bound in the adamantine chains of eternal necessity; or, else, as being himself superior to all extraneous influence, he is represented as binding, by an absolute decree, all creatures of every grade—angelic or human, irrational or inanimate—with the fetters of fatality, as having foreordained all things—whatsoever cometh to pass; and then, with singular duplicity, pretending to govern them as though they were free moral agents, capable of unconstrained volition and voluntary action, and, consequently, of praise or blame. And this is not all; for he is represented as capricious and insincere, unjust and cruel. As capricious, in electing some men

and angels to eternal life, and leaving the rest to perish in their sins, for no other reason than, "Even so, Father, for so it seemed good in thy sight." As insincere; for, although Christ died only for the elect—a small portion of the human race—and never designed that any besides should be benefited by his death, yet he is represented as earnestly inviting all to come and freely receive the blessings of his grace—as remonstrating with them in the most impassioned strains for not coming: "Ye will not come unto me that ye might have life." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, *how often would I have* gathered thy children together, even as a hen gathereth her chickens under her wings, *and ye would not!*" and as augmenting their punishment for not coming to him, causing his sufferings for the elect, which can never perish, to be a savor of death unto death to the reprobate! And is there no *insincerity* here? Is there no *injustice?*—Is there no *cruelty* here? If not, then we confess that we have not the smallest conceptions of moral right or wrong, and must surely be attached to that miserable *corps* of ill-fated reprobates, "whose eyes he hath blinded, and whose heart he hath hardened, lest they should see with their eyes and understand with their heart." But probably these remarks, though just, are as uncalled for as they were undesigned at the commencement of our discourse. We therefore turn with pleasure to another view of the God of the Bible.

How glorious is He, as he appears full-orbed in his whole round of perfections! How pure are the principles of his moral government—pure as the rays which stream forth from the sun, which is a faint emblem of his ineffable Creator! How wise are his counsels! How prudent his purposes! How just, how benevolent his dispensations! As the universal Parent, he "would have all men to be saved;" and therefore he makes use of all *consistent* means to secure their salvation. He has given his Son to be a ransom for all; and the benefits of his mediation are sincerely offered to all. In a word, "he is loving unto every man; a God of truth, and without iniquity, just and right is he!" And O! how will this truth stand forth in all its force, when the "wicked shall go away into everlasting punishment, and the righteous into life eternal!"

Surely, the God of the Bible is the proper object of our highest confidence and hope, our veneration and love! And we shall not find it difficult to respond to the pious language of the sacred poet, "This God shall be our God for ever and ever; he shall be our guide, even unto death!"

"Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

S.

For the Methodist Magazine and Quarterly Review.

A SKETCH.

FIRST IMPRESSIONS OF CONGRESS.

It was fitting, indeed, that the city which was to be the capital of this great commonwealth, with its lofty mountains, its vast plains, its magnificent rivers, and, above all, its free and enlightened government, should bear the name of him whose sword severed the political bonds which united us to the parent empire, and whose wisdom guided the councils of the nation, ere yet it arose to the strength of vigorous manhood. There is, therefore, something in the name of Washington which excites our veneration, connected as it is with all that is great, and noble, and exalted, apart from the lofty associations, which, as the city of the American Congress, are clustered about it; but when it is remembered that here, from time to time, are assembled the favorites of the nation, the eloquence and wisdom, the learning and patriotism of a great and free people, we cease to wonder that Washington is invested with an interest which no other city among us can possess. It was, then, with no common feelings, that I first set foot in the city which bears the revered name of the greatest and best of men, and with the eye of a stranger surveyed the interesting scenes of which I had heard so much.

It was during the late special session, and at a period of great political excitement, that I was set down at one of the principal hotels on the Pennsylvania Avenue. Below me was the splendid residence of the President of the United States, and above me, surmounting a gentle hill, which apparently rears its broad shoulders on purpose to receive it, stood that noble edifice, in which assembles the Congress of the nation. Its great size, lofty dome, and commanding position, made it the most imposing object in reach of the eye; and as the banner of my country was proudly floating on either wing, indicating that both houses were in session, I sought at once the gratification of my long-cherished desires of visiting the capitol during a session of Congress.

The weather was most delightful. The sun was pouring floods of light and glory over the beautiful grounds at the western front; the air was still and balmy, and the fountain in the midst of the mall sent up its sparkling waters in the shorn rays of the October sun, and hung out its rainbow colors to allure the passing stranger. I paused, however, only for a moment, and hurried on up the steep of stairs to the outer corridor—thence by the naval monument arising from a stone basin of living water—thence under the heavy stone arches in the lower story of the capitol—up another casement of stone steps—and onward, till I suddenly found myself under the immense dome that canopies the vast rotunda.

Here the statuary and paintings held me for a moment, and for a moment I paused to catch the echoes and re-echoes cast back from the vaulted roof and circular walls, and then hurried through another suite of narrow passages and dark stairways, till, immerging through an obscure door, I found myself at once in the circular

gallery of the House of Representatives, looking upon one of the most imposing scenes that my eyes ever beheld.

What a noble hall! how lofty the ceiling! what an array of dark, variegated marble columns! The statuary, too, and the portraits—there the lamented Lafayette—and here the great, the good, the inimitable Washington. But above all, witness this vast assemblage, the representatives of our *twenty-six* empire states! They are gathered from the four winds of heaven—here sits a Missourian from the land of bears and buffaloes, and there, by his side, a man bred up amid the luxuries and refinements of a populous city—here is a sallow-faced representative from the rice grounds of the south, and there a ruddy farmer from the bleak hills and fertile valleys of the north;—there is a man from the prairies, and another from the woods, and still another from the fishing grounds—here is the scholar from his cloister, the mechanic from his shop, the laborer from his field, the manufacturer from his warehouse, the merchant from his desk, the lawyer from his office, the doctor from his laboratory, and even the minister from his pulpit. And from what vast distances have they gathered! From Maine, and Florida, and Louisiana, and Missouri, and Wisconsin. They have traversed mountains, ascended great rivers, crossed immense prairies, penetrated thick forests, and been whirled over hundreds of miles of railroads, and passed through every variety of climate, to reach only the common centre of our common country: and yet they all speak one language, are animated with the same love of liberty, and are assembled under the same national banner to deliberate for the good of our commonwealth.

What a glorious country! how vast its extent! how endless its resources! Above all, what a picture of human freedom is here presented! Here are no castes, no orders of knighthood or privileged nobility. The high-souled representative, whose bursts of manly eloquence now fill this noble hall and startle this mighty mass of mind, may, in another week, be a private citizen, retired upon his acres, or perhaps working in his shop. He who, with so much dignity, occupies the speaker's chair, and with a word directs the business and guides the deliberations of this proud assembly, will in a few days be on a level with the meanest citizen of Tennessee;—that venerable looking man, in the decline of life, and dressed in a brown frock coat, leaning his smooth bald head upon his hand, and looking with an air of abstraction upon the mass of papers before him, though he be at present but the representative of a single congressional district in the "Bay State," was once at the head of this great republic, and stood on a footing with the proudest monarchs of the old world. Wonderful country! long may it remain to cherish the rights of man, and, like the dews of heaven, to dispense equal laws and equal justice to all.

The Senate is a more dignified body than the House. The seats are farther asunder—the members older and more decorous. The hall itself is less imposing in appearance; but as I sat in the gallery and looked down upon the mighty intellects which were there assembled, and thought of the admirable machinery of our government, by which the sovereignty of the states was recognized in this august assembly, I felt an indescribable awe, a holy reverence, which the

other house had failed to inspire. Before me sat the representatives of twenty-six sovereign, independent states, chosen by their several legislatures for their learning, ability, and patriotism, and constituting, without a shadow of doubt, the most enlightened and talented legislative body in the world.

There, too, were the choice spirits which had so often elicited my admiration when at a distance. There was Johnson, the gallant colonel, sitting in the chair of the vice-president, with a frank, open, good-humored expression upon his countenance, which savored little of the far-famed *Indian killer*—and Webster too—I can see him now with his fine massive forehead, and full expressive eyes. He seems as "calm as a summer's morning," but arouse him and you startle a lion. What a voice! what a countenance! what solemnity of manner!—and Clay—that tall, coarse looking man, with the broad, good-humored mouth, who leans so gracefully upon his desk, is the renowned senator from Kentucky. Mr. Wright, the courteous chairman of the committee on finance, is the plain, farmer-looking man, dressed in a brown coat, who rises so calmly to answer the fierce attack of the member who has just sat down. He is never excited, never passionate, never personal, but addresses himself to the business of the session with an industry and decorum worthy of all commendation. The tall, slender man, with a countenance a little inclined to severity, is Mr. Calhoun, of South Carolina. How earnest his manner! how strong and overwhelming his method! But our space would fail to call up the stout-framed Benton, the eloquent Preston, and White, and Grundy, and Rives, and Buchanan, and Southard, and Wall, each a host within himself, and fit to guide the destinies of a nation.

And this, then, thought I, as I retraced my way to the Rotunda, is the Congress of the United States—the great forum of American eloquence! Here resides the common sensorium, the great ganglion of our beautiful system, sending out its nerves into every county, and town, and village in this vast commonwealth, and sympathizing with every member, however distant or obscure. A single spark electrifies the whole—an injury at the extremity pervades the mass—and agitation in the centre shakes the extremities—"*E pluribus unum*" is written upon the whole. We are many in name, but one only in fact, one in government, one in interest, and one in destiny. May he whose spirit brooded over our infant councils, and crowned our early struggles with victory, still defend us against disunion, and lead us on to still greater degrees of prosperity and glory.

S. G. A.

Brooklyn, 1838.

MEMOIR OF THE REV. ROBERT GREEN.

THE subject of the following brief memoir was among the first Methodist preachers in this country. In the incidents connected with his life and early travels, are exhibited, in an eminent degree, some of the peculiarities of Methodism at that period of its history; and a record of them will be both instructive and interesting to those who now enjoy the benefits of the institutions reared and fostered by those holy men of God. The sketch which we give of this venerable man was furnished by his son, the Rev. Lemuel Green, for the purpose barely of aiding the minister who was to preach his funeral sermon, in preparing a discourse for the occasion, and not with any view on the part of the writer that it would be given to the public. The paper was handed to us in its original form, for the purpose of making out a memoir for publication; but believing that we should mar its beautiful simplicity, rather than improve it, by attempting any considerable alterations, we give it entire, as it came to us, with only a few slight verbal corrections:—

My father, (says the writer) was born about the year 1765, some ten miles from the city of Baltimore, which then was known only by the name of the county of Baltimore. His parents were members of the Episcopal Church, and his father an officer in that church. His advantages as to the means of acquiring an education were very limited, the nearest school being about three miles from his father's house. During a revival with which that part of the country was blessed, he became one of its subjects, which *I think*, from what I have heard him say, must have been when he was about twenty years of age. He felt, from the commencement of his religious course, that a dispensation of the gospel had been committed to him. On one occasion he was appointed to conduct a prayer-meeting, and give a word of exhortation. During his exhortation, the Lord wrought powerfully by him, and no less than four persons were awakened, who obtained religion during the night. He then concluded no longer to hold his peace. He immediately procured license to exhort; and one Sabbath, a large congregation being collected, and the preacher disappointing them, his feelings were so deeply exercised, that he stepped forward and took the stand. Here he preached his first sermon. It was a time of great power; and there was shaking among the people. Rev. Jesse Lee, hearing of this circumstance, got him to fill two or three of his appointments; and conference sitting shortly after, he took him with him, and recommended him to travel. After examination by Bishop Asbury, in open conference, he was received and appointed to Montgomery circuit, in Maryland. This was in the year 1788. On this circuit a most powerful work of grace broke out, which extended all round it. It had its commencement in a very wicked and hardened neighborhood, and in a manner convincing to all that it was of the Lord. The preachers who were previously stationed on this circuit had often conversed on the propriety of

giving up the appointment in the neighborhood alluded to, as no good, they thought, could then be done in it. But at the time of my father's second visit, the Lord wrought in the manner I have mentioned. It was a very rainy day. But being unwilling to disappoint a congregation, which he never did when it was possible to attend, he borrowed an extra over-coat, and rode ten miles through the storm, to meet those who might assemble to hear the word of life. While preaching, he says he felt an extraordinary influence like a gentle breeze blowing into the room. This was followed with an awful solemnity; and in the same instant *every unregenerate person in the room, numbering more than twenty, fell to the floor, as though struck down by lightning.* Among the rest was one very young person, apparently not more than six or eight years of age, and also a son of the then governor. Some experienced religion. He appointed a meeting for next day. The news of what had transpired on the preceding evening ran like fire through the place; and a large congregation was gathered in the morning, who came to see and hear for themselves. The work continued to spread, and souls were converted hourly. Some ruffians were collected here with a design to take him from the house, of which he was informed, and the individuals were so described, that as soon as they entered the house, they were known by him. Having left the stand which he had occupied, and gone into the congregation, to converse and pray with the mourners, who had become so numerous, and their cries so great, that he could not proceed with his discourse, he kept making his way toward them, until he reached the place which they occupied, when, springing into their midst, he went backward and forward among them, proclaiming the "terrors of the law" as he passed, which so awed them, that not a finger was raised against him. They were completely subdued; and some of them were powerfully awakened, and ultimately experienced religion. On his return to his own neighborhood on a visit, he held a number of meetings among his friends; but seeing no movement, he resolved one evening that he would start the next morning for his circuit. After preaching, a prayer-meeting, as usual, was held; and while it was going on, my father, from a sudden impulse which he felt at the moment, sprang from the altar into the aisle, and bringing down his foot with great force upon the floor, began to warn and exhort the people, going up and down the aisle, to flee the wrath to come. Great power attended the word; and the place was awful on account of the pervading sense of God's presence, which was realized by all. He was prevailed upon to spend a day or two more at home; and the work continued until almost the whole neighborhood, and that circuit, were brought under its powerful influence. In 1789 he was appointed to Calvert circuit. Here was a very great ingathering. I know nothing of the particulars. In 1790 he traveled Bath circuit, which included a part of Maryland, Pennsylvania, and Virginia. On this circuit he witnessed great displays of divine power; and the work of the Lord prospered. In 1791 the conference to which he belonged sat in Baltimore. At this conference Bishop Asbury informed him that he had selected him, as one of the young men to be sent to the aid of Rev. Messrs. Lee and Garrettson, who were then traveling in the New-England states. He informed the

bishop that he could not go. The bishop requested him not to be too hasty in making up his mind; and desired him to take the day to think upon the subject, and inform him the next morning. He informed him in the morning that there had been no alteration in his mind; but the bishop, being unwilling to give up his selection, requested him to take another day to consider the matter, and pray over it. During this day he had peculiar exercises of mind, and judging from his exercises that the Great Head of the church had something for him to do there, he told the bishop, that, on condition of his being permitted to return at the close of *two years*, he would go. To this Bishop Asbury agreed; and accordingly he received for his appointment Stockbridge circuit, which name was soon after changed to that of Pittsfield. But a very few Methodist sermons had at that time been preached in all these parts. Some preacher had been here, and struck out a kind of circuit, lying in Massachusetts, Connecticut, New-York, and Vermont; and had collected in all this extent of country, eleven members. In this region, this new sect, as they were called, were everywhere opposed. They were considered "wolves in sheep's clothing, deceivers, false teachers," &c.; and were generally shunned and ridiculed. Ministers of other orders would often attack and dispute with them before the congregations to whom they had been preaching. Of this sort of controversy, my father had his full share. But wherever Providence opened a door, those pioneers of Methodism entered, and proclaimed the unsearchable riches of Christ. Barns, taverns, school-houses, and private dwellings, became preaching places; and the word of the Lord increased and multiplied. In the west part of Pittsfield, the preachers were generally feared and shunned; and scarcely any doors being opened for their entertainment, they frequently rode some miles after preaching to find a place where they could repose and rest their wearied limbs. Finally, Captain Joel Stevens opened his house, as a home for the preachers, which, during his life, remained as such. But there was very soon a great change. The winter came on, and my father reached Captain Stevens's one evening, on his way to an appointment in New-Lebanon, and put up there for the night. During the night there was a very heavy fall of snow, and the road over the mountain became impassable from the drifts made through the night, so that he could not go forward. Captain Stevens told him, that as the people knew but little concerning Methodist preachers, and appeared to be afraid of them, he wished him to step into the sleigh with him, and visit the whole neighborhood, to which he consented. At every house where my father called, it was his practice to have all the members of the family called together, and after conversing with each, to pray with and for them. The work broke out immediately from this visit; and that night one soul was converted, the wife of Captain Jeremiah Stevens. Within a short time from this, a class of sixty members was formed in that part of the town. The work was also glorious on the circuit. Notwithstanding opposition, trials, &c., which befel him, so much so, as he has often said, that he presumed he shed a bottle of tears each round, yet he found that under almost every sermon souls were awakened; and at the close of the year nearly three hundred members were

returned to conference. Nearly all the first classes of Methodists in this county were formed by him.

In Williamstown a remarkable circumstance transpired, which, at the time, made no small stir in that section. A woman called upon him, and told him that she believed him to be a man of God, for he appeared to come in the spirit of Whitefield and the holy men of old, and remarked that she had a daughter, who it was thought was under the influence of an evil spirit, and she wished him to see and pray with and for her. Many clergymen had called, she said, and prayed for her; but it was of no avail. He accordingly went. As soon as he began to converse with her, she became very wicked and profane in her language. He knelt and prayed; and rising from his knees, left without saying a word. She immediately became quiet and composed, as he learned; and before he left the circuit, he had the pleasure of receiving her into the society, having experienced religion, and been made happy in God.

Another instance of the power and goodness of God in answering prayer occurred in Stephentown. He was met by a man eight or ten miles from his preaching place, who was greatly afflicted with the palpitation of the heart, whose case was considered hopeless. This man told him, that God had revealed to him, that if he would call the elders of the church, have them anoint him with oil, and pray for him, he would be healed; and he called upon him as one of the elders to attend to the ceremony, and pray for him. After conversing with him, and striving to satisfy him that the ceremony of anointing with oil was not necessary in order to be healed, but faith only in the power of God, who, if he pleased, in answer to prayer, would restore him to health, to which the man agreed, he promised to commend his case to God in prayer. When he went to the appointment, he, in the first prayer, made mention of this man's case, who was present; and after preaching, again prayed for him. The man arose in the congregation, and declared himself to be relieved of his complaint. In answer to the question, "At what time?" he said, "while he was preaching;" and it never returned that he knew of.

During the year he was sent to Albany, and the preacher (Bloodgood) sent into the country. In 1792 he was stationed in Albany city. While here there was something of an ingathering. He was invited to visit Durham and preach there. Accepting the invitation, as was his usual custom, he went and preached; and under the first sermon the work broke out, and he formed, in that place, the first class, composed of some of its most respectable inhabitants. In 1793 Columbia circuit was the field of his labor. The pleasure of the Lord still prospered in his hands, but to what extent I have not the means to know. In 1794 he was appointed to Cambridge circuit. Here many new societies were formed. At Ashgrove, one evening, a number of the neighbors having come in to spend the evening with him, before prayer he gave a few words of exhortation; and while exhorting, five individuals were powerfully awakened, who, during that night and next day, obtained peace with God through our Lord Jesus Christ. In 1796 he was again sent to Pittsfield. Of the success of his labor this year, I am not

sufficiently informed to give any account. In 1797 he was again at Albany, the city and circuit being united. Of the fruits of this year's labor he has left no account. In 1798 he was appointed to Newburgh circuit, where he remained two years. The Lord still made bare his arm, and wrought by the instrumentality of his servant. It was always his custom to get as many new preaching places as he could. On receiving an invitation to visit Haverstraw and preach to the people, he sent on an appointment. When the time arrived, he went to fill his appointment, and called at the nearest house to the place where he was to preach. A little child ran and called the woman of the house, who was visiting one of her neighbors. When she came in, she stood awhile and looked at him, as if in a state of amazement, and then said, without assigning any reason, "I will go and see your horse." After returning, she said she had had, a few nights before, a very singular dream. She thought that a celestial visitor came to her house, while she was at the neighbor's she had been to see that day; and that when she came in and saw my father, she was struck to see the very image of the person she had seen in her dream; and the horse which she had been to see, as perfectly resembled the one rode by the celestial personage of which she had dreamed. After tea, my father asked the man of the house for a pair of slippers to put on, which he gave him. On taking off his boots to lay them aside, the man took them up and looked at them, and then said, it brought to his recollection a dream he had a few nights before, which it appeared was on the same night of the dream of his wife. I thought, said he, that the Saviour came to my house, and after supper, in the same manner you have, called for a pair of slippers. I reached him those I have gotten for you, and these boots exactly agree with those which he wore. My father told him that of a truth Jesus Christ had come to him in the message of the gospel, which he was sent to bring to the people of that neighborhood, and whosoever would believe on him, should not perish, but have everlasting life. The work that evening broke out, and soon spread. He formed the first class in that place, though Rev. Barnabas Matthias had preached there two or three times previously. From this time Methodism obtained a foothold in Haverstraw. In 1800 he located. Being ill, and his salary so small, only $128, to pay house-rent, buy fuel, furnish his table, and clothing for himself and family, he deemed it his duty to retire, which step he has sometimes regretted. After his location he settled in Albany, and engaged in the mercantile business. Thence he removed to Pittsfield, where he has ever since lived, being more than thirty years. As a local preacher, he extended his labors considerably through the adjacent parts of the country, preaching faithfully and acceptably to his hearers. At one time he visited Peru, and three were at that time awakened and brought to the knowledge of the truth as it is in Jesus. One was brought to see himself a sinner immediately on my father's entering the house, a second on hearing the text announced, and the third during the sermon. He continued to labor as much as strength and health would permit, attending funerals and preaching on the Sabbath, until 1836, when, being much enfeebled, he was obliged to desist from all pulpit exercises, and

could attend divine service but occasionally. But still he maintained his upright walk, and continued in favor with God. He was in the habit of speaking to all in whose company he happened to be for any length of time, on the subject of religion. This was his delight. On the 17th August, 1837, he was made a partaker of entire sanctification, which he had enjoyed in his earlier experience, though the evidence of it he had in a measure lost. On that morning he had retired to lie down, being very feeble, and as he thought near his end. Shortly after he retired, the family heard a noise in the room where he was, and mother went in and spoke to him. As he made no reply, and a singular noise attended his breathing, she thought him to be dying. She ran into the yard and called me. The neighbors hearing her say he was dying, when she called me, ran in to see him and witness the scene. I asked him how he felt. He answered, "My body is as well as usual, but my soul is happy in God! I never had, in all my life," said he, "though I have sometimes been as happy as I could be and live, such overpowering bursts of rapture and joy, and such overwhelming views, as I now experience." And he added—

> "Jesus, Jesus, thou balm of the soul,
> 'Tis thou who hast made my wounded nature whole."

He continued: "God, through the medium of sacrifice in Christ, has granted me that which I have long sought. It comes in floods of perfect love. O! what nearness to God! I can grasp the Saviour. I am fully ripe for heaven. This I have long sought. Soon I shall bow at the feet of Jesus, and with adoring lips join the angels in praising God and the Lamb for ever. Glory to God! Glory *be to God!* His promises are sure. Those that put their trust in him shall be as Mount Zion. Though heaven and earth pass away, not one jot or tittle of the *law shall fail, till all be fulfilled.*" He spoke with deep solemnity of the great blessing bestowed upon him, and used such heavenly and soul-moving language, that all that were present and all that came into the room were melted into tears. From that time to his death, this same heavenly frame of mind continued, and his evidence of sanctification remained clear. At times he would have such views and raptures as to overcome him, so that he could not refrain from praising God, as loud as he could in his enfeebled state. As death drew near, his attachment to the cause of Christ, and the church of which he had been a servant and member, appeared to be increased. He frequently said to those who called to see him, that he joined, had lived, and now was going to die, in fellowship with the Methodist Episcopal Church. He had been, as nearly as I can ascertain, a member about fifty-three years. At one time he said, "Now at the close of life, and I view myself at its close, I have been looking at the doctrines of the church to which I belong, and I believe them to be the purest of any on earth. They are the doctrines of the gospel, and will become triumphant through the world. A full and free salvation must and will prevail in all denominations; and I may say, Thou God of eternal ages, hasten on the period. Hallelujah, the Lord God omnipotent reigneth." He selected the person to preach his funeral sermon, gave directions as to the hymns

to be sung and the order to be observed going to and from the meeting-house with his remains.

My father died September 25th, 1838, at 4 o'clock in the morning. His disease was called chronic dyspepsy, attended with almost a constant dysentery, and finally terminated in dropsy. He was under the care of a physician about two years, and during his long and painful illness, his graces were more and more refined, so that, during all, the power of grace and the spirit of the gospel were exemplified in such a manner, that some who were before skeptical in their views, became *convinced* of the reality of religion; but whether it will lead to any thing farther, time and eternity must disclose.

REVIEWS.

MR. PARKER'S EXPLORING TOUR BEYOND THE ROCKY MOUNTAINS.

Journal of an Exploring Tour beyond the Rocky Mountains, under the Direction of the A. B. C. F. M. Performed in the Years 1835, '36, *and* '37; *containing a Description of the Geography, Geology, Climate, and Productions; and the Number, Manners, and Customs of the Natives. With a Map of Oregon Territory.* By the Rev. Samuel Parker, A. M., Ithaca, N. Y. Published by the Author. 1838. pp. 371.

Few portions of the globe have presented to the citizens of this country so many subjects of inquiry and interest, as the vast and wild region which lies between the valley of the Mississippi and the Pacific Ocean. In view of each separate interest, exploring expeditions have been undertaken and prosecuted; and every returning agent has brought with him something to augment the common stock of general information, which is interesting to all. In this work religion and benevolence have contributed their share. Missionaries, not only for the purpose of exploring the country, and ascertaining its physical and moral condition, but also to establish schools, and introduce the institutions of religion and civilization among the natives, have been sent out by different religious societies. In 1833, the Missionary Society of the Methodist Episcopal Church sent out Rev. Messrs. Jason and Daniel Lee, who crossed the Rocky Mountains in company with a caravan of traders, and commenced their operations as missionaries in the valley of the Willamette, some forty or fifty miles from its junction with the Columbia River. This mission has since been strengthened by successive reinforcements, and promises much usefulness. Other missions have been commenced in the Oregon Territory; but it does not come within our design to notice them.

The Rev. Mr. Parker, whose journal is now before us, was employed, in company with Dr. Marcus Whitman, by the American Board of Commissioners for Foreign Missions, to explore the country west of the Rocky Mountains, to ascertain by personal observation the condition and character of the Indian tribes, and the facilities for introducing the gospel among them. This laborious and somewhat perilous service he performed in a manner highly creditable to himself, (if we may rely upon the account before us, which appears to be written with great fidelity,) and satisfactory to his employers and the Christian public. It is our object in this notice of Mr. Parker's tour to furnish a condensed view of it, as far as our limits will justify.

Mr. Parker left Ithaca, N. Y., on the 14th of March, 1835. He passed through Geneva, Buffalo, Erie, Meadville, Pittsburgh, Cincinnati, &c., and arrived at St. Louis, Missouri, on the evening of the 4th of April. Here he met Dr. Whitman, his traveling companion, who had come by a different route, and arrived a few days before him.

Having obtained an interview with Mr. Fontenelle, in charge of the caravan with which they were to travel, and settled preliminaries for their joining it, they left on the 7th, in the steamboat St. Charles, and ascended the river a distance of twenty miles to the mouth of the Missouri, where they were obliged to lay by for the night, on account of the snags and sand-bars in that river. On the 8th they proceeded up the Missouri, passed St. Charles, Jefferson city, and some other places of note on the western frontier; and on the 21st arrived at Liberty, where they were to join the caravan. Here they continued about three weeks, waiting for the caravan to get in readiness.

During their stay here they had an opportunity of collecting much information from those who had been beyond the Rocky Mountains, in regard to the country, mode of traveling, &c. They obtained also, from the government agents and others, many facts respecting the Indians scattered through that region, their general character, customs, and willingness ro receive the gospel. Several tribes were mentioned, among whom, it was thought, missions might be established, with much promise of success.

On the 15th of May they set forward with the caravan for Council Bluffs, in a north-westerly direction. On the night of the 16th they encamped on a prairie in the Indian country, which was the commencement of their mode of life, of receiving refreshment and rest, during the tedious journey before them. On this occasion Mr. Parker thus expresses himself:—

"The sensations excited by the circumstances of our situation were pecu-

liar, and such as I had not before felt: in a wilderness, inhabited by unseen savages and wild beasts, engaged in setting our tent, preparing supper with only a few articles of furniture, the ground for our chairs, table, and bed. But all was conducted in good style; for I would not dispense with attention to decencies, because beyond the boundaries of civilization; and having adjusted every thing in good order, and offered up our evening devotions, we retired to rest. But how to adjust all the anxieties and feelings of the mind, so as to obtain the desired repose, was a more difficult task." P. 34.

On the 17th they crossed the Little Platte, and Mr. P. spent the Sabbath with Mr. Gilmore, a member of the Methodist Episcopal Church, and government blacksmith among the Ioway Indians. Here he saw many Indians of the Ioway, Sioux, and Fox tribes. The condition of these tribes is deteriorating, in consequence of their aversion to cultivating their lands, and their inclination for the use of intoxicating drinks and facilities for obtaining them of unprincipled white traders.

On the 22d they crossed the Nodaway river, with all their effects, on a raft of logs fastened together by strips of elm bark; a new mode of ferrying to our travelers. They saw many elk in this region. On Sabbath the missionaries rested, while the caravan went on, a measure much to be commended in them, though it was displeasing to some of their company. They crossed the three branches of the Neshnabotana, which lay in their way, in the manner above described; and often experiencing various vicissitudes of no great moment, they reached the vicinity of Council Bluffs on the 30th. On their arrival, Mr. P. says,—

"Went to the Agency house, where I was happy to find brethren Dunbar and Allis, missionaries to the Pawnees, under the direction of the American Board of Commissioners for Foreign Missions. There is a Baptist mission here, composed of Rev. Moses Merrill and wife, Miss Brown, and a Christian Indian woman, a descendant of the Rev. D. Brainard's Indians. They are appointed by the Baptist Board to labor among the Otoe Indians, about twenty-five miles from this place, on the river Platte. The Indians are away from their residence about half of the time, on the hunting excursions.

A little more than a half mile below the Agency, the American Fur Company have a fort, and in connection with which they have a farming establishment, and large numbers of cattle and horses, a horse-power mill for grinding corn, &c." P. 40.

The country through which they traveled to this place, is represented by Mr. P. to be of a generally good soil, mostly rolling prairie, and some portions of it scarcely equaled.

Here they were detained three weeks. This gave them an opportunity to collect such information respecting the Indians of the neighboring tribes as they desired. We select from his observations the following, which we believe accords with the experience of all those who have labored most, and most successfully, in the cause of Indian missions:—

"In respect to efforts for the religious instruction and conversion of the Indians, I am convinced, from all I can learn of their native character, that

the first impressions which the missionary makes upon them, are altogether important in their bearings on successful labors among them. In things about which they are conversant, they are men; but about other matters they are children, and, like children, the announcement of a new subject awakens their attention, their curiosity, and their energies; and it has been remarked by a Methodist missionary who has labored among the Indians, that many seemed to embrace the gospel on its first being offered, and that those among them who failed to do so were rarely converted. If from any motives, or any cause, instruction is delayed, and their expectations are disappointed, they relapse into their native apathy, from which it is difficult to arouse them." P. 42.

All this is very natural, and suggests the importance of commencing operations among them in a way not to disappoint their expectations, nor slacken religious efforts for their conversion, until it is accomplished.

While the caravan was remaining at this place, the spasmodic cholera broke out with great malignancy, and became very alarming. This afforded an opportunity for Dr. Whitman to render himself very serviceable to the men with whom they were to travel, which was duly acknowledged on their part.

From Council Bluffs, which they left on the 22d of June, they directed their course for the Black Hills, far up the north fork of the Platte river, where they arrived on the 26th of July, being one month and four days on their way.

The fort of the Black Hills, as the reader will perceive by a reference to the map of the country, is situated a little north of west from Council Bluffs. But on leaving the latter place, the caravan at first pursued a south-westerly direction, to the vicinity of the Platte river, and thence up that river to the place of their destination. In this route they crossed the Papillon, Elkhorn, and Loups Fork, which empty into the Platte, below Grand Isle.

Of the country, for a great distance up the Platte, the soil, climate, &c., Mr. Parker gives the most flattering account. After crossing the Elkhorn, he says,—

"As a traveler, I should be guilty of neglect of duty, if I should not give a description of this section of country, belonging to the Otoes on the east and the Pawnees on the west. For about twenty-five miles since we crossed the Elkhorn, and between this river and the Platte, which are about ten miles apart, there is not a single hill. It is rich bottom land, covered with a luxuriant growth of grass. No country could be more inviting to the farmer, with only one exception, the want of woodland. The latitude is sufficiently high to be healthy; and as the climate grows warmer as we travel west, until we approach the snow-topped mountains, there is a degree of mildness, not experienced east of the Alleghany Mountains." P. 47.

This vast region of fertile country, Mr. P. thinks, is destined at no great distance of time to be brought under cultivation. Of this there is very little doubt. But by whom, and in what way, are questions of lively interest to the Christian philanthropist. If by the whites, as all more eastern sections once possessed by the

Indians have been, what is to become of the natives? They cannot remain, and live by the chase, as the game will be exterminated. And they cannot be driven farther back, as there are not hunting-grounds beyond them sufficient to sustain them. There appears only one way to save them from perishing. It is to bring them under the influence of the gospel, and thus prepare them for the habits of civilized life. Then they will cultivate their own lands, and be rescued from ruin. We say they must first be brought under the influence of the gospel, for it has been sufficiently demonstrated, we believe, that those Indians *only* are inclined to cultivate the soil and adopt civilized habits who *first* become Christians.

Six or seven days' travel brought them to a section on the Platte, where, Mr. P. remarks, "the country begins to diminish in its fertility, but still is very good." Of the section of country about the Forks of the Platte, Mr. P. says,—

"It is very pleasant, without any high mountains in sight; but at a distance beyond the widely-extended rich bottom lands, bluffs of various forms present a picturesque scenery. The entire want of forests in a large space of country around, is a desideratum which cannot be easily supplied; but probably forest-trees could be cultivated to advantage." P. 56.

In their tour they passed through several tribes of Indians. After crossing the Loups, they fell in with the Pawnee Loups. They are represented as exceedingly civil and friendly to white men, but ignorant of God; though, from all the intelligence Mr. P. could gather, they are willing, if not desirous, for religious instruction. The Ogallallahs are a numerous tribe farther west, who are also friendly. Mr. P. does not intimate that any fear had been entertained by the party of injury from the Indians thus far, except an apprehension that they might be attacked by the Arickaras, who were residing about the Forks of the Platte, and who were supposed to be enraged on account of the recent brutal murder of a chief belonging to the nation, under the most aggravating circumstances. Of their mode of encamping, the following is a specimen. Mr. P. says,—

"We have a small tent made of coarse cotton cloth, forming a cone. After setting this, we stow away our baggage, so as to leave a space in the centre, for our lodgings. My bed is made by first spreading down a buffalo skin, upon this a bear skin, then two or three Mackinaw blankets, and my portmanteau constitutes my pillow. The manner of our encamping, is to form a large hollow square, encompassing an area of about an acre, having the river on one side; three wagons forming a part of another, coming down to the river; and three more in the same manner on the opposite side; and the packages so arranged in parcels, about three rods apart, as to fill up the rear, and the sides not occupied by the wagons. The horses and mules, near the middle of the day, are turned out under guard, to feed for two hours; and the same again toward night, until after sunset, when they are taken up and brought into the hollow square, and fastened with ropes twelve feet long to pickets driven firmly into the ground. The men are divided into small companies, stationed at the several parcels of goods and wagons, where they

wrap themselves in their blankets, and rest for the night; the whole, however, are formed into six divisions to keep guard, relieving each other every two hours. This is to prevent hostile Indians from falling upon us by surprise, or from coming into the camp by stealth, and taking away either horses or packages of goods. We were permitted, by favor, to pitch our tent next to the river, half way between the two wings, which made our situation a little more retired." Pp. 49, 50.

They saw no buffalo until they had proceeded some distance up the Platte; but as they advanced toward Black Hills, they became more plenty, and in some places appeared in droves of thousands. During all their route thus far, there seems to have been no want of grass for their horses and mules; but there is scarcely any wood. Mr. P. made several important geological discoveries during his journey, and describes several interesting natural curiosities. But for want of room we must omit them, and refer the reader to the work itself for information on those subjects.

Mr. P. speaks in high terms of the Indians at the Black Hills. On the 30th of July he met in council with the chiefs, to lay before them the object of his tour, and to inquire if they desired missionaries and teachers sent among them. They expressed much satisfaction at the proposal, and said they would do all in their power to make their condition comfortable if they should be sent.

August 1st they left the Black Hills, to cross the Rocky Mountains. Mr. Fontenelle, on parting with Mr. P. and his companion at this place, signified his good will toward them by liquidating the bill of their expenses. Mr. Fitzpatrick now took his place in charge of the caravan.

As they proceeded west, the soil became more sterile. Leaving the river to save distance, they crossed some difficult precipices. Two days farther brought them into a better soil of country again, which was, however, soon succeeded by that which was more barren. On the 7th they passed Fort Independence. This is the first massive rock of that stupendous chain of mountains which separates the valley of the Mississippi from the Oregon country. They passed in this region several lakes of crystalized Epsom salt, which is supposed to exist in great abundance.

As they are now passing the Rocky Mountains proper, we will give Mr. Parker's account of them in his own language. He says,—

"On the 10th, cold winds were felt from the snow-topped mountains to an uncomfortable degree. The passage through these mountains is in a valley, so gradual in the ascent and descent, that I should not have known that we were passing them, had it not been that as we advanced the atmosphere gradually became cooler, and at length we found the perpetual snows upon our right hand and upon our left, elevated many thousand feet above us—in some places ten thousand. The highest parts of these mountains are found by measurement to be eighteen thousand feet above the level of the sea. This valley was not discovered until some years since. Mr. Hunt and his

party, more than twenty years ago, went near it, but did not find it, though in search of some favorable passage. It varies in width from five to twenty miles; and following its course, the distance through the mountains is about eighty miles, or four days' journey. Though there are some elevations and depressions in this valley, yet, comparatively speaking, it is level." P. 72.

Mr. P. remarks in this place, that there would be no difficulty in the way of constructing a railroad from the Atlantic to the Pacific, which remark some have seized with much enthusiasm, and speak of it as an interesting discovery. There is no doubt that this passage across the mountain is quite feasible, compared with others which had been traveled before. But there are other portions of the journey which appear by no means so favorable, though the obstacles they present may be overcome.

They now began to descend, and passing Big Sandy river, encamped upon New Fork, a branch of Green river. On this river there are extended and fertile prairies, with some timber skirting the streams; but it is too cold to be settled for agricultural purposes.

On the 12th they reached the place of rendezvous for the caravan on Green river. Here the American Fur Company have two or three hundred hunters and trappers. The Indians assembled in this vicinity were of Utaw, Shoshone, Nez Perce, and Flat-head tribes. These Flat-heads, however, were such only in name, not having their heads flattened as the Chenooks and some others near the Pacific have. Mr. P. had an interview with the chiefs of the Nez Perces and Flat-heads, who manifested a great desire to have religious teachers sent among them; and after making arrangements for Indian guides to attend him to the Columbia, he parted with Dr. Whitman, for the purpose of letting him return to hasten the establishment of a mission at that place.

The influence of the hunters and trappers with the Indians in this section is represented as demoralizing to a fearful degree. It is said, they have sold them packs of cards at high prices, calling them the Bible, and practiced other impositions in the name, and by the sanctions, of the white man's religion!

As Mr. P. with the new party proceeded west, the soil grew better, the country was better timbered, they found more grass for their horses, and it gradually became warmer. The Indians manifested much kindness toward Mr. P., and he had several interesting religious meetings with them.

On the 12th of September they left the main body of the Indians with whom they had traveled, and proceeded toward the Salmon river mountains, which they crossed in their way to Walla-walla, leaving the Snake river at their left, or south of them. They took this route to avoid strolling bands of the Black-feet Indians who

were supposed to be scattered along the river. The Black-feet are the most hostile and faithless nation of Indians in all the western country, and are therefore avoided as much as possible by others. The party passed the place where two years before thirty Nez Perce young men had been waylaid and murdered by these savages. They were consequently somewhat in fear from them at this time, and occasionally alarmed; but they did not anywhere fall in with them.

They passed down Salmon river a short distance, and then entered the mountains, leaving the river on the left. The following is the description Mr. P. gives of the country:—

"The river literally passed into the mountains; for the opening in the perpendicular rocks, two or three hundred feet high, and up these mountains several thousand feet high, was wide enough only for the river to find a passage. It flowed into a dark chasm, and we saw it no more. During two hours' ride, before we entered the mountains, the scenery was grand. While there was some level bottom land along the river, in every direction mountains were seen rising above mountains, and peaks above peaks, up to the regions of perpetual snow. These mountains are not so much in chains, as of a conical form, with bases in most instances in small proportion to their height." P. 108.

This part of their journey, which it took them twelve or fourteen days to perform, is represented to be altogether the most rugged and unpleasant they met with in the whole distance. As a specimen, Mr. P. says,—

"On the 17th, we pursued our journey over high mountains, which, in some places, were intercepted by deep ravines very difficult to be passed." Again, "We passed over a mountain more than six thousand feet high, which took more than a half a day to arrive at the summit." P. 109. Again, on the 21st, "Made a long day's journey, considering the height of the mountains over which we passed, and the rocks and trees obstructing the trail. I had noticed the mountain over which we passed to-day, which is about seven thousand feet high, two days before we arrived at the top." P. 111. Again, "Left our encampment on the 22d at an early hour, and continued our journey. Parts of the way the ascent and descent was at an angle of 45 degrees, and some places even more steep; and sometimes on the verge of dizzy precipices; sometimes down shelves of rocks, where my Indian horse would have to jump from one to another; and in other places he would brace himself upon all fours and slide down." P. 113.

This does not look much like making a railroad. It is proper to remark, however, that Mr. P. says, his guide followed the custom of the Indians, in passing over the highest parts of the mountains, and descending into the lowest valleys. Still this was the only route which came under his own observation.

It may be proper moreover here to state, that the Salmon river mountains, through which the party passed to avoid the Black-feet Indians, is not the only route, nor is it the best one. The Rev. Messrs. Jason and Daniel Lee, Methodist missionaries, when they went out some three or four years since, took a more south-

erly direction. From the head of the Sweet Water in the Rocky Mountains, they struck across to Big Sandy river in a south-westerly direction; thence westerly to the Grand river or Colorado, and thence to Bear river. Before they reached Bear river, as the Rev. J. Lee informs us, they crossed some hills of considerable height. They struck Snake river at Fort Hall, and followed on its banks or near it to Owhyee river, from which they crossed directly to Walla-walla. The Blue mountains were the highest they crossed. They were two days in crossing them. But even these were not difficult. The pack horses passed them with ease. On his return Mr. L. took still another route, not very dissimilar from the one he pursued in going out. So that on the whole the journey is not rendered exceedingly difficult on account of the mountains.

October 6th they reached Fort Walla-walla. Here they met with a kind reception, and were hospitably entertained by Mr. Pambrun, the superintendent. Walla-walla is situated on the south side of the Columbia river, ten miles below the junction of Lewis river with it, and two hundred miles above Fort Vancouver.

Mr. P. represents the soil, as they approached the Columbia, to be sandy. He had worship, on some occasions, with the Indians, particularly with the Nez Perces on the Walla-walla river. These manifested a very favorable disposition toward receiving the means of religious instruction.

Mr. P. proceeded on the 7th of October down the Columbia river in a canoe, propelled by Indians of the Walla-walla tribe, having dismissed his Nez Perces. On his way down, at the La Dalles, he met a Captain Wyeth from Boston, with a company of men going up the river to Fort Hall. The Falls and La Dalles, he says, furnish a situation for water power equal to any in any part of the world. On the 15th he arrived at the Cascades. A little above these there is a village of Chenooks. "These Indians," says Mr. P., "are the only Flat-heads and Nez Perces, or pierced noses, I have found." Among these he was very kindly received. In the neighborhood of this place, the Rev. D. Lee, with another missionary, is about getting up a missionary establishment. They are connected with the Oregon mission, under the care of the Missionary Board of the Methodist Episcopal Church. After leaving this place, Mr. P. soon arrived at Fort Vancouver. This is the principal establishment of the Hudson Bay Fur Company. He was cordially received by Dr. M'Laughlin, the chief factor and superintendent of the fort and the business of the company west of the Rocky Mountains. After arriving here, Mr. P. recorded the following reflections:—

"It was now seven months and two days since I left my home, and during that time, excepting a few delays, I had been constantly journeying, and the

fifty-six last days with Indians only. I felt that I had great reason for gratitude to God for his merciful providences toward me, in defending and so providing for me, that I had not actually suffered a single day for the want of food. For months I had no bread nor scarcely any vegetables, and I often felt that a change and a variety would have been agreeable, but in no case did I *suffer*, nor in any case was I brought to the necessity of eating *dogs* or *horse flesh*. In every exigency God provided something wholesome and palatable." Pp. 138–9.

Fort Vancouver is on the Columbia, about one hundred miles from the Pacific. Mr. P. remained there only one night, being desirous of visiting Fort George, or Astoria, as it is called in the United States, before the cold or wet season should set in. He accordingly proceeded down the river, and obtained a passage in the brig May Dacre of Boston, Captain Lambert, a brig belonging to Captain Wyeth and company, which lay twenty-five miles below.

On the 22d he arrived at Astoria. This he describes as a very inconsiderable place, inferior to what he had been led to suppose. At this point Mr. P. remained several days, making such discoveries and observations in relation to the object of his mission as his time and circumstances would permit. The harbor at the mouth of the Columbia he represents as both difficult and dangerous for the admission of large vessels, especially without good pilots. The main bay is four miles wide. The country around is heavily timbered, and there are some tracts of good land; but for the more part it is rough and mountainous. Though there are not many Indians residing in the immediate neighborhood of this fort, it is deemed for many reasons a favorable point for a missionary station.

After spending a few days at Fort George, Mr. P. returned to Fort Vancouver, where he took up his residence for the winter. Here he attended religious service with those connected with the Company on Sabbaths, and had considerable intercourse with the Indians of the neighboring tribes. From these, as well as from the men connected with the Company, he obtained much useful information respecting the different tribes throughout the country west of the mountains.

On the 23d of November Mr. P. set out on an exploring tour up the Willamette river. The valley of this river is represented as among the most beautiful and fertile west of the Rocky Mountains. He visited Rev. Messrs. Jason and Daniel Lee, at the missionary establishment of the Methodist Episcopal Church, which is on this river, and speaks in high terms of the religious and moral influence of their labors among the untutored people to whom the benevolence of the Church has sent them.

On the 14th of April Mr. P. left Fort Vancouver on a tour to some of the distant posts of the Company. His first point was Wallawalla, where he met a number of the friendly Indians who had

afforded him so much assistance in going out. They expected him, and many were collected from different surrounding tribes to see and hear him. They received him with marks of great kindness, and manifested much interest in the object of his mission among them. He had several interesting meetings with them. A number of Nez Perce Indians had come to meet him at this place, with whom he went two days' journey, to the place of their residence. The meeting of the parties was an interesting one, every way calculated to comfort and encourage a minister of the gospel employed on an errand of mercy to a destitute and grateful people.

On the 23d he left Walla-walla for Fort Colville, a post of the Fur Company far in the interior, a little east of north from Walla-walla. From this he proceeded to Fort Okanagan, another post on the north branch of the Columbia, west of the former place. Thence he returned down the river in a bateau, and arrived at Walla-walla on the 3d of June. He remained there but a few days, and then returned to Fort Vancouver.

On the 18th of June, Mr. P., according to previous arrangements, took passage in the steamboat Beaver for Fort George, to join the bark Columbia for the Sandwich Islands. Here he was detained until December, not finding an earlier opportunity to return to the United States. On the 17th of December he embarked on board the ship Phenix, A. Allyn, for New-London, and came by way of the Society Islands; and on the 18th of May he arrived in New-London, whence he proceeded to Ithaca, which he reached on the 23d of the same month, having been absent more than two years and two months, and traveled more than twenty-eight thousand miles.

Of the disposition of the Indians to receive instruction from Christian missionaries, on both sides of the mountains, Mr. P. gives the most favorable account. He divides the Indians west of the Rocky Mountains into two classes, viz., those of the lower country between the shores of the Pacific and the falls of Columbia; and those of the upper country, between the latter place and the Rocky Mountains.

The principal nations of the lower country are the Chenooks, the Klicatats, the Callapooahs, and the Umbaquas. The Chenooks reside along upon the Columbia river, from the Cascades to the ocean. They number fifteen hundred or two thousand. The Klicatats reside north of the cascades, and are said to be numerous. The Collapooahs are south of the Chenooks on the Willamette river and its branches. They consist of seventeen tribes, numbering in all about eight thousand persons. The Methodist missionary establishment, of which Rev. J. Lee is superintendent, is located among these Indians. The Umbaquas reside south of these, in the same valley. Of these there are six tribes, the Scontas, Chalulas, Palakahus, Quattamyas, and Chostas,

numbering about seven thousand. The Kinclas, a very powerful nation, reside still south, between the Umbaquas and California.

Near the mouth of the Columbia, along the coast, are the Killamooks, who are numerous; but their numbers are not known. South of these are the Saliutla and two other tribes, supposed to number a little over two thousand. These estimates of the Indians in the lower country, make the whole number of those known to be about *twenty-five thousand.*

From gentlemen of the Hudson Bay Company, Mr. P. obtained information of the number of Indians north of Puget's Sound. At Millbank Sound there are three tribes, numbering two thousand one hundred and eighty-six. At Hygana Harbor, five tribes or bands, amounting to two thousand and ninety-two. At Queen Charlotte's island, eleven tribes, numbering eight thousand six hundred. And about Hagana and Chatham Straits, nine tribes, containing six thousand one hundred and sixty persons. In all, *nineteen thousand and thirty-eight.*

From Mr. Parker's account of the Indians of the upper country, we gather the following particulars. The Shoshones, or Snake Indians, are in the south part of the Oregon Territory, adjoining Upper California; their country is barren, and they are poor. South-east of these, on the head waters of the Colorado, are the Utaws, nearly four thousand in number, a peaceable and well-disposed people. North of these are the Nez Perces, of whom frequent mention has been made. These number about two thousand five hundred. The Cayuses are situated west of the Nez Perces, and very much resemble them in person, dress, habits, and morals. They number more than two thousand. Their anxiety to be instructed in the way of salvation is represented to be equal to that of the Nez Perces and Flat-heads. The Walla-walla Indians inhabit the country about the river of that name, and range along below on the Columbia river. They number only about five hundred, and much resemble, in their habits and morals, the last-mentioned tribes. The Paloose tribe, a part of the Nez Perces, and very much like them, are situated on the Nez Perce river, and up the Pavilion. There are about three hundred of them. The Spokein nation are north-east of the Palooses. They number about eight hundred. East of these are the Cœur d'Alene Indians, numbering about seven hundred, who are characterized by civility, honesty, and kindness. The country of the Flat-heads is still farther east and south-east, extending to the Rocky Mountains. They number about eight hundred, and live a wandering life. They have suffered much from the Blackfeet Indians, who have been mentioned as proverbial for their natural hostility and characteristic perfidiousness. The Ponderas, who very much resemble the Flat-heads in person and charac-

ter, are on the north of Clarke's river, and on a lake which takes its name from the tribe. They number about two thousand. The Cootanies are north of the Ponderas along M'Gillivray's river. Their number is not known; probably it does not exceed a thousand. North of the Cootanies are the Carriers, who are estimated at four thousand; and south of these are the Lake Indians, living about the Arrow lakes, from which they take their name. Their number is about five hundred. At the south, and about Colville, are the Kettle Fall Indians, who number five hundred and sixty. West of these are the Sinpauelish, one thousand in number; and below these are the Shoo-shops, five hundred and seventy-five. At the west and north-west, next in order, are the Okanagans, numbering one thousand and fifty. Between Okanagan and the Long Rapids are detachments of Indians, who appear poor and wanting in that manly and active spirit which characterizes the tribes above named. South of the Long Rapids, and to the confluence of Lewis's river with the Columbia, are the Yookoomans, a more active people, numbering about seven hundred. The whole number of the above-named Indians is *thirty-two thousand five hundred and eighty-five.* Connecting these with those before mentioned, we have, in the upper and lower country together, *seventy-six thousand six hundred and twenty-three.*

It is to be remarked, however, that the accounts given by the Indians, of their numbers, cannot always be relied on as precise and certain.

Mr. Parker's observations upon the general character of the various sections of country through which he traveled—the soil, climate, and productions—natural curiosities—geology—ornithology, &c., as well as upon the character, customs, and condition of the various tribes of Indians, and various other topics, furnish a rich fund for entertainment and instruction. But we must draw our remarks to a close, and refer the reader, who may desire to be gratified in these respects, to the work itself.

In conclusion, it will be borne in mind, that Mr. P. was sent out to explore the country, in view of ascertaining the practicability of establishing missions among the natives. This object he seems to have kept constantly in view. He designates several places where he thinks missionary establishments might be formed with every prospect of success.

Oregon opens a vast field for Christian benevolence and enterprise. The fertility of the soil—the mildness of the climate, annihilating the rigor of winter—the facilities afforded to men of small capitals to settle in the country and improve it, and for speculators to make investments one way or other to augment their wealth—these, and many other things which might be named, place it beyond a doubt,

that adventurers will soon be drawn to that portion of our continent, who will care little for the natives other than to corrupt their morals, and wrest from them their possessions. Happy is it for the Indians, that benevolence has taken the lead in seeking them out. Let the gospel be carried to them; let missionaries and teachers in whom they will confide be planted at all suitable places among them, whose influence will exert a moral control over them, and throw a restraint around the licentious and vicious who may settle among them; let them by all possible means be led to Christ, and taught to labor, working with their own hands, that they may secure both a spiritual and temporal sustenance; in this way, and in this only, they may be prepared to elude the artifices and frauds which in their present condition will be likely to be practiced upon them, and rescued from extermination, which, without such a preventive, seems inevitable.

The American Gentleman. By CHARLES BUTLER, ESQ. Published by Hogan and Thompson, Philadelphia, 1836.

THE nineteenth century has been termed, with characteristic fitness, the "*age of locomotion.*" What, in the days of our venerated forefathers, it took years to accomplish, we, their more enterprising children, perform in a few months, nay, often in a much shorter time. This would be very well, did it not, in too many instances, give a practical demonstration of the common-place adage, "haste makes waste." It might be made a subject of learned discussion and sober investigation, whether the sum-total of the advantages derived from the improvements in time and labor-saving machines, of this precarious generation, be not a negative, rather than a positive quantity. However this may be, we shall not trouble ourselves to argue the question on either side, but leave it to those who have more time and a disposition for such abstruse speculations than we have. But certain it is, that, however advantageous and useful steam propulsion may be in promoting the progress of the traveler, and the facilities of the manufacturer, it is not adapted to set in motion the intricate machinery of mind.

It should be cause of mortification and self-reproach to the age, that, although the press teems with books, and every day produces the literary offspring of some learned head, so few can be culled from the heterogeneous mass, which are not only altogether useless, but decidedly deleterious in their influence on society. It would seem that men act, but never think; and the reading community encourage this by making the works of those authors most profitable, and the authors themselves most popular, who write the least sense in the shortest space of time, and who will furnish them books which they may peruse with the least exercise of thought.

Let us ask the question—Will the works of a Bulwer, a Marryatt, and others of the same class, the acknowledged lions of the day,

outlive a century, or at farthest two centuries? If not, what is our boasted age of enlightenment? since, through every difficulty and disadvantage, the authors who flourished two thousand years ago now live, in their writings, and are likely to survive, when the names of many of the scribblers of this generation shall have been forgotten of men.

If, then, it be conceded that the majority of publications are thus worthless, as no doubt it will be, by every candid person who reflects upon the subject, it certainly becomes the imperative duty of every good man, and every philanthropic citizen, to discountenance them, and to encourage those which are worthy. And to this latter class, the "American Gentleman" seems eminently to belong. In the author's own words, his object has been, the "furnishing some useful hints and directions toward the formation of the character of a true American gentleman, and the general diffusion of correct and manly principles in the conduct of life." This is certainly a laudable object; and, in his attempt to carry it out, the author has, we think, been most happily successful. This work might, with much propriety, have been entitled the *multum in parvo*, for there are few other books, of its size, which contain the same amount of valuable matter in so few words. At least we have never seen one. The advice to young men, adapted to almost every pursuit in life, is of inestimable value, and would, if read and followed out, elevate the standard of virtue, and give an altogether new aspect to society. All the subjects are good, and the remarks on them should be read and treasured up in the mind of every young man. He will find that, by giving heed to the instructions and precepts which he may find in this little book, he will live better and happier, and be much better prepared to die. It not only teaches honesty and uprightness among men, and the benefits derived therefrom in this life, but it keeps constantly in view the rewards in another world, for those who act uprightly in this.

As it regards the style of the work, we can only say, that those persons who look for highly-wrought figures and richly-painted flowers in it, will be disappointed; but they will find, what is much preferable, a simple, easy, affectionate style of advice and monition, such as we would conceive a tender parent to use in addressing a child who is about to embark upon the busy sea of life. And it is in this that the writer exhibits his tact and judgment, and shows himself intimately acquainted with human nature. His appeals to the young are strikingly affectionate, and display a sincere solicitude for their welfare, calculated to arrest the attention and secure respect. What young man, whose sympathies are not blunted or extinguished by vicious habits, can read the following, and not feel disposed to follow the advice given in so kind and paternal a manner? Speaking of the first entrance of a young man into life, after briefly remarking on the peculiar propriety of addressing moral precepts to the young, he says:—

"I will, then, address myself to a young man who has passed through the forms of a liberal education at school, and who is just entering on the stage of life, to act his part according to his own judgment. I will address him with all the affection and sincerity of a parent, in the following manner:

"You have violent passions implanted in you by Nature for the accomplishment of her purposes; but conclude not, as many have done to their ruin, that because they are violent, they are irresistible. The same Nature which gave you passions, gave you also reason, and a love of order. Religion, added to the light of Nature and the experience of mankind, has concurred in establishing it as an unquestionable truth, that the irregular or intemperate indulgence of the passions is always attended with pain, in some mode or other, which greatly exceeds its pleasure.

"Your passions will be easily restrained from enormous excess, if you really wish and honestly endeavor to restrain them. But the greater part of young men study to inflame their fury, and give them a degree of force which they possess not in a state of nature. They run into temptation, and desire not to be delivered from evil. They knowingly and willingly sacrifice to momentary gratifications the comfort of all which should sweeten the remainder of life. Begin, then, with most sincerely wishing to conquer those subtle and powerful enemies which you carry in your bosom. Pray for divine assistance. Avoid solitude the first moment a loose thought insinuates itself, and hasten to the company of those whom you respect. Converse not on subjects which lead to impure ideas. Have courage to decline reading immoral books, even when they fall into your hands."

To his pupil, whom he instructs in this strain of affectionate regard, he strongly recommends the importance of moral courage to withstand the shafts of ridicule, with which the baser sort are wont to assail manly virtue. Thus he proceeds:—

"Have sense and resolution enough, therefore, to give up all pretensions to those titles, of a fine fellow, a rake, or whatever vulgar name the temporary cant of the vicious bestows on the distinguished libertine. Preserve your principles, and be steady in your conduct. And though your exemplary behaviour may bring upon you the insulting and ironical appellation of a saint, a Puritan, or even a Methodist, persevere in rectitude. It will be in your power soon not indeed to insult, but to pity. Have spirit, and display it. But let it be that sort of spirit which urges you to proceed in the path in which you were placed by the faithful guide of your infancy. Exhibit a noble superiority in daring to disregard the artful and malicious reproaches of the vain and vicious, who labor to make you a convert to folly, in order to keep them in countenance. They will laugh at first, but esteem you in their hearts even while they laugh, and in the end revere your virtue.

"Let that generous courage which conscious rectitude inspires, enable you to despise and neglect the assaults of ridicule. When all other modes of attack have failed, ridicule has succeeded. The bulwark of virtue, which stood firmly against the weapons of argument, has tottered on its basis, or fallen to the ground, touched by the wand of magic ridicule. In the school, in the college, in the world at large, it is the powerful engine which is used to level an exalted character. You will infallibly be attacked with it, if you are in any respects singular; and singular in many respects you must be, if you are eminently virtuous."

To this succeeds an earnest recommendation of the love of truth—of the importance of cherishing a decided and habitual abhorrence of prevarication, or the appearance of dissembling, under all circumstances, or for any cause. Take his own words:—

"Love truth, and dare to speak it at all events. The man of the world will tell you, you must dissemble; and so you must, if your objects and pursuits are, like his, mean and selfish. But your purposes are generous; and your methods of obtaining them are therefore undisguised. You mean well. Avow your meaning, if honor requires the avowal, and fear nothing. You will, indeed, do right to wish to please; but you will be anxious to please the

worthy only, and none but worthy actions will effect that purpose. With respect to that *art of pleasing* which requires the sacrifice of your sincerity, despise it, as the base quality of flatterers, sycophants, cheats, and scoundrels. An habitual liar, besides that he will be known and marked with infamy, must possess a poor and pusillanimous heart; for lying originates in cowardice. It originates also in fraud; and a liar, whatever may be his station, would certainly, if he were sure of secrecy, be a thief. Sorry am I to say, that this habit is very common in the world, even among those who make a figure in the realms of dissipation; those whose *honor* would compel them to stab you to the heart, if you were to tell them plainly the mortifying truth, that you convict them of a lie."

The following paragraphs, which show how much stress the writer lays upon the Christian virtues in the accomplishments necessary to constitute a true gentleman, close this interesting address:—

"With all your good qualities unite the humility of a Christian. Be not morose. Be cautious of overvaluing yourself. Make allowances for the vices and errors which you will daily see. Remember that all have not had the benefit of moral instruction; that a great part of mankind are in effect orphans turned loose into the wide world, without one faithful friend to give them advice; left to find their own way in a dark and rugged wilderness, with snares, and quicksands, and chasms around them. Be candid, therefore, and, among all the improvements of education and refinements of manners, let the beautiful Christian graces of meekness and benevolence shine most conspicuous. Relieve distress, prevent mischief, and do good, wherever you can; but be neither ostentatious nor censorious.

"Be cheerful, and gratefully enjoy the good which Providence has bestowed upon you. But be moderate. Moderation is the law of enjoyment. All beyond is nominal pleasure and real pain.

"I will not multiply my precepts. Choose good books, and follow their direction. Adopt religious, virtuous, manly principles. Fix them deeply in your bosom, and let them go with you unloosened and unaltered to the grave.

"If you follow such advice as, from the pure motive of serving you most essentially, I have given you, I will not, indeed, promise that you shall not be unfortunate, according to the common idea of the word; but I will confidently assure you that you shall not be unhappy. I will not promise you worldly success, but I will engage that you shall deserve it, and shall know how to bear its absence."

What an immense amount of benefit would a young man derive, by a strict observance of these few maxims and precepts from the commencement. And what a salutary influence would one exert upon society, who had made these precepts the foundation of his character, and practiced on them through life.

The extracts above are from the first chapter or essay. The next is "On the Importance of a Good Character." This the author shows to be of the highest value, if viewed in no other light than as a matter of interest. If so, how much is its importance enhanced, when we add the moral and religious influence it enables one to exert.

In the third essay, the author offers a variety of important "Hints to those who are designed for a Mercantile Life," in which he treats on the folly of parents making choice of a profession for their children, to which they are induced by incidental and frivolous considerations. After briefly descanting upon the whims and errors of parents in this respect, and ridiculing the too commonly received idea, that, because

a boy admires a soldier's or a sailor's habit, he gives certain indications of excelling in the profession or employment for which he thus shows early predilection, he proceeds to lay down a series of maxims, or rules of action, by which persons who intend to lead a mercantile life should be governed. And here we are at a loss which most to admire, the affectionate feelings which the author exhibits in his style of address, or the intrinsic merits of the advice he gives. With the solicitude of a parent, he proceeds to urge as essential to honorable distinction in this extensive branch of human employments, a strict attention to one's particular business; to admonish against the fear of ridicule as a spiritless plodder, and against inactivity; to recommend the cultivation of a taste for good books; and to remonstrate against entertaining the affectation of shining as a fine gentleman and a man of pleasure. An important item in this train of reflections, and one which especially commends itself to the consideration of young gentlemen, for whose special benefit the work is designed, is the paragraph on the mode of spending the Sabbath by many clerks and apprentices. He says,—

"I consider the manner in which a Sunday is spent in a great city, by the young men who are trained to trade and merchandise, as a matter of the highest consequence to their happiness. The master and mistress of the family are then usually at their country-house, or engaged in some rural excursion. There is no restraint, and no amusement at home. The apprentice or clerk is glad to make use of his liberty, and to fly from the solitude of a deserted house. Parties of pleasure are formed; improper and even vicious connections made; and the poor young man often dates his greatest misfortunes from that day, the institution of which was designed to increase the virtue and happiness of mankind. Sunday affords a fine opportunity for indulging an inclination for reading; and I have no doubt, but that in a few hours spent in this decent and profitable manner, there would be more pleasure than in galloping about the country, or driving a curricle to some place of amusement."

True indeed it is, too true, that young men in our large cities date from their Sabbath-day excursions their greatest misfortunes—often the loss of reputation, and connected with this, as a consequence, a blasting of their own expectations, and of the hopes of their friends. Vice may at first be abhorrent; but let one give way to temptation, and he will soon find it easy to embrace the very vices which at first struck him with almost insupportable horror.

"Vice is a monster of such frightful mien
As, to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Look for the good, the wealthy, the influential among our commercial citizens; you will find them, not among those who, in early life, spent their time and money in going the round of pleasure, but among those who were firm to resist temptations of this kind.

We cannot do the justice to the work before us that we would wish, without protracting our remarks to an unwarrantable extent. Of this the reader will be satisfied, when he is informed that all the subjects named in the following table of contents are sufficiently amplified, and the principles they involve illustrated and enforced, to the extent

which is necessary for practical and popular effect, in a small volume of 288 pages. The author has indeed a most happy faculty of condensing; so much so, that a line of superfluous matter can scarcely be found. He writes briefly, but pointedly, urging his advice and admonitions on the attention of young men by the most earnest appeals to their sense of the moral duty they owe not only themselves, but mankind generally; and in all his precepts he does not fail to place foremost the obligation they owe to the Almighty Giver of good—their God and Saviour. Besides those named already, the following are the subjects of which Mr. B. treats, viz:—

"Supporting the Dignity of the Commercial Character. The Selfishness of Men of the World. The Value of an Honest Man. A Short System of Virtue and Happiness. The Influence of Fashion. The Peculiar Propriety of exciting Personal Merit and Manly Virtue in a time of Public Distress and Difficulty. The Propriety of adorning Life, and serving Society, by Laudable Exertion. Religious and Moral Principles not only consistent with, but promotive of, True Politeness and the Art of Pleasing. The Fear of appearing singular. That kind of Wisdom which consists in Accommodation and Compliance, without any Principles but those of Selfishness. The Influence of Politics, as a Subject of Conversation, on the state of Literature. The Peculiar Danger of falling into Indolence in a Literary and Retired Life. The Beauty and Happiness of an Open Behavior and an Ingenuous Disposition. A Life of Literary Pursuits usually a Life of Comparative Innocence. The Folly of sacrificing Comfort to Taste. The Superior Value of Solid Accomplishments. The Guilt of incurring Debts without either a Prospect or an Intention of Payment. The Folly of being anxiously curious to inquire what is said of us in our Absence. Affectation of the Vices and Follies of Men of Eminence. The Means of rendering Old Age honorable and comfortable. The Necessity of Temperance to the Health of the Mind. The Vanity and Folly of departing from our proper Sphere to become Authors and Orators, without previous and sufficient Preparation. Forming Connections without Friendship. Forming a Taste for Simple Pleasures. A Cultivated Mind necessary to render Retirement agreeable. An excessive and indiscriminate Love of Company, and an Abhorrence of occasional Solitude. The Pleasures of a Garden. The Pleasures of Reflection. Taste for the Cultivation of Flowers, and of beautiful Shrubs and Trees. Happiness of Domestic Life."

In all these the Christian graces are held out as the most fitting adornments to the character of a true gentleman. So uniformly excellent is the writer on all these topics, that one scarcely knows how to make selections for a brief review of his work, much less to present the substance of any thought he advances in a more condensed form than that in which he has expressed it. We will furnish one or two more extracts, as specimens of the style and pervading spirit of the production, and leave the reader to become better acquainted with it, by procuring, and reading it himself.

We could not help being struck with the truth and justness of the remarks on the universal selfishness of *gentlemen*, educated in the Chesterfieldian school. After describing some of the most prominent features of their outward character, and clearly deducing the natural consequences of the maxims which they adopt for the regulation of their conduct, the writer says,—

"But I cannot help thinking, that however they are admired, and whatever success they may obtain, they are both despicable and unhappy. By servilely

cringing to all, and especially to the great, without in the least attending to personal deserts and characters, they render themselves, in effect, absolute slaves, and their minds soon contract all the meanness and cowardice of slavery. Such meanness is certainly contemptible; nor can I conceive that such slavery, with any fortune or connections whatever, can by any means be capable of manly enjoyment. Liberty, independence, and a consciousness of having acted uprightly, will render a state of indigence sweet, and the want of them must embitter the envied blessings of rank and opulence. Providence has, indeed, so ordered it, for the sake of promoting the important ends of society, that they who live to self-interest and self-love, exclusively of all social regards, should be disappointed in their purposes. Immoderate selfishness, like all other greedy dispositions, sacrifices the present for that future enjoyment which never comes to mortal man. But the selfishness of the mere man of the world has this aggravation, that it leads to the neglect of some of the most amiable virtues, and sometimes to the commission of crimes of the blackest dye. So that the character I have delineated is incompatible with a good conscience; and without a good conscience what a phantom is all human bliss! After all the triumphs of worldly wisdom, and the contempt in which simplicity is held, I am convinced, that it is far better to be the deceived than the deceivers.

"At the same time, it is certainly right to warn young men of the deceits of the world, and teach them not rashly to believe those characters the most excellent which appear the most specious and plausible. I would briefly advise them, whenever they see a man remarkably studious of external appearances, devoted to the graces of dress and address, pretending great friendship and regard for persons he never saw before, promising liberally, perpetually smiling, and *always agreeable*—to beware of counterfeits, for such are abroad."

Certainly, this picture, drawn by the hand of a master, is little to the credit of gentlemen of this class. But is it caricature—is it not drawn to the life?

One of the most useful portions of this little work,—and which it will be well for every young gentleman, setting out in the world, to commit to memory, and adopt for himself—is the "Short System of Virtue and Happiness." On this subject the writer says,—

"I will suppose a virtuous young man forming in his mind the principles of his future conduct, and uttering the result of his reflections in the following soliloquy:—

"'At the age when I am approaching to maturity of reason, I perceive myself placed in a world abounding with external objects; and I also perceive within me faculties and passions, formed to be powerfully excited and affected by them. I am naturally tempted to interrogate myself—What am I?—Whence came I?—And whither am I going?'"

He represents the young man, of whom he is speaking, as taking counsel of those who have obtained a reputation for wisdom, in satisfying himself as to these important queries; and on the result of his inquiries forming his plan of life, to guide and govern his conduct. He divides his duties into three parts;—the obligations which he owes to himself; those which he owes to others; and those which he owes to his Creator. On the latter division he remarks:—

"With respect to my duty to my Creator, I derive an argument in favor of religion from the feelings of my own bosom, superior to the most elaborate subtleties of human ingenuity. In the hour of distress, my heart as naturally flies for succor to the Deity, as, when hungry and thirsty, I seek food and water, or, when weary, repose. In religion I look for comfort, and in reli-

gion I always find it. Devotion supplies me with a pure and exalted pleasure. It elevates my soul, and teaches me to look down with a proper contempt upon many objects which are eagerly sought, but which end in misery. In this respect, and in many others, it effects, in the best and most compendious method, what has been in vain pretended to by proud philosophy.

"And in selecting a mode or peculiar system of religion, I shall consider what that was in which my father lived and died. I find it to have been the religion of Christ. I examine it with reverence. I encounter many difficulties; but, at the same time, I feel within me an internal evidence, which, uniting its force with the external, forbids me to disbelieve. When involuntary doubts arise, I immediately silence their importunity by recollecting the weakness of my judgment, and the vain presumption of hastily deciding on the most important of all subjects, against such powerful evidence, and against the major part of the best and wisest men, in regions of the earth the most illuminated.

"I will learn humility of the humble Jesus, and gratefully accept the beneficial doctrines and glorious offers which his benign religion reaches out to all who sincerely seek him by prayer and penitence.

"In vain shall the conceited philosophers, whom fashion and ignorance admire, attempt to weaken my belief, or undermine the principles of my morality. Without their aid, I can be sufficiently wicked, and sufficiently miserable. Human life abounds with evil. I will seek balsams for the wounds of the heart in the sweets of innocence, and in the consolations of religion. Virtue, I am convinced, is the noblest ornament of humanity, and the source of the sublimest and the sweetest pleasure; and piety leads to that peace, which the world, and all that it possesses, cannot bestow. Let others enjoy the pride and pleasure of being called philosophers, deists, skeptics; be mine the real, unostentatious qualities of the honest, humble, and charitable Christian. When the gaudy glories of fashion and of vain philosophy shall have withered like a short-lived flower, sincere piety and moral honesty shall flourish as the cedar of Lebanon.

"But I repress my triumphs. After all my improvements, and all my desires of perfection, I shall still be greatly defective. Therefore, to whatever degree of excellence I advance, let me never forget to show to others that indulgence which my infirmities, my errors, and my voluntary misconduct, will require both from them and from mine and their Almighty and most merciful Father."

How much more worthy and commendable, whether we view them as matter of interest in regard to worldly advancement, or as matter of moral duty, having respect to the recompense of reward, are these resolutions of a virtuous young man who has counseled with the wise, and founded his rules of life on a firm conviction of his obligation to obey the divine command—"Deal justly, love mercy, and walk humbly with God," than the generally received maxims and adopted practices of the world, which are given in another part of the work before us, and which the writer holds up to merited ridicule, that they may be avoided. The reader, we are sure, will not be offended at perceiving that we copy the entire section, under the head of "*Maxims and Practices of the World—to be shunned.*"

"Let the amassing of money be your only study; and to this sacrifice the feelings of the heart, the ties of nature, and the laws of honor.

Never notice a poor person, whatever merit he may possess; nor neglect to show respect to a rich one, though he may have as many vices as the hairs of his head.

When you see a worthy man run down, take a pelt at him with the rest, instead of defending or protecting him. If he is unfortunate, he cannot turn again; and it will show you possess spirit as well as your neighbors.

If you know a secret, keep it till it will answer your purpose to divulge it, and no longer. Every thing should be turned to interest; and honor and friendship are merely names.

If you suspect any of your friends of foibles, accuse them loudly of crimes; for it is the modern way of reformation. Think and speak as ill as possible of every one, save yourself; and if they are not bad already, you are likely to have the satisfaction of making them so, when you deprive them of reputation.

It may suit you to be frugal and virtuous in reality, but not to appear so. Affect the rake and the spendthrift, in order to gain credit with the worthless.

Though it may be inconvenient and disagreeable to be quite ignorant, never study to be learned. Half the world will call you pedantic, if you never break Priscian's head; and the other half will spite you, for your superior knowledge.

If you receive good advice, never follow it, for it savors of arrogance to direct you; and it shows spirit to act as you think proper yourself.

It is better to beg your bread than to submit, in the slightest degree, to those who have a right and the ability to advise you. Obstinacy is a glorious character. When you suffer for it, think yourself a martyr.

Believe those only who flatter you, and study to mislead you; a real friend is often a disagreeable monitor. He will not favor your prejudices, nor praise you when you are injuring yourself, which you have an undoubted right to do.

Make yourself as odious as you can to those who will not humor you in every thing. Affection may be forced by resistance; and you will become loved in proportion as you deserve to be hated.

If you know any more respected than yourself, never try to imitate the good qualities which gain them good-will and esteem; but exert yourself to blacken their reputation, and to make them appear as unamiable as yourself.

If you cannot have every thing just to your wish, even if you should not deserve the comforts you may command, be quite miserable; and throw the blame on your friends and connections, not on your own temper and conduct.

Let your own reason be the standard of right, and alone direct you what to do, or to leave undone. Who should know better than yourself what is prudent and expedient?—Besides, when you please yourself, you have no one to blame, whatever may happen—a consolation of the highest importance to secure.

Be reserved to your friends, and confidential only with your enemies. Make a mystery of every thing, to fret and torment those who wish you well: and if you can make one feeling and honest heart unhappy, think you have not lived or acted in vain.

By following these maxims and practices, you have the glory of being detested by every good and virtuous mind; and perhaps the notoriety of infamy is dearer in your estimation than the silent consciousness of desert!"

But we must close. We will simply add, that, in our estimation, the "American Gentleman" is calculated to be eminently useful, not merely for the purpose of establishing and strengthening good principles in the breasts of those who have never given way to vicious indulgences, but also for correcting and reforming those who may have unfortunately been tempted to drink of the bitter waters of pleasurable sin. As such, the work deserves to rank with the writings of Franklin, and others of a similar class, and should be made the pocket companion of every young man—not merely to carry about with him unopened, but to read it, and refer to it for counsel, in the hour of temptation.

The above review of this little volume is a just one, in so far as the *book* is concerned, and we hope it may contribute to its wider circulation and more extensive usefulness. But while we thus speak of the *work* itself, we cannot in justice omit a passing remark respecting its *reputed author*. It comes before the public as the production of Charles Butler, Esq., who, in the preface, modestly remarks,—

"In selecting the materials for such a work as the present, I have necessarily had recourse to a variety of the best and ablest writers who have treated on human life and conduct. I have endeavored to arrange the different subjects with some attention to their natural order, and to give the work a degree of unity and completeness. Still I feel that I have only made an approximation toward the full accomplishment of the original design. There is much left to the judgment, taste, and discretion of the reader—much to supply—peradventure somewhat to forgive. I can only ask the indulgence of my countrymen toward an attempt which has for its object the general diffusion of correct and manly principles in the conduct of life."

This is a candid avowal of indebtedness to "a *variety* of the best and ablest writers who have treated on human life and conduct;" and though the fact that the style and sentiments in the essays afford internal evidence that the author of the preface had consulted works of higher merit than he was capable of writing, with an intenseness which betrayed him into a servile imitation of dress, few, we believe, thought him to be a mere *copyist*, until it was suggested by an individual, that he thought he had seen some of the essays before, *in the same language*. This led us to examine the extent of his obligations for the matter of his work, which we find to be almost entire. Nineteen of the articles first in order in the book, and fourteen others, comprising about two-thirds of the whole matter, titles and all, are found in "Knox's Essays," with scarcely any variation of words, and we believe not so much as one entire sentence. How much of the residue of the volume may be found in the same work, or whether any, we are not able to say, not having time to examine further. "Knox's Essays" were published many years ago in England, in miscellaneous pieces. They were afterward collected by the author, and published in a volume. A second edition, after the first was out of print, was issued as revised by the author, in 1782. And there is a London edition of it, by Jones & Co., dated 1827, which now lies before us.

Though we deem it matter of justice to state these facts relative to the authorship of at least a large portion of this little volume, yet we would by no means depreciate its merits, or do any thing to limit its sphere of usefulness. That the sentiments it contains were approved by the Christian public a half century ago, speaks much in their favor, and serves to show that correct moral principles do not change with the follies and fashions of an unsta' le world. We are indebted to the publishers for furnishing the public with these practical

essays in so cheap and convenient a form, and hope they may find their way into the hands of all for whose special benefit they were intended; but it would have been more in accordance with our notions of propriety to have sent them out in the form of an abridgment of Knox's works, rather than the production of Charles Butler, Esq., or at least to have given Dr. Knox credit for those essays which have been copied from his book, and were published probably before Mr. Butler was born.—Ed.

From the Wesleyan Methodist Magazine.

China, its State and Prospects, with especial Reference to the Spread of the Gospel: containing Allusions to the Antiquity, Extent, Population, Civilization, Literature, and Religion of the Chinese. By W. H. Medhurst, of the London Missionary Society. Illustrated with Engravings on Wood, by G. Baxter. 8vo. pp. 582.—John Snow.*

As soon as the publication of Mr. Medhurst's book was announced, we lost no time in procuring and examining it. The subjects on which it professed to treat we knew to be among the most interesting that could be presented for consideration: and to all other inducements curiosity added no ordinary strength. Next to admission to China itself is the possession of a work, the details of which shall make us familiar with China; and the value of such a work is greatly increased, if, being written by a Christian man, it shows the relations in which the country stands to those missionary efforts in which the Christian church is engaged. We quite agree with Mr. Medhurst, that—

"In attempting to do good, we should do it on the largest scale, and to the greatest number of persons. The physician is most needed where the malady is most distressing, and the diseased most numerous; and so the missionary is principally required where the heathen most abound. Upon this principle, China requires our first attention, and will exhaust our most strenuous efforts. There, all the disposable laborers in the Christian church may employ their energies, without fear of overworking the field, or standing in each other's way. Piety the most exalted, talents the most splendid, may there find ample room for display; the greatest trophies of divine grace will there be obtained, and the gospel is destined to achieve more in China than has ever been witnessed elsewhere, mainly on account of the number of individuals to be brought under its influence. This, then, is *the* field for missionary exertions; the sphere where the most influential societies should direct their chief efforts; for until some impression is made upon China, it will matter little what is achieved in other more confined and thinly-peopled regions. The conversion of a few islands to Christ, and the introduction of the gospel to the extremities of a continent, resemble an investing of the outworks of heathenism; but the strong-hold still remains untouched, and until China is evangelized, the greatest half of our work remains to be begun." (Page 96.)

Thus feeling on the subject, it will be believed that we even

* This work, we perceive, by a notice we have just seen, is re-published in Boston, by Crocker & Brewster.—Ed. Mag. & Rev.

eagerly perused a work coming from so respectable a source, and which promised so much of the very information we desired to possess. We have not been at all disappointed. Mr. Medhurst's book is one of those which he that begins to read will scarcely be able to close till he arrives at the last page; and he who has read it once will be glad of the opportunity of frequently consulting it. Our principal, indeed, almost our exclusive task in the present article will be that of transcription. We wish to put our readers in possession of the leading facts stated by Mr. Medhurst, both for the information of those who may not have the opportunity of consulting the original work, and to induce all who can do it to place it upon their own shelves. Our object in this is not only to communicate some interesting facts in relation to the state of nearly half the population of the globe, but to direct attention to China as a most important subject of missionary contemplation and enterprise.—China has too long been considered as hermetically sealed to the gospel. If "Satan hath his seat" in countries where heathenism reigns, it is not to be wondered at that he should employ every artifice to divert attention from one of the most populous portions of his usurped dominion, and that he should seek to establish the opinion that as yet China was impervious and impregnable. While Rome deliberates, Saguntum perishes. Christians are asking whether any thing can be done for China; and because hopeless of success, little is attempted, and therefore little is done, and its millions are perishing for lack of knowledge. Even were there, apparently, no human means of overcoming the obstacles which have been supposed to prevent all entrance into China, yet there is an instrument to which Christians, in word at least, are accustomed to ascribe great power, and which, in the case of China, ought to be employed without delay. Let the Israel of God in spirit perambulate this Jericho with steadfast faith and earnest prayer; let them persevere, confiding in the promise of God, that every valley shall be exalted, and every mountain and high hill be brought low, and they shall not be disappointed; the walls shall be overthrown, and a way opened for the introduction and triumphs of the gospel. Mr. Medhurst's volume, however, opens to us a far less unpromising state of things than we had ventured to anticipate. And in this respect, its publication may be regarded as opening a new era for China. No Christian, we think, can read it without being convinced that much more is possible than has ever yet been attempted. Mr. Medhurst returns from searching out the land, and he brings no faithless, discouraging report. To us he seems to possess much of the spirit of Joshua and Caleb. He points out, indeed, the vastness of the work, and the greatness of the obstacles and difficulties; but he views them as any thing but insuperable, and calls upon Christians, in effect, "to go up at once and possess the land."

By the extracts which we intend to give, we shall do more than direct attention to Mr. Medhurst's book; we believe we only do him justice in saying that we shall do that which will give him far greater pleasure; we shall direct attention to China itself, and thus second his endeavors to promote its evangelization.

On the antiquity supposed to be claimed by the Chinese annals, Mr. Medhurst thus writes:—

"Commencing with the early history of China, we may be allowed to correct an error into which many have fallen, relative to the assumption of an extravagant chronology by the Chinese. It has been generally supposed that the Chinese nation maintain an antiquity of myriads of years, and that their historical records, stretching far back into the vista of more than a thousand ages, are at such variance with the comparatively recent account of Moses, as to oblige us either to question the one or the other. This was, at one time, gladly caught at by the skeptics of Europe; and they thought they had discovered, in the high antiquity of the Chinese, combined with the Hindoo and Egyptian races, an argument which threw discredit on the chronology of the Bible, and weakened the evidence of its divine authority. The fact, however, is, that the Chinese, like most other heathen nations, have a mythological, as well as a chronological period; the one considered by themselves as fabulous, and the other as authentic; the one connected with the history of their gods, and the other with that of their men. In the former they speak of their celestial emperor, who reigned forty-five thousand years; their terrestrial emperor, who reigned eighteen thousand years; followed by their human emperor, who reigned as long; without condescending to enlighten us as to the names, characters, events, or circumstances of these wonderful individuals; nay, without so much as telling us whether their dominions were established in heaven or earth, or whether they referred exclusively to China, or included other nations. In short, the vague account they furnish us of these fancied emperors shows that they were merely the figment of the imagination, introduced to supply a deficiency, and to amuse the credulous. Indeed, so little credit is attached to this fabulous period by the Chinese themselves, that one of their most respectable historians, Choo-foo-tze, does not venture to allude to it, but, passing by these extravagant assumptions, commences his relation at a much later period, when events and circumstances of a connected character stamp the records of the age with greater marks of credibility." (Page 3.)

Mr. Medhurst then proceeds to quote from another Chinese historian, named Fung-chow, who speaks of these tales as being "contrary to sense and reason," (page 4,) and concludes by saying,—

"Thus Chinese authors of the greatest reputation agree in considering the first part of Chinese history as entirely fabulous. While, however, we fully coincide with them in this opinion, we cannot help, on a review of their brief allusion to this period, (the first,) suggesting the idea, that the whole is probably based on some indistinct recollections of the theory of the creation." (Page 5.)

So likewise of the second period:—

"While, therefore, we might be unwilling to give full credit to what Chinese writers say of the events of this period, it is not improbable that much of it is drawn by tradition from the correct account of the antediluvian age handed down by Noah to his posterity. The coincidence of ten generations having passed away, the institution of marriages, the invention of music, the rebellion of a portion of the race, and the confused mixture of the divine and human families, closed by the occurrence of the flood in the time of Yaou, might lead us to conclude, that in their allusions to this period, the Chinese are merely giving their version of the events that occurred from Adam to Noah." (Page 6.)

Of their genuine antiquity, and the importance to be attached to it, Mr. Medhurst thus writes:—

"If then we consider Yu to be the first real character in Chinese history, and place the beginning of his reign at B. C. 2204, or one hundred and four years after the flood, about the age of Peleg, when the earth was divided, we shall find that it just gives time for such an increase of the human family as

would admit of emigration, and yet allow for China being in such a state of marsh as to require draining for the sake of culture, which service was ascribed to the labors of Yu. Thus the empire of China, even when deprived of its fabulous and traditionary periods, is still very ancient. The Chinese must have branched off from the great human family immediately after the dispersion, and, traveling to the farther east, settled down on the borders of the Yellow river, coeval with the establishment of the Babylonian and Egyptian monarchies. The mention made in their early history of the draining of the land, as one of the first acts of the primitive rulers of China, and the allusion to the discovery of wine about the same period, show that their first kings must have synchronized with the immediate descendants of Noah; and the recorded fact that a seven years' famine took place in China nearly coeval with that of Egypt, proves that their chronicles are entitled to some degree of credit. Thus, ere Rome was founded, or Troy was taken, before Thebes or Nineveh were erected into kingdoms, China was a settled state, under a regular form of government; with customs and institutions similar in many respects to those which it possesses now.

"From that time to this, revolutions and wars have frequently occurred. The country has been exposed to foreign invasion, and torn by intestine commotion; dynasties have changed, and the people are even now subject to a Tartar yoke; yet China is China still. Her language and her customs remain unaltered; and the genius and spirit of the people are the same they were in the patriarchal age. No nation has undergone less change, or been less affected from without; and they seem to have grown up as distinct from the rest of mankind, as if they had been the inhabitants of another planet, retaining all their peculiarities just as if their exclusive wall had surrounded their whole empire, and debarred all others from intercourse with them. Those who are accustomed to attach veneration to antiquity, will probably regard the Chinese with some degree of interest on account of their patriarchal character; and those who love to survey human society in every possible stage, will be gratified with the contemplation of it, as it existed not only centuries, but even millenniums ago. The modern kingdoms of Europe are but of yesterday, compared with the Chinese; and though western nations have grown rapidly since their origin, yet they cannot look back to any very distant period, when their ancestors laid the foundation of their present greatness, and established systems which still exist and characterize their populations. The Chinese, on the contrary, have derived their veneration for parents, and their subjection to rulers; with the arrangements of domestic life, from the first founders of their monarchy, and embody in their present conduct principles which were laid down four thousand years ago." (Page 8.)

The second and third chapters of the volume are occupied with the question of the population of China. Mr. Medhurst examines it, first, argumentatively, and then quotes various documents and calculations. The result is thus stated by himself:—

"It will easily be seen from what has been before stated, that the author inclines to receive the highest estimate that has been given of the Chinese population, and to rate it at 361,221,900; and thus, after the fullest consideration of all that has been said on either side of the subject, after the most patient investigation of native documents, and after extensive inquiries and observations among the people for more than twenty years, he cannot resist the conviction which forces itself upon him, that the population of China Proper is as above stated; besides upward of a million more for the inhabitants of Formosa, and the various tribes of Chinese Tartary, under the sway of the emperor of China." (Page 66.)

In connection with these population inquiries, Mr. Medhurst notices the practice of infanticide:—

"In addition to the above-mentioned considerations, the prevalence of infan-

ticide in China has been adduced by some as a proof of that empire's extreme populousness. While, however, we would by no means argue, that this abominable practice is kept up in order to keep down the population, or that it has any considerable influence in diminishing the numbers of the people, we may still contend that infanticide in China is more the result of poverty than prejudice, and has to do with economical rather than religious considerations. In the first place it is to be observed, that infanticide in China is wholly confined to the female sex; boys, it is imagined, can provide sufficiently well for themselves; are likely to repay, by their labor, the care and expense bestowed upon them; and contribute to the building up of the family name and fortunes; in all of which matters girls are of very little value. Hence the birth of a son is hailed in every Chinese family with delight; while the house is only filled with mourning on the appearance of a wretched daughter. A son is valued and cherished, while a daughter is despised and neglected. This feeling, carried to excess, leads many, in extreme poverty, to perpetrate infanticide in the one case, and to practice forbearance in the other. Again, the abominable custom alluded to is not taught or enjoined by any religious system prevalent in China,—either Confucianism, Taou-ism, or Buddhism; it is not done to propitiate the gods, as was the case, formerly, among the cruel worshipers of Moloch; nor do the nations expect to reap any spiritual advantage by giving 'the fruit of their body for the sin of their soul;' but the Chinese perpetrate this infernal custom merely from parsimonious motives, and just to save themselves the care and trouble of bringing up a useless and troublesome being, who is likely to cost more than ever she will fetch on being sold out in marriage. It prevails, therefore, in proportion to the general indigence of the people, and affords by its prevalence a criterion by which to judge of the density of the population, and the poverty of the inhabitants. Hence we find that it obtains more in the southern provinces, where the numbers of human beings exceed the powers of the soil to produce sufficient sustenance; or, in a crowded capital, where the myriads of citizens find hardly room to live or to breathe. In the southern parts of the empire, the natives themselves, who might be supposed anxious to conceal the fact, bear ample testimony to its existence, and that in a proportion which it is fearful to contemplate; while the lightness with which they treat the murder of female infants shows that it must have prevailed in no ordinary degree, in order so far to blunt their sensibilities on the subject, as to lead them to contemplate the drowning of a daughter as far more excusable than the treading of printed paper under foot. The extent of infanticide in the capital has been calculated, by the number of infants thrown out every night, and gathered by the police in the morning to be buried in one common hole without the city. One writer informs us, that ten or a dozen infants are picked up every morning in Peking alone: hence the murders in that city must amount to many thousands annually. The fact that foundling hospitals are more easily filled in China than elsewhere, is corroborative of the little regard in which female infants are held. The more tender-hearted parents, rather than lay violent hands upon them, prefer giving them away; or, if they can find no one to receive the charge, depositing them in some temple or monastery, where there is at least a chance of their being noticed and preserved. The Buddhists in China avail themselves of this circumstance to fill their nunneries; while the Catholics in that country increase the number of their adherents by rescuing the outcast daughters of the inhabitants, and bringing them up for wives to the native converts. Others, actuated by base motives, pick up the abandoned children, and rear them for the purpose of sordid gain; which they accomplish by selling them for domestic slaves, training them up for wanton gratifications, or condemning them to beg through the streets, after having cruelly put out their eyes to make them objects of charity." (Page 46.)

The practice serves to indicate not only the amount of the population, but its moral condition. In reference to this Mr. Medhurst has some very impressive observations:—

"If the population of China really amount to such overwhelming numbers, then what a distressing spectacle presents itself to the eye of the Christian philanthropist! Three hundred and sixty millions of human beings huddled together in one country, under the sway of one despotic monarch, influenced by the same delusive philosophy, and bowing down to the same absurd superstition! One-third of the human race, and one-half of the heathen world, held by one tie, and bound by one spell: a million of whom are every month dropping into eternity, untaught, unsanctified, and, as far as we know, unsaved! How distressing to think that this nation has been for ages in its present demoralized and degraded condition, with no light beaming on the people but that derived from Atheism and Polytheism, with now and then an obscure ray from a questionable form of Christianity! To see the demon of darkness reigning in one soul is painful; but to see him rampant over a whole nation, and that nation constituting one-third of the human race, is beyond measure distressing, and might well induce one to exclaim, 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people!' There are, doubtless, among such a vast concourse of human beings, numbers who, according to the light they have, lead tolerably decent lives as it regards moral and social duties; but they must all be destitute of right views of divine and eternal things: and where these fundamental truths are misapprehended, there can be little hope of the claims of human relations being properly sustained; *in fact, experience forces upon those who have had the most frequent and intimate intercourse with them, the unwelcome truth, that among them, in a remarkable degree, 'there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God.'* The population of China, in its present condition, not only distresses, it appals the mind. A more affecting consideration still is, *that the ranks of heathenism are increasing at a thousand-fold greater ratio than we can expect by such a system of proselyting to thin them.* For even allowing an increase of only one per cent. per annum, on the whole population, we shall find that they are thus adding three millions and a half yearly to their number; so that, according to our most sanguine calculations, the heathen would multiply faster than they could be brought over to Christianity." (Pages 71–75.)

Mr. Medhurst, however, is not discouraged. He looks at the power of the gospel, preached in faith, and accompanied by the blessing of God; at the diffusive, leavening nature of Christianity; and even at the circumstances of China itself:—

"There is something in the very abundance of the population which constitutes a ground of encouragement; for the inhabitants of that empire, though numerous, and spread over eighteen provinces, must be considered as a great whole; and what bears on the political, intellectual, moral, and religious condition of the people, bears upon them as a whole. Thus China, though vast, is under one despotic form of government; and if measures could be adopted that would influence the ruler of so vast an empire, the whole mass of his subjects would, in a great measure, be affected thereby. It is not a fanatical suggestion, that the prayers of pious Christians on behalf of the 'Son of heaven,' would be heard in the court of heaven, particularly if all the available means be employed to inform, enlighten, and affect his mind. It is not impossible that a remonstrance drawn up by Christian missionaries may reach the 'dragon throne,' or that a devoted and zealous preacher of the gospel should get introduced to court, and plead the cause of Christianity in the imperial ear; and though the expression of his will might at first prove unfavorable, yet the repetition of such events might in time prove successful, and induce the government to grant free toleration to the profession of real godliness through the length and breadth of the land." (Page 77.)

The fifth chapter is devoted to the civilization of the Chinese.

They have lost the primitive religion, but, as they have continued to live in society, and under government, they have not sunk to the same degradations of barbarism in which the savage islanders of the South Sea, for instance, have been found to exist.

"The civilization of the Chinese will be seen in their complaisance toward each other. In no unchristian country do we find such attention paid to ceremony, and so many compliments passing to and fro, as among the Chinese. In associating with friends, and in entertaining strangers, their politeness is remarkable. The poorest and commonest individual will scarcely allow a passenger to cross the door, without asking him in; should the stranger comply, the pipe is instantly filled and presented to his lips, or the tea poured out for his refreshment, and the master of the house does not presume to sit down until the stranger is first seated." (Page 99.)

"The ceremonies observed on the invitation and entertainment of guests are still more striking; complimentary cards are presented, and polite answers returned, all vying with each other in the display of humility and condescension. On the arrival of the guest considerable difficulty is found in arranging who shall make the lowest bow, or first enter the door, or take the highest seat, or assume the precedence at table; though the host generally contrives to place his guest in the most elevated position. When conversation commences, the mutual assent to every proposition, the scrupulous avoiding of all contradiction, and the entire absence of every offensive expression, or melancholy allusion, show what a sense these people entertain of politeness. Their civility may indeed verge toward adulation, and their compliments assume the air of flattery; but when we see a whole nation thus externally soft, affable, and yielding, we must acknowledge that they have made some advances in the art of good breeding." (Page 101.)

The Christian philosopher will see in this the evidence and proof of a real national imbecility. The *forms* of social kindness are still retained from a very remote antiquity, but this is almost all. Nature is cramped for want of that which can alone elicit, expand, and sanctify its emotions; and in its place, a sort of well-behaved childishness (far removed from the warm-heartedness of Christian childhood) is established throughout the empire.

"But," continues Mr. Medhurst, "the civilization of the Chinese appears in a more substantial form in the discoveries they have made, and the arts and sciences which they have cultivated." (Page 101.)

He refers particularly to their knowledge of the magnetic needle; (with which they appear to have been acquainted from a very remote antiquity;) to the invention of printing, which was known to them upward of nine hundred years ago; and to the composition of gunpowder. In regard to the sciences, however, the Chinese cannot be said to rank high. To astronomy they have paid some attention, but all progress here is checked by their addiction to the most superstitious astrology. They have attended to botany, but their arrangements are any thing rather than scientific. In medicine, likewise, they are exceedingly deficient. Very little can be said of their progress in the fine arts. In painting, they know how to delineate, and how to color; but the science of perspective, and of light and shade, they seem not at all to understand. They excel in engraving, and have long been noted for their manufacture of porcelain. But there seems to be nothing of improvableness among them. All is as it always has been. Their government is despotic and patriarchal,

and the discipline of society prevents them from deteriorating into a savage state; yet the vital principle of expansion and improvement has been wanting, and therefore there has been no growth.—Their ideas, Mr. Medhurst has justly observed, are as stereotyped as their books. They have bound and crippled their minds as well as their feet.

The sixth chapter treats on the government and laws of China, and the seventh on its literature. Both are extremely interesting; but, as being already, perhaps, condensed as far as possible, they scarcely admit of either abridgment or extract. They appear to us well calculated to afford the general reader a sufficiently clear and comprehensive notion of the subjects to which they refer. We must content ourselves, however, with thus directing attention to them.

The eighth chapter is devoted to the subject on which our readers, we incline to think, will be most disposed to make inquiries; that is to say, to the religion, or rather religions, of China.

"The religions of China are three, namely, the systems of Confucius, Laou-tsze, and Buddha. Of these, the first is the most honored, both by the government and the learned: the works of Confucius constitute the class-books of the schools, and the ground-work of the public examinations; hence, all who make any pretensions to literature pride themselves in being considered the followers of that philosopher. The religion of Laou-tzse is equally ancient with the favored sect, and has a great hold upon the minds of the people. It has now and then been honored with imperial patronage; and during these golden opportunities has exerted a wider influence over the population; but during the present dynasty, it has been left mainly to its own resources. The religion of Buddha was introduced from India into China about the beginning of the Christian era; its priests and its temples are now spread over the whole land; and the majority of the common people are decidedly in favor of this latter system. But as both the Taouists and Buddhists consent to accord the precedence to Confucius, and aim to combine the moral code of that philosopher with their own superstitious dogmas, they are commonly tolerated by the ruling sect. Now and then the Confucians exclaim against the celibacy of the Buddhist priests, and indulge themselves in a few jeering observations on the demonolatry of Taou; but, generally speaking, the skeptics do not trouble themselves about the superstitious; and systems directly opposed, being both in the extreme of error, consent to let each other pretty much alone." (Page 182.)

Confucius was born B. C. 549, and died B. C. 477. After giving a brief sketch of his life, Mr. Medhurst proceeds to describe his religion:—

"Thus it appears that Confucius, during the greatest part of his life, was engaged in political affairs; and only in his declining years devoted himself to the establishment of a school of philosophy; his system will therefore be more likely to refer to politics than religion, and the pursuit of temporal, rather than eternal good. In fact, it is a misnomer to call his system a religion, as it has little or nothing to do with theology, and is merely a scheme of ethics and politics, from which things spiritual and divine are uniformly excluded. In treating of the government of a country, Confucius compares it to the management of a family, and grounds the whole on the due control of one's self, and the right management of the heart. He expressly lays down the golden rule, of doing to others as we would they should do unto us, and lays the foundation of moral conduct in the principle of excusing and feeling for others as we would for ourselves. The five cardinal virtues, according to his school, are benevolence, righteousness, politeness, wisdom, and truth; and the duties of the human relations, those which should subsist between parents and

children, elder and younger brethren, princes and ministers, husbands and wives, friends and companions. Of all these, filial piety stands first and foremost; reverence to parents is required, not only in youth, when children are dependant on, and necessarily subject to, their natural protectors; but even to the latest period, parents are to be treated with honor, and after death to be raised to the rank of gods. Without filial piety, they say, it is useless to expect fidelity to one's prince, affection to one's brethren, kindness to one's domestics, or sincerity among friends. Filial piety is the foundation of benevolence, rectitude, propriety, wisdom, and truth. This feeling, if conceived in the heart, and embodied in the life, will lead to the performance of every duty, the subjugation of every passion, and the entire renovation of the whole man. It is not to be confined to time and place, but it is to be maintained, whether the objects of our respect be present or absent, alive or dead; and thousands of years after their departure, ancestors are still to be exalted in the liveliest apprehensions and undiminished affections of their descendants." (Page 185.)

To what immediately follows, the reader should pay particular attention. It shows the Confucian philosophy to be essentially atheistic, and lessens the surprise that might otherwise be felt, that it should agree so well with Buddhism:—

"It is strange, however, that while Confucius recommends such an excessive veneration for parents, he should have overlooked the reverence due to the Father of our spirits; and while he traced up the series from parents to ancestors, requiring the highest degree of honor to be paid to our first progenitors, that he should not have considered Him from whom all beings spring, and who is entitled to our first and chief regard. But it is a lamentable proof of the depravity of the human heart, that so acute, intelligent, vigorous, and independent a mind should not have traced the generations of men up to the great Former of all, and thus left his followers in the dark as to the being, attributes, and perfections of the one living and true God. There are, in the works of this philosopher, some allusions to heaven, as the presiding power of nature; and to fate, as the determiner of all things; but he does not appear to attribute originality to one, or rationality to the other; and thus his system remains destitute of the main truth, which lies at the basis of all truth, namely, 'the being of a self-existent, eternal, all-wise God.' On one occasion, Confucius exclaimed, 'Unless it be heaven's design that my cause should fail, what can the people of Kwang do to me?' Again, when one asked him whether it were best to worship this or that deity, he said, 'You are mistaken; he that offends against heaven has no one to whom he can pray.' Another passage runs thus: 'Imperial heaven has no kindred to serve, and will only assist virtue.' The glorious heavens are said to be 'bright, accompanying us wherever we go.' 'When heaven sent down the inferior people, it constituted princes and instructors, directing them to assist the Supreme Ruler in manifesting kindness through all regions.' 'Life and death are decreed by fate; riches and poverty rest with heaven.' There are, besides these occasional allusions to heaven, various references to a Supreme Ruler, which would seem to imply that in the infancy of their empire, ere they were spoiled by philosophy and vain conceit, they had derived by tradition from the patriarchal age, some notion of a universal Sovereign, who exercises unlimited control, and to whom all honor is due. The Book of Odes, part of which was written B. C. 1120, speaks of the Imperial Supreme as 'majestic in his descending, surveying the inhabitants of the world, and promoting their tranquillity,' who is to be worshiped and served with abstinence and lustrations, while he takes cognizance of the affairs of men, and rewards or punishes them according to their deeds.

"Chinese philosophers have also spoken much of a 'principle of order,' by which the universe is regulated, and which is accounted by them the soul of the world. The heavens and earth, together with all animate and inanimate things, are, according to them, but one principle, which is as uni-

versally diffused through nature as water through the ocean. To this principle they attribute the power of retribution, and say of the wicked, that 'though they may escape the meshes of terrestrial law, the celestial principle will not endure them.'

"From these expressions about 'heaven,' the 'Supreme Ruler,' and the 'principle of order,' we might infer that the Chinese had some knowledge of the Ruler of the universe, and honored him as such, were we not baffled by the very incoherent manner in which they express themselves, and shocked at the propensity to materialism which they constantly exhibit.

"When describing the origin of the world, they talk in the following strain: 'Before heaven and earth were divided, there existed one universal chaos; when the two energies of nature were gradually distinguished, the *yin* and *yang*, or the male and female principles, were established: then the purer influences ascended and became the expansive heavens; while the grosser particles descended, and became the subjacent earth. From the combination of these two all things were produced; and thus heaven is the father, and earth the mother, of nature." (Page 188.)

"But it may be asked, 'Have the Confucians no idea of a spirit, and do they not pay divine honors to invisible beings?' To this we may reply, that the learned in China talk largely of spirits and demons, but assign them a very inferior place in the scale of existence. Instead of teaching that the Great Spirit was the Former of all things, they hold that spirits are far inferior to the visible and material heavens, and even rank below ancient sages, and modern rulers. Confucius confessed he did not know much about them, and therefore preferred speaking on other subjects. His universal maxim was, 'Respect the gods, but keep them at a distance;' that is, 'Show them all due honor, but have as little to do with them as possible.'

"With regard to a future state of being, the Chinese are as much in the dark as in what relates to the Deity. They speak of the intellectual principle as distinct from the animal soul, but do not say any thing definitely about its existence after death. In fact, the Confucians do not connect the idea of retribution with the soul, or the invisible world, at all. They imagine that all the rewards of virtue and vice are confined to the present state; and, if not dealt out during the lifetime of the individual, will be visited on his children and grandchildren to the latest generation.

"Thus, then, we find the far-famed school of Confucius deficient in two important points, the existence of a God, and the interests of the world to come; teaching a lifeless, cold-hearted, uninfluential system, which is powerless in the present, and hopeless for the future, world." (Page 195.)

If Confucianism be thus essentially and fatally defective, Taouism, though different in many respects, is better in none. We subjoin a few notices of it:—

"The next of the three sects into which the Chinese are divided, is called 'Taou.' This word means, originally, 'a way or path, a principle, and the principle from which heaven, earth, man, and nature emanate.' *Le* is the latent principle, and *Taou* is the principle in action. It also means, 'a word, to speak, and to say;' and is very like the *Logos* of the Greeks. The founder of this sect was Laou-tan, commonly called Laou-tsze, who was cotemporary with Confucius; but the Taou, or Reason itself, they say, is uncreated and underived." (Page 197.)

"The votaries of this sect talk a great deal about virtue, and profess to promote it by abstraction from the world, and the repression of desire: this latter they imagine is to be effected by eating their spirits, or stifling their breath, for a length of time. They say that all depends on the subjection of the heart, and therefore mortify every feeling in order to attain perfect virtue, which is insensibility. Hence some of them wander away to the tops of mountains to cultivate reason, and renounce all intercourse with men, that

their studies may not be interrupted. They affect to despise wealth, fame, and posterity; urging that at death all these distinctions and advantages terminate, and the labor bestowed upon them is thrown away." (Page 199.)

"The followers of Taou, like the Athenians of old, are in all things too superstitious. While the Confucians have scarcely determined whether spirits exist or not, the advocates of eternal reason profess to have constant intercourse with, and control over, the demons of the invisible world. Chang Teen-sze, the principal of the Taou sect in China, who like the lama of Thibet is supposed to be immortal, (or rather, whose place is supplied by a successor as soon as the old one dies,) assumes an authority over Hades. He appoints and removes the deities of various districts, just as the emperor does his officers; and no titulary divinity can be worshiped, or is supposed capable of protecting his votaries, until the warrant goes forth under the hand and seal of this demon ruler, authorizing him to exercise his functions in a given region." (Page 201.)

"The Taou sect worship a variety of idols, some of which are imaginary incarnations of eternal reason; and others, rulers of the invisible world, or presiding divinities of various districts." (Page 204.)

The third religion of China is Buddhism. Buddha himself is said to have been born B. C. 1027, and to have died—or rather, to have become absorbed into nothing, annihilated—B. C. 948. The religion of Buddha was first introduced into China A. D. 66; and now the empire is full of Buddhist temples, and the priests of this sect actually swarm. One of the most favorite doctrines of the sect is, that all things originated in nothing, and that to nothing all things will again return. Their prayers seem to be little more than the continued iteration of certain cabalistical, meaningless sounds, and are impressive but most melancholy specimens of the "vain repetitions," and "much speaking,"—the *battologizing* and *polylogizing*,—which our Lord so emphatically condemns.

As in India, so in China, Buddhism seems to be, in the priests themselves, a system of philosophical atheism, and of indolent sensuality; and to comprise, in the intercourse of the priests and people, a mass of childish and degrading imposture.

Here, then, are three hundred and sixty millions of human beings, united in one political and social system, speaking, or at all events writing, the same language, and dwelling under the same head; the vast crowd replaced three times every century, and the whole swelling the amount of the living inhabitants of the invisible world; and one description applying to them all,—"HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD!" Let the advocates of natural religion, as they term it, look to China. For our own part, we scruple not to say, that we rose from the perusal of Mr. Medhurst's volume, feeling as though impressed anew, and more forcibly than ever, with the truth of the New Testament description of the natural condition of man, the value of the New Testament provision for his deliverance, and the necessity of the promulgation of the New Testament message in simplicity and power. Mr. Medhurst devotes a chapter to the consideration of the Catholic missions in China. To some of the missionaries there he awards the praise of genuine, though far from enlightened, Christian zeal; but his account, evidently not overcharged, proves, that, *as a whole*, popery is everywhere and always the same. It is, however, a remarkable fact that there are, (according to a table which is

given at p. 245) upward of 200,000 Chinese Christians, scattered up and down the empire, in communion with the Roman Catholic Church. Christianity, therefore, is *not* excluded from China; and the imperial edicts, according to Mr. Medhurst, have been, in point of fact, rather directed against European, than against Christian, influence.

Mr. Medhurst's account of the operations of the London Missionary Society at Canton, and in the Indian Archipelago, is both interesting and encouraging. So likewise is the description of his own voyage along the coast of China, and of various interviews with the natives, among whom he distributed a considerable number of copies of the word of life, as well as of religious tracts.—We have extracted, however, more largely than we at first intended, and can now do no more than repeat our general recommendation of the volume, thanking Mr. Medhurst for the information which he has communicated in it, and expressing our earnest hope that its publication may be the precursor of a happier day than China has ever yet witnessed,—a day when the systems of Confucius, Taou, and Buddha shall disappear, and even to the long-incarcerated millions of China, Christ be all in all.

REVIEW OF THE DEFENSE OF THE EXISTENCE OF SATAN AND HIS ANGELS.

[We have not deemed it in accordance with the design of this periodical, to carry on controversies between brethren who may chance to differ in matters of barely private opinion. It is not to be expected that any writer will so express his views as perfectly to satisfy all; and to open our pages to discussions pro and con, in all cases where such differences of opinion may occur, would be to devote the work to a purpose for which it was evidently never intended. But as the theory of the "Existence and Fall of Satan and his Angels" was novel, and somewhat peculiar, we admitted the "Calm Review," and then again the "Defense," giving our correspondents each a chance to express his views on the subject. For the same reason we now admit the "Review of the Defense." Here we think the discussion should close, as both parties have probably said all they wish to say in support of their theories severally.]

1. THERE is a sense in which discussion and controversy are not only essentially different in their natures, but evidently should be equally so in their objects and results. The former implies the agitation of a question with a view of eliciting truth; the latter involves the idea of opposition, contradiction, debate, dispute, including an attempt by argument to disprove and confute. The object of discussion is truth; which, for important reasons, should always be equally the object of controversy, especially on moral and religious subjects. But in practice how often is this object completely lost sight of on both sides, and in its place mere conquest is substituted.

In a majority of instances, probably, where the grand object is not kept conscientiously in view, and steadily pursued according to the rules of candor and logical argumentation, the result of both discussion and controversy is more likely to prove unfriendly, not only to the cordiality of good feeling between the parties at issue, and the interests of Christianity generally, but also to the cause of truth itself, than promotive of either. This, however, cannot be regarded as a necessary result. For, should the scales of truth be still held in doubtful equiponderance, the question remains unsettled, and the advocates on both sides maintain their respective views and opinions with unyielding firmness. Why, it may be demanded, may not all this be done without the sacrifice of kindly feeling on either side, or injury to the cause of truth and our common Christianity? It is firmly believed it may, provided the subjects themselves are proper, and they are discussed in a right spirit, and the discussion is not continued too long nor carried too far. But, in handling all controvertible questions, these are vastly important considerations.

2. These remarks are made by way of introduction to a few thoughts which are subjoined on an article in No. 4, Vol. ix, of the Methodist Quarterly, entitled a "Defense of the Existence and Fall of Satan and his Angels." And the writer would here observe, once for all, that, whatever may be the apparent spirit of the following strictures, he is not conscious of being actuated by any sentiments other than those of the warmest Christian regard, and the highest esteem for the reverend brother, who, as far as he knows, has the undisputed honor of having originated the theory, of which the article under consideration is a "defense." Our business is not with him, but with his theory, and the arguments by which he attempts to sustain it; and as far as we are able to judge of our own motives and principles of action, in throwing ourselves thus before the reader, on a subject where we must reason almost from a single datum, they are a desire for the defense and support of that system of revealed truth which to every genuine disciple of Christ is dearer than life. If we thought any other result would follow what we have written, or may write, against the distinctive features of the new system maintained in the "twelve propositions," we should most sincerely wish the stroke of oblivion were drawn on every line. With these remarks let us hasten to a review of the "Defense" in question.

3. As we have no knowledge of the "editor of a religious journal," whose strictures are associated in the "Defense" with the Calm Review, nor of what he has written on the "propositions," this part of the "Defense" is passed over without an observation, except with regard to the objection which was made to the *length* of the introduction of the original article containing the new theory; which objection the respected author of the "Defense" has echoed back on the Calm Review! But why is this done? Look at the principle. Is it proper and consistent, in meeting an objection made by one man, which is proved to be groundless, immediately to retort the same objection upon another! Besides, the proportion between the length of the introduction, and other parts of an article, essay, or any other written or spoken production, involves a *rhetorical*, rather than a *theological* question. Hence, how important soever

such proportion may be when viewed according to the rules of the former, we cannot see what bearing it can have on the orthodoxy of the latter. Moreover, the writer of the Calm Review regarded the first paragraph alone as being properly its introduction; with how much propriety he leaves others to determine. In the succeeding paragraphs he enlarges on the *nature* and *tendency* of that sort of speculation which he considers to constitute the proper and only distinctive features of the new theory, as set forth in the "propositions." He then comes to a particular examination of these features of this new system, which he sums up in three particulars, and to which he directs his remarks throughout the rest of the article.

4. It is not denied that the "Review esteems" the *peculiar doctrines* of the "propositions" as a "speculative theory;" nor that the writer is "seriously concerned for those who deal in such matters." And while he sees no reason, from any thing contained in the "Defense," for changing his opinion, he earnestly hopes his apprehensions in the final result will be found to be groundless. But, leaving this question where it must be left, both with regard to the general principle involved in all religious speculation, and its ultimate influence on individuals when applied to any given doctrine of the gospel, it would seem that the author of the "Defense" has been at considerable pains to give us the derivation and definition of the term *speculate*. But we can hardly repress the inquiry, how it came to pass that he should differ from his author, Dr. Webster, whose definition he quotes respecting its etymology? This lexicographer derives the verb speculate from the Latin deponent verb *speculor;* the author of the "Defense" makes it come from *specio*. He quotes the doctor's definition in these words:—"1. To meditate, to contemplate, to consider a subject, by turning it in the mind, and viewing it in all its different aspects and relations." Now who will question that the respected author of the new system has done this? But, had he saved himself the trouble of defining the verb speculate, and given us Dr. Webster's definition, No. 4, of the substantive speculation, we should have had the very sense in which that term is used in the Calm Review. Nor have we the least objection to his maintaining, that the term thus defined applies with equal propriety to the old theory, which goes on the supposition that *heaven* was the original habitation of the fallen angels, as it does to the new system, which makes their place of residence to have been some "*planetary world.*" Because, we conceive, it must be admitted, that the proof in support of both is principally, if not entirely, inferential; the mere *construction* of certain texts of Scripture. But, let it be remembered, that the Calm Review has not undertaken to sustain the old theory, nor, indeed, to disprove the new. The substance of what it does maintain is this: that, inasmuch as the simple FACT of the fall of some of the angels, their present character, employment, and ultimate destiny, is all that is clearly revealed, and all that it is important for us to know, we should be content to possess a knowledge of this alone; not making a vain attempt to determine what the *circumstances* were which attended its occurrence. These, we conceive, both as to *time* and *place*, are not made subjects of divine revelation; but must remain matters of mere hypothesis and

conjecture. Nor can we perceive what will be gained to the cause of our common Christianity, against the various forms and objections of infidelity, by adopting the new theory over the old; if, indeed, one or the other *must* be adopted. Will not the captious find objections against both? Does not the new theory involve mystery, allowing it to be true, as well as the old? We think it cannot be denied. For our own part, we subscribe to neither; nor *can* we, until we are convinced that the *history* of that event is made a matter of divine revelation.

5. This view of the question appears entirely to have escaped the attention of the author of the "Defense." He seems to regard all who decline adopting his new theory, as having espoused the old. But if the subject of necessity involve this dilemma, we have not been able to discover it. Nor can we see why it is not both more becoming us as creatures limited in the compass and strength of our intellectual powers—dark and imperfect as we are in our understandings—as well as more befitting our moral relations to the great Author of our being, who has said, "the secret things belong to himself,"—to leave all such questions where he, in the revelation which he has given us, has seen fit to leave them.

6. But we hasten to consider the comment and application which the "Defense" has given of John viii, 44. The design which the Calm Review proposed to accomplish by collating this text with 2 Peter ii, 4, and Jude 6, was to show that the last, which constitutes the main pillar of the new system, when thus collated, speaks but a doubtful language in its favor. This design is met in the "Defense," not by an examination of both Peter and John, but, making no reference to the former except in a quotation, by an attempt to show that the latter has no allusion to the defection of Satan from his original standing and character; but that it refers exclusively to the fall of man. We are not prepared, however, to surrender this declaration of our Saviour to the author of the "Defense," without first giving our reasons for applying it as we have done, and examining the arguments by which this reverend brother endeavors to sustain the interpretation given it in the "Defense."

7. He commences his comment and criticism by holding the following language: "If the Saviour in this verse speaks of Satan's downfall, why may we not understand him to teach that he was cast out of heaven for *committing murder*, as well as that he was punished for not abiding in the truth? To give the verse this interpretation, then, and if the allusion is to his own fall, it is as rational as any other." He then comes to the conclusion contained in the next sentence, which was evidently uttered for no other reason than to show the absurdity, if not the contradiction, also involved, where this text receives the interpretation given it in the Calm Review. The sentence shall speak for itself: "Satan first was guilty of murder, and then of leaving the truth, and for this he had to leave his own habitation!" But does this follow from the application of this text to Satan's own downfall? It is doubtful. Is it not possible that the seeming incongruity arising from the application of this text to the original defection of Satan—not, however, in the manner this is done in the "Defense"—may have arisen rather in the imagination of the writer than of necessity from the mere application itself?

We sometimes *seem* to see difficulties where in reality none exist. Is it true, that we must always regard the *order of events* with respect to *time*, of necessity, precisely the same with that which has been adopted in the bare statement of such transaction? We conceive not in every instance. Is it not perfectly in keeping with the strictest rules of sober criticism, the candid and correct interpretation of Scripture, to change the collocation of the members of a period, in order to render the sense more clear and obvious? Let this be done with the text in question. Then the *reason* why Satan "abode not in the truth" is brought first under consideration; next the *act* which is here predicated of him—his not abiding in the truth; lastly, his *character*, which he has uniformly sustained since that event. We cannot see what violence is done the text by this arrangement, whether it is applied to the fall of man, as is done in the "Defense," or, with the Calm Review, to Satan's own transgression. The question, as to which event it must be applied, still remains to be settled.

8. The "Defense" seems to regard the literal meaning of the original word *ανθρώποκτόνος*, as the key to the passage. That this word, which is derived from *ανθρωπος*, *man*, and *κτείνω*, *to stretch*, *to kill*, literally means, according to Henry, "*homocida*, a man-slayer," there can be no question. But is it true that the appellative, murderer, can consistently be applied to none but an actual "man-killer?" May not a man as really possess the character and disposition of a murderer, though he has never literally committed the act, as one who has? Fortunately, on *this* question we shall not appeal in vain "*to the law and to the testimony:*"—"Whosoever hateth his brother is a murderer," 1 John iii, 15; see also Matt. v, 22 and 28. What, then, we inquire, are the criteria of moral character in man? Are not the motives, and principles of action, from which his conduct springs? May we not say with the Rev. Mr. Jay, that "man judges of motives by actions; God judges of actions by motives." These motives or principles of action—for we use the terms synonymously—must determine his moral character; or, on the contrary, the moral quality of his character depends entirely on his actions or manners, and not on his motives or principles. This, it is presumed, no man, possessing a sound cultivated mind, will undertake to maintain. Now, let the same principle be applied to Satan, and we at once see that he might, with the utmost propriety, be denominated a murderer before he instigated our original ancestors to that act which brought into the world both moral and physical death; and this from the mere malignity of his nature.

9. The correctness of this view of the subject also depends upon the ground on which another question is settled—a question of vital importance in determining the correct application of the text in question. Indeed, for any thing we can see to the contrary, as *this* question is decided, the main question must be. The question is this: Where are we to date the "beginning," from which era or juncture our Saviour declares Satan was a murderer? The "Defense" says, from the fall of man. It can fix on no point anterior; because it makes the epithet "man-killer" applicable to Satan on no other consideration than his actually having been the cause of death to man—in what sense, we need not stop here to inquire—in

order to constitute him, in a proper sense, a murderer. Another fact, as we conceive, must be admitted on the interpretation of this text according to the showing of the "Defense:" that the transgression of Satan and the fall of man were coetaneous events; because, according to the "Defense," as Satan till now had not become a murderer, so neither had he ceased to "abide in the truth;" or, as Dr. Clarke renders it, "*stand*" in the truth. For the "Defense" manifestly assigns his becoming a murderer, and his forsaking the truth, to the same period, and to the same transaction; and we think with the utmost propriety. And as it considers the term murderer predicable only of an actual "man-killer," so it is also bound to fix Satan's departure from the truth to the same event, both as to *time* and *act;* or it surrenders the argument, and gives up the text. For if the "Defense" admit that a creature, actuated by motives the most malevolent, and of a disposition the most depraved, can be entitled to the appellation of murderer, without committing the deed, or something equivalent to it, it at once admits the possibility that Satan *may* have been called a murderer by our Saviour in view of his malignant disposition; which is the same as to admit the *possibility*, to say the least, that this text may refer to some other event than the fall of man.

10. In other words; the author of the "Defense" *does*, or does *not*, admit that motives and disposition, as well as vicious actions, constitute the criteria by which we must estimate moral character. Let him take which side he chooses. If he does admit it, then it follows as a consequence, that this disputed text may be applicable to Satan *before* he actually became the agent in the temptation and fall of man. If he does *not*, then he not only makes the fall of angels and man cotemporaneous, but also, and in despite of his own theory, he makes the part which Satan took in the fall of man the *occasion* of his own sin and fall. Because, according to the "Defense," Satan till now "abode" or "stood" in the truth, which, it is most obvious, he could not be said to have done, if the reason assigned in the text for his not abiding in it—"because there is no truth in him"—must not be predicated of him at any time prior to the fall of man. To suppose his character bad, his disposition toward man envious and malicious, as his insidious conduct toward the woman clearly indicates they were, and then apply the words "he abode not in the truth," to his falsehood respecting the consequence of disobeying the divine prohibition; and we are unavoidably brought to the conclusion, that Satan, all depraved, malignant, and false as he is, was in no proper sense a murderer before the fall of man; and that, with all these reigning attributes of his nature, had he not acted the part he did in that event, or had not the woman yielded to his temptation, he might be said to have "abode in the truth!" And this too when, at the same time, "there is no truth in him!"

11. We are therefore held to the conclusion, in view of all the consequences which the application of this text to the fall of man must of necessity involve, that the reasons greatly preponderate in favor of its application to the original transgression of Satan. Thus interpreted, "the beginning," from which period he was a murderer, refers, not to the beginning of his own existence, but to the

beginning of his *apostasy*. In the language of Mr. Wesley, "*He was a murderer*—in inclination, *from the beginning*—of his becoming a devil; *and abode not in the truth*—commencing murderer and liar at the same time." See his note on the text; also Henry. The reason assigned why he "abode not in the truth," namely, "because there is no truth in him," describes his destitution of this principle ever since he first entertained the self-originated thought and purpose of casting off his allegiance to God, whensoever, wheresoever, and under whatsoever circumstances that event transpired. We conclude, therefore, that the most consistent and rational interpretation of this disputed text is that which refers the whole to Satan *before* the creation, or at least the *fall* of man; and thus feel freely authorized to regard this text, in connection with the one from Peter associated with it in the Calm Review, as being as much entitled to be considered the *key* to the correct interpretation of the 6th of Jude, as *that* is of these.

12. The fact involved in the new theory with regard to holy angels, who, as well as all others, according to this system, were once probationers on some "planetary world" assigned them by the author of the "propositions," which fact was referred to in the Calm Review as a counterpart of this new theory, is passed over in the "Defense" in a manner which might have been expected, sanguine as the author appeared to be of its correctness and the solidity of its basis. Now the object of the Calm Review, in referring to this counterpart of the new system, must have been perfectly obvious—certainly not for the purpose of disproving the doctrine, because the *onus probandi*, it is conceived, lies on the other side; but simply to show what strong claims this new theory makes upon our credulity. If these claims can be met by evidence drawn from divine revelation, by the sober and consistent construction of Scripture, it certainly should most cheerfully be done. But where in the Scriptures is there the slightest intimation, either that the original residence of angels was the one described in the new theory, or that, having proved their fidelity by the test therein named, they were then translated to the paradise of God, their present home? We confess it is our misfortune not to be able to discover it anywhere but in the new system itself. And moreover, we find ourselves as much at a loss to know what the "circumstantial evidence" is, which the "Defense" says "is plainly on the side of the new system." If the fact, that holy angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation," is supposed by the "Defense" to constitute such evidence, it is impossible for us to see how it makes any more in favor of the new system than the old, or, indeed, any other which may be invented. It is not marvelous, therefore, that in his confidence in the perfection of his system, and the harmony of all its parts, its projector, in closing this paragraph, should incautiously slide into that description of sophism to which we are extremely liable under certain circumstances, viz., *petitio principii;* a begging the question; stating in argument the very thing to be proved; to wit, that "a different part of the universe was originally their place of probationary residence; but having been faithful according to the commandment of their Maker, they were taken from it to stand in his presence;" where, we may add,

as the Scriptures declare, they now minister before him, executing his benevolent designs toward man during his probationary history.

13. We cannot obtain our own consent to close these strictures on the "Defense," without first adding a few "moral reflections" arising from the view we have taken of this subject; when we shall cheerfully submit the whole matter to the judgment, piety, and candor of the intelligent, cautious, and prayerful reader; with the conscious and grateful satisfaction of having honestly endeavored to follow the path of clearly-revealed truth, daring to venture no farther than divine revelation sheds its rays upon our footsteps.

14. There is an element in our mental constitutions which prompts us to desire to know all that can be known on every subject within the range of our intellects. This propensity is most apt to discover itself under certain peculiar mental combinations. Where the imagination is vivid and strong, the reasoning powers vigorous, the principle of curiosity active, accompanied by considerable boldness and independence, we may look for the most perfect development of this principle. Add to these a strong desire for the reputation of having originated a new doctrine, theory, or system, with a capacity to invent and arrange a lively feeling of the love of novelty, and you have that class of mind which is most likely to indulge itself in speculation. And when from its own fruitful resources it has produced some new doctrine or system, or some new view of a given question or subject, it is apt to adhere to it with invincible tenacity. Such mental offspring becomes identified with the parent mind, and is cherished, if possible, with more than paternal affection. These principles, carried out in religious speculation, promise no real advantages to Christianity; but, on the contrary, often produce an influence which proves in no small degree prejudicial. However great the skill possessed by men of such minds in adjusting the relative parts of their own originated doctrines and systems; however adroitly they may wield their subtilties; and however acute their discrimination between hair-breadth distinctions; it is not from men of this class of mind, or who thus indulge their native intellectual propensities, that the Church has most to hope. They are seldom found to be her ablest defenders, the most successful supporters of the cause of truth, or the first to become its martyrs. With regard to several doctrines and questionable points in theology, after the lapse of ages, the greatest and best of men are found still to differ. Instead therefore of arraying themselves on opposite sides of mere speculative theories, and systems of doctrine, surnaming themselves by some "school" of divinity, how much better for all ministers of Christ to act on the advice given by Bishop Potter to Mr. Wesley, who thus refers to it in sermon cix:—"Near fifty years ago a great and good man, Dr. Potter, then archbishop of Canterbury, gave me an advice, for which I have ever since had occasion to bless God:—'If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature; but in testifying against open, notorious vice, and in promoting real, essential holiness.'"

S. COMFORT.

St. Louis, Nov. 3, 1838.

MISCELLANEOUS.

ENCKE'S COMET.

Comets were regarded during the ages of barbarism as the harbingers of fearful convulsion in both the physical and political world, and accordingly looked upon with a superstitious awe and dread. As the darkness of that period began to give way to the increasing light of science, these phenomena furnished food for the imaginations of speculative theorists, who employed all their ingenuity in assigning to them some rational purpose among the multifarious works of the Creator. So late as the beginning of the 18th century they were represented as the abode of the damned. Mr. Whiston, in the fertility of his imagination, thought he discovered in this theory the peculiar nature of the punishment of the finally impenitent. Carried, according to his view, from the remotest limits of the system into the chilling regions of darkness and cold, and then hurried back into the vicinity of the sun, they alternately experience the extremes of cold and heat, which renders their sufferings excruciating and horrible beyond description. But the day of such visionary speculations has gone by; and comets are now regarded as constituting a part of that wonderful system which the Almighty at the first spoke into being, and which he continues to govern by fixed laws, for his own glory and the happiness of his creature man. Comets being studied now with a view to penetrating more deeply into the mysteries of the physical universe, and laying open the resources of knowledge, no small attention is waked up among the friends of science, when one of these singular planets is about to appear in our visible heavens. Uninfluenced by that superstitious awe which restrained the terror-stricken of the barbarous ages, or the visions of later theorists, they calmly prepare themselves for the night vigils, and watch the course of the wanderer with intense interest, to ascertain what discoveries they may make by the advantage it affords for ascertaining more perfectly the laws upon which the interesting science of astronomy is based.

Hence did the approach of Encke's comet, whose course had been so accurately ascertained as to give assurance of its appearance during the autumn of the present year, excite much attention both in Europe and this country.

The following observations by Professor Wartmann, of Geneva, Europe, and the communications from H. S. S. of New Haven, and

Professor A. W. Smith of the Wesleyan University, at Middletown, Conn., published in the *Journal of Commerce* of this city, will be interesting to some of our readers, and no doubt acceptable to all :—

"In conformity with the prediction of the illustrious director of the royal observatory of Berlin, Encke's comet will this year, for the 10th time since its discovery, return to its perihelion. To facilitate the search of it by astronomers, and particularly amateur astronomers, I have drawn up against its approaching visit, as I did in 1828, 1832, and 1835, a map indicating with considerable detail its positions and apparent geocentric course in the starry heavens, at first for every five days, then for every two, and lastly for every day, during a period of five months, comprised between the first of August, 1838, and the first of January, 1839.

On referring to the map it will be seen that the comet will at the beginning of August travel through the constellation Aries; after that it will slowly cross those of the Fly and Medusa's head. The 9th of October it will be in the constellation Andromeda, and on the 10th, at Geneva, will enter the circle of perpetual apparition, and will remain, night and day, above the horizon 29 days—that is to say, till the 8th of November—having successively passed over the constellations of Cassiopœia, Cephus, the Dragon, and the left wing of the Swan. On the 9th of November it will be in the constellation Hercules, and following up its course with a greater or less rapidity, on the 23d of the same month will reach Serpentarius, on the 25th the Serpent, on the 11th December the Scorpion, and eight days afterward, viz., the 19th, will pass to its perihelion, near the bright star Antares; but then, as well as for ten days before and after, the comet will not be visible, on account of its proximity to the sun. Toward the end of December it will enter Sagittarius, where it will perhaps be observable a little while before sunrise, although then it will be more than 44,000,000 of leagues from the earth.

The map shows that the comet, in this its visit to us, will only meet on the road three considerable stars—viz., delta of Hercules, of the fourth magnitude, over or near which it will pass on the 14th November, about 11 o'clock in the evening, the star iota, of the 6th magnitude, of the same constellation, over which it is possible it will be projected during the night of the 21st of November; and lastly, a small star of the 6th magnitude of the Scorpion, toward which it will be directing its course during the night of the 28th or the morning of the 29th December. But, on the other hand, as the map indicates, the comet will pass very near some bright stars, such as delta, gamma, and kappa of Cassiopœia, from the 20th to the 24th of October, iota and alpha of Cepheus, the 28th and 31st of October; near eta, of the same constellation, on the 1st of November; near theta, of Hercules, on the 10th; and near lambda of the Serpent, on the 25th.

In all these cases observers should on no account neglect looking out for any occultations of stars, whether central or not, so as to satisfy us whether the star observed with a powerful telescope disappears completely in crossing the denser part of the cometary nebulosity.

I published at the time the observation I made at Geneva,

the 28th November, 1828, of the occultation of a star of the 8th magnitude by this comet. The star disappeared entirely, (*tout-à-fait*,) but indeed my telescope of observation, which was a very good one, had only a very small magnifying power.

It will then be very important, during its approaching appearance, to get some good observations of this phenomenon, so as to place beyond a doubt whether the star's disappearance depends upon the magnifying power of the instrument employed, or whether we are to refer the occultation as really brought about by the intervention of a solid nucleus, which exists in some part of the gasiform material of the comet.

The return of the comet will this year present peculiar interest to astronomers, inasmuch as the comet being very favorably situate relatively to the sun and earth, it will be observed with much greater facility than during its two last visits; indeed it is not impossible that this diminutive body, generally visible only by the help of telescopes, may, as in 1828, become for several days, about the 8th of November, visible to the naked eye, having the appearance of a faint nebula, white, somewhat round, reflecting a pale light, but discernible, should the sky be very clear. It will then be situated near the head of the Dragon, toward the west, and in the latitude of Geneva; at about eight o'clock in the evening, will be about 40 degrees above the horizon.

The places of the comet, as shown on the map, are taken from the ephemeris of it, which Mr. Charles Bremiker has calculated with much care from the elements of M. Encke, on the hypothesis of an ethereal resisting medium in space.

Passage to the perihelion, the 19th of December, 1838, at noon, mean time at Berlin, or at noon, 28 minutes and 58 seconds, mean time at Geneva.

	deg.	min.	sec.	
Longitude of the perihelion	157	27	31.8	from mean equinox of Dec. 19.
Longitude of the ascending node	334	36	31.8	
Indication of the orbi	13	21	29	

Ratio of the eccentricity to the semi-axis major 0.84522.
Mean daily motion 1071 '18372.
Period of revolution 1209.87649 days.
Heliocentric motion direct.

This hypothesis of the existence of a resisting fluid, which will produce, as is known, the slight accelerated motion of the comet, M. Encke thinks must be retained, although M. Bessel, the profound astronomer of Konigsberg, says, on the occasion of the late appearance of Halley's comet, that he considers the effect of the "ether" only as one among the many possibly disturbing causes, and thinks that the change of the volume which Encke's comet undergoes as it approaches the passage to the perihelion may as well be attributed to a real loss (*deperdition*) of its constituent molecules, as to any condensation which the comet would undergo in penetrating the region of the ether.

M. Encke, who has discussed this new hypothesis of M. Bessel, finds this unlikely, inasmuch as he says that it will not explain the facts observed. It is then ardently to be wished, that forthcoming observations may throw fresh information on a subject of such high

interest, and which at the present moment occupies the serious attention of the most able astronomers.

"This return of the comet," says M. Encke, in a memoir recently published, "may enable us also to determine the mass of Mercury, which is at present uncertain, not perhaps immediately, but at some future time, when future re-appearances of it shall enable us to assign with greater accuracy its other elements."

La Place has regarded this mass, in the sixth book of *Le Mécanique Celeste*, as a little less than the two millionth of that of the sun, by extending hypothetically to Mercury the remark which had been made relatively to the Earth, Jupiter, and Saturn, that their densities are almost in an inverse proportion to their mean distances from the sun.

Dr. Olbers has remarked, that of all the celestial bodies which move in circular or elliptical orbits, there is no one which approaches so near to Mercury as this comet, their least distance possible being only the eighteen-thousandth of the mean distance between the earth and sun, or 621,270 leagues.

In previous appearances of this comet there has not been any remarkable approach of these celestial bodies; and in consequence, the value of the mass of Mercury, from the effect of perturbations dependent on the action of that planet, could not then be determined.

But as the two bodies, on Aug. 23, 1835, were only one-twelve-hundredth of the mean distance between the earth and sun, or 4,141,800 leagues from each other, variations in the elements of the comet which result from it are sufficiently large for its next passage to its perihelion to occur one-tenth of a day sooner without the action of Mercury. The comet's proximity of the earth will render the effect of these perturbations on the geocentric position of the comet more sensible, and the following variations at the time of its greatest visibility will be the result:—

	Right Ascension.	*Declination.*
1838.	Increasing.	Increasing.
Oct. 13.	13 min. 8 sec.	— 7 min. 26 sec.
23.	13 min. 22 sec.	— 17 min. 12 sec.
	Decreasing.	
Nov. 2.	57 min. 54 sec.	— 16 min. 50 sec.
		Decreasing.
12.	41 min. 48 sec.	— 8 min. 16 sec.
23.	24 min. 33 sec.	— 8 min. 22 sec.

Mere comparison, then, of observations with the ephemeris will almost suffice to decide if there do exist any considerable error in the mass which has been assigned to Mercury. Hereafter, when the instant of its passage to the perihelion, as much as it depends on other circumstances, shall be determined to a hundredth, or perhaps to a thousandth, of a day nearly, precise limits for the value of this mass will be obtained.

I have accompanied this map with a table, which gives 76 geocentric positions of the comet in right ascension and declination, answering to mean time at Berlin, or to 28 minutes and 58 seconds after mean time at Geneva. By the side of these, in leagues of 2282 French toises, are the distances of the comet from the earth

and sun, deduced from logarithmic values given in Bremiker's ephemeris.

On consulting this table, it will be seen that on the 1st of August, the date of its commencement, the distance of the comet from the sun will exceed 76,500,000 leagues, and its distance from the earth 66,500,000; that, on the 30th of the same month, its distance from the sun will be reduced to 66,000,000 of leagues, and its distance from the earth to 44,000,000 and one third.

It is not till toward the end of August, or the beginning of September, that we can hope to discover the comet. But, as at that time it will rapidly approach the earth and the sun, on the 19th of September, its distance from our globe will be reduced to about 30,000,000 of leagues, and its distance from the sun to 58,000,000; so that from that time, toward the early part of September the comet will be most favorable for observations.

It is on the 7th of November that the comet will arrive at that part of its orbit nearest to the earth: on that day it will be distant from us only 7,565,600 leagues; and on the 19th of December, at the time of its nearest approach to the sun, its distance from that planet will be reduced to 11,480,000 leagues; but then the comet, having attained its maximum velocity of motion, will rapidly leave us and the sun, not to reappear till the spring of 1842.

Geneva, July 14, 1838. L. F. WARTMANN.

CORRESPONDENCE OF THE JOURNAL OF COMMERCE.

[By the annexed communication from New-Haven, it will be seen that Encke's comet has been seen there, and that it is visible to the naked eye.]

New-Haven, Nov. 19, 1838.

Encke's comet has been visible to the naked eye for two weeks past. It was distinctly seen on Saturday evening last, by many persons in New-Haven, and resembled a hazy star of the 5th magnitude; its general location was midway between α and β Herculis, 3½ deg. toward δ; or, more exactly, at 6 h. 52 min., mean time, its AR was 16 h. 54 min.; N. dec. 20 deg. 30 min. by estimation, near 287 and 292 of Piazzi's 16th hour, and which pointed nearly toward it. In an ordinary night-glass it presents a fine cometary appearance. It was viewed and located exactly by means of our 14 ft. Herschellian. Should we be fortunate enough to obtain a catalogue of the stars by means of which it was posited, its place might be accurately determined. In the above instrument, which has an aperture of one foot, the comet presented a magnificent spectacle; a nucleus and coma were easily seen, appearing not unlike a sector of 140 deg. The coma was directed toward the sun; its estimated extent was 9 min. The comet is proceeding toward 43 ι Herculis, which it will pass, and perhaps occult, on the 21st of this month. Dec. 1st, its AR will be 16 h. 5 min. 53 sec. 4; S. Dec. 4 deg. 50 min. 43 sec. 9, making an isosceles triangle with ε and δ Ophiucii, passing λ of the same constellation on the 25th of November. H. L. S.

[P. S. Since the above was in type, we have received the following communication from Professor Smith, of Wesleyan University, Middletown.—Eds. J. C.]

Wesleyan University, Nov. 17, 1838.

Messrs. Editors,—Not having an ephemeris of Encke's comet, I have hitherto made no effort to find it. Aided, however, by the article from the pen of Professor Wartmann of Geneva, published in your paper of the 15th, I readily found it this evening near 54 Herculis; nearly in a straight line joining delta and i of the same constellation, and about three-sevenths of their distance from the former. It has a nebulous appearance, diminishing in brightness from the central portion, and gradually fading away into invisibility. This diminution of light, however, is much more rapid in the direction opposite the sun—giving to it somewhat the appearance of a tail directed toward the sun. Its change of position was very perceptible during the short time it was above the horizon. No stars were seen directly in its path—the extreme parts of the nebulosity, however, swept over two very small ones a little to the south of it. It may not be out of place to call attention again to the fact, that, on the 21st inst., it will pass near and perhaps over i Herculis, and, on the 25th, near Lambda Ophiuchi. Its rapid approach to its perihelion, and the short time it remains above our horizon after sunset, afford little ground to expect to be able to observe any occultations of stars by it later than this present month.

Very respectfully yours, A. W. Smith.

RECENT PUBLICATIONS.

The Episcopal Controversy Reviewed. By John Emory, D.D., *late one of the Bishops of the Methodist Episcopal Church. Edited by his Son,* [*Robert Emory, A. M., one of the Professors in Dickinson College.*] *From an unfinished Manuscript. To which is added "A Defense of our Fathers," by the same Author.* Fifth Edition. Mason & Lane, New-York, 1838. pp, 183, 154, 8vo.

These two works, now elegantly printed and neatly bound together in one octavo volume, make a very excellent manual on the subject of episcopacy, to which the reader may always refer with high satisfaction. In the "Episcopal Controversy Reviewed," the same extent of learning, the same clearness, closeness, conciseness, and cogency of reasoning, and the same felicitous, determinate, and appropriate use of terms are distinguishable, as in all Bishop Emory's productions. Those who knew the bishop, remember well how, in his oral communications, he excelled almost all other men in the clearness of his views, the precision of his language, and the justness of his conclusions; and they will be pleased to see with what perfect ease he has disposed of the arguments of Bishop Onderdonk and others in favor of high-toned episcopacy. Price of the work $1.75.

The following note occurs on page 180 of the "Episcopal Controversy Reviewed;"—

"It is related of the late venerable Dr. Pilmoor, of Philadelphia, that, after he had become a minister of the Protestant Episcopal Church, he was in a large mixed company, among whom were some of his old friends of the Methodist Episcopal Church, when he rather

tauntingly indulged himself in self-gratulation on the promise of Christ's presence with his ministers of the regular apostolical succession, of which he had now the happiness to be one. An old friend, who had often heard him preach in the demonstration of the Spirit and of power, when he was a plain Methodist preacher, said to him, 'Dr. P., permit me to ask you one question, as a candid Christian man. When I heard you, as a Methodist preacher, preach to the multitude on the race-ground, the judges' stand being your pulpit, was Christ with you or not?' The doctor paused, and then emphatically answered, 'Yes, if ever he has been with me, he was with me then.' His old friend was satisfied, and so were the company. It was the candid confession of a plain, honest man—which plain honest men knew how to appreciate."

The above works may be had separately, if desired. The first part, containing the likeness, at $1.25.—The "Defense" at $1.

Christian Biography, Vol. IV. Edited by Thomas Jackson, President of the British Conference—containing the lives of the Rev. Samuel Pearce, of Birmingham; Rev. John Shower, of London; Mrs. Agnes Beaumont, of Edworth, Eng.; and a brief memoir of Mr. Samuel Newell, the husband of Mrs. Harriet Newell, so well known in the annals of American female biography. Price 50cts. *Mason & Lane, New-York*, 1838. pp. 307, 18mo.

Advice to a Young Convert. In a Series of Letters on Practical Christianity. By the Rev. Leroy M. Lee. Mason & Lane, New-York, 1838. pp. 399, 12mo.

The letters are fourteen in number. Letter 1 contains the Introduction; 2. On Temptation; 3. Watchfulness; 4. Prayer; 5. Private Prayer; 6. Fasting; 7. Self-Examination; 8. The Life of Faith; 9. Christian Holiness; 10. Church Fellowship; 11. The same Subject continued; 12. The Duties of Church Members; 13. Brotherly Love; 14. Conclusion.

This work is published on the recommendation of the Virginia Annual Conference. The subjects on which it treats are of the first importance to the young convert, and it is hoped that the work will meet with an extensive circulation.

A concise Dictionary of the Holy Bible. By the Rev. Jas. Covel, Jr., A. M. *Designed for the Use of Sunday School Teachers and Families. With Maps and numerous fine Engravings.* Mason & Lane, New-York, 1838. pp. 536, 18mo.

Not long since it was said to us, "With all your dictionaries published at the Book Room and elsewhere, we have not one good Bible dictionary that we can refer to." This objection is now taken away by the work before us. Covel's Bible Dictionary has been prepared with great care, and at much labor and expense. In his preface the author says, "Geographical articles have received particular attention; no fact is stated but on the latest and best authority. Respecting the engravings, the reader may rely on their accuracy also. No pains or expense has been spared to procure those which are correct;

and they are executed by one of the best artists in our country." The engravings are certainly very fine. The work is also neatly printed, and on good paper, and forms a very complete pocket companion, which ought to be in the possession of every young preacher, Sabbath school teacher, and Bible class pupil in our connection.

Just Published: A History of the Methodist Episcopal Church: in 2 vols., by NATHAN BANGS, D. D, vol. I: *from the year* 1766 *to the year* 1792. Mason & Lane, New-York, 1838. pp. 371, 12mo.

RICHARDSON'S DICTIONARY.—The publication of this elaborate work is now completed, in 30 numbers, of about 70 quarto pages each. Consequently the whole number of pages is over 2000. A prominent characteristic of this dictionary is, that the meaning of each word is illustrated by examples from standard authors. The etymology of words is also traced with sufficient minuteness, and in a manner which indicates great research, as well as an extensive acquaintance with the primitive and cognate languages with which the English is connected. It would be invidious to draw comparisons between the merits of this work and others of corresponding claims; but we may say at least, that it imbodies a vast store of philological learning, and "deserves well of the Republic." The publishers are Wm. Pickering, of London, and William Jackson, of New-York.—*Jour. of Com.*

Cæsar's Commentaries on the Gallic War; and the first Book of the Greek Paraphrase; with English Notes, critical and explanatory, Plans of Battles, Sieges, &c., and Historical, Geographical, and Archæological Indexes; by CHARLES ANTHON, LL. D. Harper & Brothers, New-York, 1838. pp. 493. 12mo.

A System of Greek Prosody and Metre, with Illustrations of Choral Scanning in the Dramatic Writers; by CHARLES ANTHON, LL. D. Harper & Brothers, 1836. pp. 270. 12mo.

Notes, Critical and Practical, on the Book of Genesis, by GEORGE BUSH, *Professor of Hebrew and Oriental Literature, New-York City University: in two vols.* Vol. I, pp. 364, 8vo. E. French, No. 146 Nassau street.

NEW PERIODICALS.

THE APOLOGIST.—A weekly religious periodical in the German language, published at Cincinnati, O., by J. F. Wright & L. Swormstedt, Book Agents, and edited by Rev. J. Nast. First number on the 1st of Jan. inst.

AFRICA'S LUMINARY.—A semi-monthly paper, to be published in Monrovia, Colony of Liberia, Africa, by direction of the Board of the Missionary Society of the Methodist Episcopal Church. Edited by Rev. J. Seys, Superintendent of the Liberia Mission.

Orders for both these publications may be forwarded to the Agents of the Methodist Book Concern, 200 Mulberry street, New-York.

T B Welch Sc.

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THE

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For the Methodist Magazine and Quarterly Review.

ORDINATION TO THE MINISTRY.

BY REV. CHARLES ELLIOTT, D. D.

[*Continued from page* 22.]

V. *Instances of ordination or ministerial appointment in the New Testament.*

In order to ascertain the true Scriptural ordinal, our best plan will be, we think, to examine those instances of appointment to the ministry which are furnished in the New Testament. Here we will find what kind of persons were selected for the ministry, what were their qualifications, how they were appointed, and what were their duties. We have the appointment of the apostles, both of the original twelve, and of Matthias and Paul, furnishing *three* instances or cases of appointment to the apostolate; and as these were the principal ministers, we must certainly look for some directions in their cases to regulate our conduct. We have the appointment of the seventy disciples or evangelists, as well as the appointment of elders and deacons, from which we can collect the mode of appointment to the ministry. We have also particular directions given by St. Paul concerning the selection of bishops or pastors. From all these we certainly can collect a Scriptural mode of introducing men into the ministry. We will first notice the appointment of the apostles in the three instances furnished by the New Testament.

1. *Appointment of the apostles.*

(1.) And first, of the twelve appointed immediately by Christ himself.

The following circumstantial account of the call of Andrew, Peter, Philip, and Nathanael, will show the manner in which Christ chose his disciples and followers, out of whom he afterward selected his ministers: "Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt,

and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," John i, 35–51. To this very simple and natural account of their call we will add that given by Matthew, collating it with Mark and Luke: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him," Matt. iv, 18–22. See also Mark i, 16–20; Luke v, 1–11.

The following is the account given by the evangelists of the commission and choice of the twelve apostles. We give the account of Matthew, adding any thing material from the other evangelists: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." ["And he ordained," or appointed, "twelve, that they should be with him, and that he might send them forth to preach," Mark iii, 14; "And he called unto him the twelve, and began to send them forth by two and two," Mark vi, 7; "And when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles," Luke vi, 13.] "Now the names of the twelve apostles are these— These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, nor

brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city," Matt. x, 1–15; "And they departed, and went through the towns, preaching the gospel, and healing everywhere," Luke ix, 6.

From the foregoing account of the call, character, commission, and duties of the apostles, the following things are manifest:

1. They were first *disciples*, i. e., *scholars* or *learners*, to show that men must first be taught before they are *sent* of God. None are called of God who are wicked, or who are not true Christians. The unregenerate are not eligible to the ministers' office.

2. They were elected or chosen from among the disciples or followers of Christ.

3. He alone chose, appointed, or ordained them, without the use of any ceremony whatever.

4. They were invested with powers to preach and work miracles.

5. They were instructed to go *two by two*. This practice was followed by them after the resurrection. Such, however, is not the practice with prelates, who are usually alone. It is surprising this has been overlooked by many or most portions of the church. The services of two ministers in association are admirably calculated to promote the cause of religion.

6. They were constituted *apostles*, i. e., *missionaries*, that the gospel might be preached to every creature.

7. They were to go to their work depending on God and his church for support.

8. They were to be men of *one work*. It was therefore unlawful for them to engage in secular business, as all their time was to be devoted to the ministry of the word. See Acts vi, 1–6.

9. It was required that they should have the spirit of martyrs. Such a spirit is still indispensable to the Christian ministry.

It is worthy of remark, that there is no routine of ceremonials found in this appointment or ordination. Our Lord barely *charges* them to discharge faithfully the duties of their function. There is no imposition of hands, no showy ceremonies, no passing through various grades. From plain disciples they were made *missionaries* or *apostles*. From this we learn that the fewer the ceremonies—the simpler the process of constituting the ministry, the nearer does this approach to the pattern of our Lord in appointing the first ministers of his religion.

(2.) The appointment of Matthias to succeed Judas.

We have an account of the appointment of Matthias in the first chapter of the Acts, from which we gather the following particulars:—

1. The persons concerned in the appointment of Matthias. The

number was about one hundred and twenty. These were *disciples*, as distinguished from the apostles.

2. Qualifications of the persons to be appointed. They must be persons conversant with Christ and the other apostles during the whole of our Lord's ministry till his ascension, that they might be witnesses of the resurrection.

3. Two persons were put in nomination, viz., Joseph and Matthias. These seem to have been chosen by the disciples, and not by the eleven, for to the disciples Peter spake. These two were worthy men, and so well qualified for the office that they could not tell which of them was the fitter; but all agreed it must be one of them. They did not themselves strive for the place, but humbly sat still till one was appointed to it.

4. They applied themselves to God by prayer for direction,—"Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." Observe, he must be chosen for his *heart*, and not for merely outward endowments. They desired that God would *show* or manifest which of these two was the more fit to be an apostle.

5. The doubt was determined by *lot*, which is an appeal to God, and lawful to be used for the determination of matters not otherwise determined, provided it be done with solemnity and prayer:—"The lot is cast into the lap, but the whole disposal thereof is of the Lord," Prov. xvi, 33. As to the manner or kind of lot used, nothing is determined.

In the appointment of Matthias there was no imposition of hands. The disciples or apostles chose two. Prayer and the lot were referred to for the purpose of showing which of these two was chosen. Here, then, was no formal ordination, such as is used in modern times. Still, here are the elements of true Scriptural ordination during all time, viz., that persons duly qualified be chosen; that the disciples or Christians propose or nominate; that ministers also take a principal part in the selection; and that the appointment, when made, is clearly of God.

In the foregoing part of this essay it was shown that the word "ordained," in the twenty-second verse, is useless, as there is no word in the original to which it refers or corresponds. The word "ordained" would lead some persons to infer that imposition of hands was used, although there was no such ceremony employed. Matthias was said barely to be "numbered" with the apostles, ver. 26, as Judas was "numbered" with them before, ver. 17. Nor was there any thing like *triple* ordination in the case, such as the conferring of deacons' and elders' orders before ordination for the episcopate. This belongs to a subsequent period of the church, and was unknown in the times of the apostles.

It should never be overlooked, in any case, that the appointment of the minister must be of God: so, though the disciples appointed two, recourse was immediately had to prayer and the lot for the purpose of ascertaining whom *God had chosen* or *appointed*. The same principle must always be observed. The *will* of God must rule. He whom God chooses and calls must be the minister, whatever prudential means may be used for the purpose of finding out the person whom God appoints: and God never chooses the wicked,

nor the irreligious, nor the unqualified, to preach his gospel. "A bishop or pastor MUST be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach," 1 Tim. iii, 2. Here there is no room left for human *option*, *election*, *appointment*, *ordination*, &c., as the person *must* possess a Christian character, and have ministerial gifts, before he is eligible at all to the pastor's office. Appointments without these qualifications are, *ipso facto*, null and void. They are contrary to the great Scriptural and constitutional principles which God hath "ordained," as Sovereign and Lord of his church; and he has never delegated any power to man by which he is permitted or authorized to overlook these principles.

(3.) The appointment of Paul.

Some have supposed that he was chosen an apostle to succeed James, who was put to death by Herod. Whether this was so or not, it is certain he was appointed particularly to be the apostle of the Gentiles. Paul's conversion had something truly miraculous in it; and though his appointment to the ministry had also something peculiar, still the very manner of it has all the elements of common ministerial appointment, from which it is highly dangerous to depart at any time, and under any circumstances. We look in vain, however, in the ordination of this apostle, for the array of ceremony, and order, and routine, as practiced in the Churches of Rome and of England, or even in most modern Protestant churches. The following things seem to be clearly gathered from the history of this man:—

1. He was a truly regenerate Christian by the power of the Holy Spirit; and though there were some things connected with his conversion truly miraculous, yet in his renovation by the Spirit there was nothing more than what substantially takes place in the conversion of every man. Paul, then, was a true Christian before he actually became a preacher, though his call to the work antecedes this event.

2. He was particularly called to this work by almighty God himself. The following passages of Scripture plainly show this. When Paul was first arrested by the power of God, and was sent to Ananias for instruction, our Lord prepares the mind of this disciple for the reception of Saul by declaring concerning him, "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel," Acts ix, 15. He was called to this work by the Holy Ghost: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them," Acts xiii, 2; "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God," Rom. i, 1; "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen," Gal. i, 16, 17. From these passages we learn that Paul was *separated* for the ministry from his infancy; that the Holy Spirit called him thereto; that this was done by bestowing on him the grace of God. And Paul was not disobedient to the heavenly call.

3. The "grace" of God bestowed on St. Paul was his great and indispensable qualification for the ministry. The communication of grace was the leading element in his ministerial call; or, in other

words, the call was manifested by bestowing grace upon him in his conviction, conversion, and regeneration. So it is said, "God called him by his grace," Gal. i, 15. He moreover asserts that it was the grace of God which gave him success in his ministry. Speaking of his apostleship, he says, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me," 1 Cor. xv, 10. He farther says, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph. iii, 7, 8. It was not the apostle's learning, but the grace of God, that qualified him for the work of the ministry. It requires the grace of God, yea, the ministerial gift, to make men useful ministers of Jesus Christ; indeed, not merely useful ministers, but ministers at all. A minister without grace is a useless minister, and a useless one can never be called a minister of Christ. A man with an unrenewed heart and unsanctified life is both ineligible to the ministerial office, and an intruder therein if placed in it. This defect shows he was never called of God, because the call itself is communicated *by means of the grace of God*, as is manifest by the texts quoted before.

4. Ananias, a disciple or private Christian, was the first formal instrument of recognizing Paul as a Christian and as a minister. It was revealed to him that Paul should be a chosen vessel to preach the gospel. By the imposition of this disciple's hands Saul received his sight, and was filled with the Holy Ghost. Acts ix, 17. The design of this imposition of hands was not to ordain him, because, 1. The design is given differently, as above. 2. Ananias was only a disciple, and his example cannot be quoted in favor of modern use. Still, in this case, we have a specimen of what took place in the case of Matthias and the seven deacons, viz., that the disciples or private Christians were first to nominate, or be concerned first in making selections for the ministry, subject, however, to the control and negative of the ministers.

5. Paul, a few days after his conversion, began to preach Christ. This is manifest from the following place of Scripture: "Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God," Acts ix, 19, 20. Dr. Wells, *in loco*, and in his Scriptural Geography, and others, have given it as their opinion, that Saul, immediately at his conversion, retired to the Desert of Arabia, where he received additional revelations, and was instructed more perfectly in the Christian system by Jewish Christians, and then returned to Damascus. That this is a mistake we believe, because, 1. He commenced, *ευθεως*, *immediately* at his conversion to preach. 2. The gospel was communicated to him not by man, or human teaching, but by revelation from God. Thus Paul spent his first three years in Arabia and Damascus, without receiving any thing like ordination from man.

6. Next he went up to Jerusalem, about the year 38, or three years after his conversion. Gal. i, 18–24. On this visit, where

he saw only Peter and James, we have no account of his receiving any ordination, except that, after some explanation, they "received" him because that God evidently had called him.

7. Then fourteen years after this, or in the year 52, he went up again to Jerusalem, of which he gives an account in his Epistle to the Galatians, chap. i, ver. 1–19. Here we learn that he went up by "revelation;" that "he communicated to them that gospel which he preached among the Gentiles." There the apostles saw that the gospel of the uncircumcision was communicated to him, because "God wrought mightily by him," the "grace of an apostle was in him," and therefore the apostles "gave him and Barnabas the right hand of fellowship;" and this was all the ordination they received from the other apostles.

The following generally just observations of Dr. Clarke, in his concluding remarks on Gal. i, will well repay for their perusal:—

"It appeared of great importance to St. Paul to defend and vindicate his divine mission. As he had none from man, it was the more necessary that he should be able to show plainly that he had one from God. Paul was not brought into the Christian ministry by any rite ever used in the Christian Church. Neither bishop nor presbyter ever laid hands on him; and he is more anxious to prove this, because his chief honor arose from being sent immediately by God himself: his conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are far more anxious to show that they are legitimately appointed by man than God; and are fond of displaying their human credentials. These are easily shown; those that come from God are out of their reach. How idle and vain is a boasted succession from the apostles, while ignorance, intolerance, pride, and vain glory prove that these very persons have no commission from Heaven! Endless cases may occur where man sends, and yet God will not sanction. And that man has no right to administer the sacraments of the Church of Christ whom God has not sent, though the whole assembly of apostles had laid their hands on him. God never sent, and never will send, to convert others, a man who is not converted himself. He will never send him to teach meekness, gentleness, and long-suffering, who is proud, overbearing, intolerant, and impatient. He in whom the Spirit of Christ does not dwell, never had a commission to preach the gospel; he may boast of his human authority, but God will laugh him to scorn. On the other hand, let none run before he is sent; and when he has got the authority of God, let him be careful to take that of the church with him also."

Although in the case of St. Paul some things were extraordinary, yet it furnishes us, after all, with the outlines of the most Scriptural mode of ordination or appointment to the ministry.

First. Paul had the immediate sanction of the disciples; of Ananias first, and then of the other disciples. Thus the approval of the members of the church forms the first step in external appointment.

Secondly. His fellow-laborers, or the other ministers, *received* him. They acknowledged him as an apostle, and gave him the right hand of fellowship.

Thirdly. He made full proof of his ministry.

These form the leading elements of Scriptural ordination. And though the Successionists have almost entirely rejected these essentials of ordination, yet they have profanely attempted to call an unscriptural appointment, by a modern ritual, the only valid mode of constituting ministers. But God has already laughed them to scorn; and confusion and irregularity will follow them, until they return to the primitive and Scriptural usage.

2. *The appointment of the seventy disciples.*

The following is the account of their appointment given by St. Luke, who is the only evangelist that mentions them: "After these things, the Lord appointed other seventy, (seventy others,) also, and sent them two and two before his face, into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom than for that city. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven."

1. Our Lord had not only twelve apostles, but seventy or seventy-two disciples, to wait upon him. The proper expression is not, *other seventy also*, as if he had formerly sent seventy others; but the expression ought to be, *seventy others also*, meaning that our Lord sent out seventy laborers into his vineyard in addition to the twelve whom he had formerly sent. For after he had sent out the twelve to preach the kingdom of God, Luke ix, 1, 2, he sends out *seventy*

others to go in pairs before him, to preach in every city and place where he was about to come. Luke x, 9.

2. The principal difference between the apostles and the seventy seems to be this: that the former were to be *with* Christ, the latter were to go *before* him into every city and place. He sent out the seventy disciples to the particular places which he should visit; whereas the twelve had been allowed to go where they pleased, provided they confined their ministry to the Jews. As he had before chosen *twelve*, in reference, perhaps, to the twelve tribes, he now chose seventy or seventy-two others, as Moses had chosen the seventy elders to aid him in the government of the people. Exodus xviii, 19; xxiv, 1–9.

3. They were sent on the same errand with the twelve apostles; and, for aught that appears from their appointment or labors, were vested with the same powers. They were both sent to preach the gospel—they were both endowed with the power of working miracles. As he said to the apostles, *I send you forth as sheep among wolves*, Matt. x, 16, so also said he to the seventy. As he said to the apostles, *He that receiveth you, receiveth me*, Matt. x, 40, so saith he to the seventy, *He that heareth you, heareth me*, Luke x, 16. The same *reason* too was assigned for the mission of each: *The harvest was plenteous, but the laborers were few.* Hence this exhortation, *Pray ye therefore the Lord of the harvest that he would* (*εκβαλλη*) *thrust out laborers.*

4. They were sent *two by two.* The reasons for this may be, 1. To teach them the necessity of concord and equality among the ministers of religion. 2. That in the mouth of two witnesses every thing might be established. 3. That they might comfort and support each other in performing their difficult work. 4. That the defects of the one might be supplied by the gifts of the other. Doddridge, after mentioning that the twelve were sent to the twelve tribes, observes in regard to the seventy, "Thus, as it were, he divided the country into thirty-five lesser districts." Note on Luke x, 1. 5. The seventy were *publicly appointed*, for so the word *ανεδειξεν* means. They did not go of their own accord; they were chosen of Christ, and publicly appointed to their mission.

Whitby maintains that Luke and Mark were of their number, and that they also composed a part of the one hundred and twenty who were assembled on the occasion of the appointment of Matthias. He also mentions that their commission was renewed, so as to be in force after the resurrection. See his preface to Luke, and his notes on Luke x, 1. Others insist that their office was temporary. Without attempting here to decide these questions, we will barely state, that, in the case of the seventy disciples, the formality of appointment and office, according to the idea of modern churches, cannot be found. Nevertheless, we gather some important points from the simple history of their appointment. The following are some of them:—

1. The harvest was great, and laborers needed to reap it.
2. The Lord of the harvest alone could send forth the laborers.
3. Prayer was to be resorted to for the purpose of supplying the want.
4. Christ publicly appointed these seventy, yet without any cere-

mony or form answering to election, imposition of hands, &c.—5. The persons chosen were *disciples.*

Ministerial appointment so wanting in form as that of the seventy disciples, would in modern times be pronounced invalid by most of modern churches; and that merely for want of form, though all the requisites of holy Scripture might be found in the candidates.

3. *The appointment of evangelists.*

Nothing can be gathered from this class of ministers to fix on a formal mode of ordination. Some suppose they were the same as the seventy disciples. If so, as we have very little, if any, formality in the appointment of the seventy, nothing can be collected toward making up a modern ordinal service from the case of the evangelists, considered as the same with the seventy disciples.

Of the evangelists Mark and Luke we have no account by which we can learn what were the ceremonies or formalities by which they were inducted into their office. There is no history giving details respecting the ordination of Philip or Titus. The same may be said of Timothy, as the imposition of hands by Paul and the presbytery, is not sufficiently defined as belonging to ordination to the ministry.

4. *The ordination of elders.*

Here too, in the Scripture account of them, is an entire absence of those formalities of ordination, such as imposition of hands, elections, handing the Bible, &c., which are connected with the appointment of those who in modern times are called elders. It is impossible to collect an ordination service, answering in any tolerable degree to those now in use, from the accounts given in the New Testament.

Paul and Barnabas ordained or appointed elders in every church throughout a certain district of country. The following is the account: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed," Acts xiv, 23. In connection with ordination here we find no imposition of hands; and it is difficult to say whether prayer and fasting were connected with ordination, or whether these followed. At any rate, there are no ceremonies here used except these two, and we find one of them dispensed with, viz., fasting, on most occasions in modern ordinations. Here is no mention made of the manner in which these elders were ordained.

Titus was left at Crete, that he should *ordain elders in every city,* Titus i, 5. But then there is no account of imposition of hands, election, or any such thing; yet there are special instructions given in reference to their *qualifications* for the work whereunto they were called.

We learn that elders were appointed in all the churches, and yet we have no account informing us what ceremonies or forms, if any, were used.

5. *The ordination of deacons.*

From the account given of their appointment, Acts vi, 1–6, we collect these following:—

1. Their *qualifications.* They must be men *of honest report, full of the Holy Ghost and wisdom.*

2. They were *selected*, or *looked out*, by the disciples or private Christians, and *set before* the apostles.

3. They were appointed or ordained by the apostles.

4. This was done by *prayer* and *imposition of hands.*

But, as we have already seen, the deacons, as such, were not ministers of the word, and therefore the form of their appointment is not applicable to the ministry of the word, except by analogy. Yet, perhaps, this analogy is sufficiently marked to apply, in the main, to the ministry of the word.

V. *Qualifications and character of a bishop, presbyter, pastor, or minister of the word.*

The Apostle Paul, in his epistles to Timothy and Titus, lays down with great particularity the qualifications of ministers of the word. He says, "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having the children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil," 1 Tim. iii, 1–7. The same apostle gives similar instructions to Titus respecting the qualifications of bishops or elders: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain (*κατασησης*, *appoint* or *constitute*) elders in every city, as I had appointed (*διεταξαμην*, commanded or ordered) thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers," Titus i, 5–9.

The qualifications here mentioned are indispensable to the Christian minister. Accordingly it is said, *Δει επισκοπον, a bishop* MUST *be blameless;* or, in other words, *it is* NECESSARY OR INDISPENSABLE *that a bishop should be blameless*, &c. These qualifications are so necessary, that no human power can dispense with them in the ministers of the gospel; and when persons are appointed of a different character their ordination is null, because they are not eligible. Let us, however, examine more particularly those Scriptural *canons* or *rules* which are to regulate appointment to the ministry, and which no human authority can dispense with.

Canon 1. A bishop or Christian minister must be *blameless*, *ανεπιλημπτον*; one against whom no evil can be proved. He must have an irreproachable character, otherwise he could not rebuke sin in others.

2. *The husband of one wife.* This neither means that a bishop must be married, nor that he may *not marry* a second time; but he

must not be a polygamist. The doctrine which teaches the celibacy of the clergy is contrary to this canon.

3. He must be *vigilant*, or *watchful*. Not sleepy or stupid, but watchful, circumspect, looking round to discern present advantages or duties, or approaching danger. A minister of Christ is to watch both for his own soul and the souls of his flock.

4. He must be *sober*; σωφρονα, *prudent*, from σως, *sound*, and φρην, *the mind*, a man of a *sound mind*; having a good understanding; discreet and rational, not wild and extravagant in his thoughts, expectations, or purposes.

5. He must be of *good behavior*; κοσμιον, *orderly, decent*, and *grave* in the whole of his appearance, carriage, and conduct. The preceding term refers to the mind—this refers to the external manners. His deportment should be modest and becoming—not abrupt and clownish—not indifferent to the rules of decorum, or to the decencies of common intercourse with mankind. He should be one who demeans himself respectably as a citizen and a neighbor.

6. He must be a *lover of, or given to, hospitality*. A lover of strangers; ready to entertain and relieve them, and to do it with cheerfulness. The hospitality required in a bishop was not what is meant in modern times, viz., the keeping of a good table, and an open house for one's friends and others; but it consisted in entertaining strangers, the poor and persecuted.

7. He must be *apt to teach*; διδακτικον, one *capable of teaching*; not only wise himself, but possessed of the gift of instructing others. He must have a thorough knowledge of the things he is to teach, and a clear manner of expressing his thoughts. "In doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned," Titus ii, 7, 8. He must be a *preacher*, an assiduous and fervent preacher.

8. *Not given to wine.* Not attached to its use; abstaining from it, like Timothy; and, like him, not disposed to use it, even for infirmities, until urged by proper authority. Drunkards and moderate drinkers are ineligible to the ministry.

9. *No striker.* Not *quarrelsome*, or ready to strike those who displease him. He must use violence to no man, but do every thing in a spirit of meekness, long-suffering, and love. For "the servant of the Lord must not strive, but be gentle toward all men," 2 Tim. ii, 24. He is no *persecutor* of those who differ from him.

10. He must not be *greedy of filthy lucre*, or *desirous of base gain*; for the word αισχροκερδης, here used, means one *attached to sordid gain*, from αισχρος, *sordid, mean*, and κερδης, *gain*. He must not use base and unjustifiable methods to increase his revenue, nor enter into trade or traffic—for what would be justifiable in some would be unpardonable in him. He must not make his ministry subservient to any secular design or interest; nor resort to mean or low methods to get or save property.

11. He must be *patient*; επιεικη, *meek, gentle*; the opposite to a striker. One who bears provocation and insults; enduring wrongs, and yielding his opinion and choice when only his own gratification is concerned. Where meekness and patience do not exist, much evil will ensue.

12. *Not a brawler*; αμαχον, not *contentious*, or *warlike*; not litigious,

nor ready to contend in a clamorous manner, but calm, and moderate, and dignified, even when called to contend for the truth.

13. *Not covetous; αφιλαργυρον, not a lover of money*; not desiring the office for the sake of the emolument. One who, having food and raiment for himself and those dependant on him, is content therewith. Theodoret here notes, that the apostle does not say, *ακτημονα, one who possesses nothing*—for a man may possess these things, and yet distribute them as he ought. He who loves money will stop at nothing in order to obtain it. Just and unjust methods are to him alike, provided only they are equally productive.

14. He must be *one who ruleth well his own house*; or, *who properly presides over* and *governs his own family*. One that has the capacity and disposition to adopt and apply sound and discreet principles of family government. One that has the command of his house—not by sternness, severity, and tyranny, but with all *gravity*; governing his house by *rule*, every one knowing his own *place*, and each doing his own *work*, and each work having the proper *time* assigned for its beginning and end. *Having his children in subjection with all gravity.* Maintaining proper dignity and seriousness in his own deportment, and due subordination among his children. He must thus rule his house, both that he might set a good example to other masters of families, and give proof of his ability to preside over the church of God. *For if a man know not how to rule his own house*, so as to preserve due decorum in the family, where he has such natural authority, *how shall he* be able to take care of, or govern in a proper manner, that greater and more important society, *the church of God*, in which there will be such a diversity of characters and dispositions? If a man's domestic arrangements be not good, he should not be trusted with any branch of government, whether civil or ecclesiastical. Proper family government is a just emblem and illustration of that government which Christ has established in his church; and when the condition of a man's family exposes his incompetency in the former case, he is not to be placed over the church: he wants the proper capacity for the station.

15. *Not a novice; νεοφυτον, one newly grafted*, or *newly planted*; one *lately converted to the faith.* Such were not to be made bishops or presbyters; because, being yet but imperfectly instructed in the Christian doctrine, they were not fit to teach others. Besides, as their zeal, constancy, fidelity, and other graces, had not been sufficiently tried, they could have had but little authority, especially with the brethren of longer standing and greater experience. The candidate is not called a *novice*, according to Chrysostom and Theodoret, in respect to age; for Timothy himself, to whom he writes, was a youth, 1 Tim. iv, 12; but in respect to his knowledge of the faith. *Lest being lifted up with pride, τυφωθεις, inflated* with the new honor conferred upon him, or the applause which frequently follows it, he fall into the condemnation of the devil—the same into which the devil fell; or be guilty of the sin of self-conceit, or high-mindedness, for which the devil was condemned.

16. *He must have a good report of those who are without.* A serious blemish in a man's reputation previous to his conversion, may be a strong objection to his entering into the ministry, unless his conversion is so distinct and marked, and of such long continuance, as to

give overwhelming evidence of a thorough reformation; and if immoralities are produced after an entrance into the work of the ministry, there are very few cases where a return to the sacred office should be encouraged.

17. *Not accused of riot; of luxury*, or *intemperance.* A prodigal or riotous man is not eligible to the minister's office; for the minister must be a man of such a regular life as to put to shame all attempts to bring such an accusation against him.

18. Or *unruly, refractory*, or *disobedient.* A man who is ungovernable himself is not fit to govern others. The rulers in the church are themselves under authority; and unless they possess a proper spirit of obedience and submission, they will never be able to keep the peace and union of the church.

19. *Not self-willed;* literally, *not pleasing himself.* Not one who is determined to have his will in every thing; setting up his own judgment against that of all others; expecting all to pay homage to his understanding. The minister must not please himself, but learn to please all men for their good to edification.

20. *Not soon angry;* μη οργιλον, *not irritable*, petulant, ready to take offence at trifles. If a man cannot govern his own temper, surely he cannot govern the church.

21. A pastor should be *a lover of good men;* or *a lover of goodness*, or *good things.* He who loves goodness will be gratified at its development in his fellow-men; and he will desire to associate with the wise and good, and will become wiser and better by such companionship.

22. *Just*, in all his dealings.

23. *Holy* in heart; conformed to the image of God; for no man can be of much use in the ministry without eminent holiness.

24. *Temperate;* having a just control over all his appetites and passions; using with due moderation things lawful and expedient, and abstaining wholly from things forbidden or pernicious.

25. *Holding fast the faithful word as he hath been taught.* Conscientiously retaining and propagating the true doctrine according to the confession of faith, or the principles of the gospel, that by sound or salutary doctrine he may be able both to exhort believers to zeal and diligence in the performance of their duty, and to convince gainsayers of their error and sins.

In looking over the foregoing twenty-five Scriptural *canons*, pointing out twenty-five qualifications of a bishop or pastor of a flock, it must strike every reflecting mind that all of these requirements are sober and rational. The ministers, Timothy and Titus, and through them the ministers in all ages, are told what qualifications to look for in candidates for the ministry of the word. They are not sent to investigate what no human discernment can reach; the unexhibited movements of the soul. They are to look at the character, and to judge of what is within, from what appears without—to judge of the goodness or badness of the tree by its fruits. Freedom from vice, the possession of a good Christian character, and of ministerial gifts, are the proper qualifications for the ministry. The following general canons comprise the foregoing:—

First general canon. A minister must be free from scandalous sins; or, *he must not be a wicked man.* He must be free from the

following ten sins, and all such. He must be blameless, not given to wine, no striker, not attached to sordid gain, no brawler or contentious person, not covetous, not accused of luxury or riot, not unruly, not self-willed, not soon angry.

Second general canon. The candidate for the ministry must possess, in a good degree, the Christian graces and virtues He must be the husband of one wife, if married, sober, of good behavior, a lover of hospitality, patient, one that ruleth well his own house, one that hath a good report of those without, a lover of good men, just, holy, temperate.

Third general canon. He must possess ministerial gifts. He must be sound in doctrine, and qualified to teach, by the possession of that aptitude to teach necessary in a preacher and teacher.

Fourth general canon. Hence no man is eligible to the ministers' office who is immoral, irreligious, or unqualified to instruct. And, consequently, the laity have no authority to approve, recommend, or receive persons not thus qualified; the body of elders have no right to elect such, and persons invested with powers to ordain have no permission to ordain such. Hence also the ordination of unqualified or ineligible persons is null and void, and of no authority or validity in the church of God.

INFERENCE 1st. *Those ordinations of wicked, irreligious, or ignorant men, that took place, and still take place, in many parts of the world, are invalid.* Previous to the reformation from Popery, most of the ordinations were performed in utter disregard of the foregoing particular or general canons, and therefore they were either null or highly irregular. A large portion, too, of the ordinations in the English Church are null in like manner. Hence we learn the great error of those who place the regular transmission of the ministerial character in a mere formal ritual, when the principal part thereof consists in the proper qualifications of the candidates ordained.

In this matter, too, the Church of Rome proves herself to have embraced glaring heresy; because she pronounces, authoritatively and officially, that the ordinations and ministrations of wicked men are valid and of authority. The ordainer and ordained, according to her, may both be wicked, and yet the ordination valid; though this is in direct opposition to the Scriptural canons delivered by St. Paul, by which it is required that a bishop or pastor MUST *be blameless, holy, temperate,* &c.

In this matter the Church of Rome is at variance with Scripture and the primitive church, as any one can perceive who will read the quotation from Cyprian in a future page, and the following authoritative decisions of this church. In her twelfth canon on the sacraments she decides thus:

"Whoever shall affirm that a minister who is in a state of mortal sin does not perform or confer a sacrament, although he performs every thing that is essential to the performance and bestowment of it, let him be accursed."

(* Si quis dixerit, ministrum in peccato mortali existentem, modo omnia essentialia quæ ad sacramentum conficiendum, conferendum pertinent, servaverit, non conficere aut conferre sacramentum, anathema sit.—Coneil. Trid., Sea. 18, Can. 12.)

In her tenth canon, or penance, she declares:

"Whoever shall affirm that priests living in mortal sin have not the power of binding and loosing, let him be accursed."

(* Si quis dixerit sacerdotes, qui in peccato mortali sunt, potestatem ligandi et salvendi non habere, anathema sit.—*Idem*, Sess. 14, Can. 10.)

The Catechism of the Council of Trent also declares, "The minister of the sacraments, be he good or bad, validly consecrates and confers the sacraments." Catechism, p. 142.

We leave these heretical and abominable doctrines with the reader, without further comment on our part.

INFERENCE 2d. Hence also it is to be inferred that, *If persons lose these necessary ministerial qualifications, and become vicious, or neglect to exercise their ministry, they forfeit their authority as ministers, and the church is bound formally to depose them.* Hence, furthermore, we perceive the great error of those who permit vicious or unqualified pastors to retain their offices; when, according to Scripture, they are to be deposed. In this we perceive how far a church conforms to the precepts of Christ. If they permit the wicked to minister in holy things, they show clearly that they are very defective as a Church of Christ.

Add to this, that a sound church of Christ will soon detect and expel the wicked or unqualified who unawares creep into the ministry; or if they are at first duly qualified and afterward apostatize, they will soon be deposed. By this we can therefore judge of the purity and apostolical character of a church. If she permit the hypocritical to enter and remain in the church, and do not expel the vicious, she proves herself to be corrupt to a very high degree.

Fifth general canon. A course of probation or trial is required in order to fix upon those who are fit for the ministry, and to prevent the intrusion of the unqualified; unless where the Holy Ghost immediately interposes in designating the person.

1. The first reason for this is the canon that says, a bishop or pastor must not be a *recent convert*. This, in ordinary cases, shows that some time ought to elapse between the conversion of the man and his entering on the ministry of the word. Hence he is to be known so as to be recommended by his fellow-disciples, as a fit person to minister in the word; having previously filled the office of deacon, or served the church in inferior offices, embraced in the deacon's office, or connected with, and preparatory to, the office of the ministry of the word.

2. This is clearly inferred from what is said concerning the deacons. *And let these also first be proved.* The words, *and these also*, show that this trial of the deacons belonged also to the higher order, and so it seems to have been from the beginning, where the Holy Ghost did not immediately interpose.

3. In this light the primitive Christians viewed the matter, and practised accordingly.

The Emperor Severus takes notice of it, as of a "practice observed both by Jews and Christians, in order to the ordination of their priests, and fit to be imitated in choosing a rector or procurator of the provinces subject to the Roman government." (* Ubi

aliquas valuisset vel Rectores provinciis dare, vel Procuratores, id est, rationales ordinare, nomina eorum preponebat, hortans populum ut si quis quid haberet criminis, probaret manifestis Rebus—Dicebatque grave esse quum id Christiani et Judæi facerent in prædicandis Sacerdotibus qui ordinandi sunt, non fieri in provinciarum Rectoribus, quibus et fortunæ hominum committerentur et capita.—*Lamprid.* in Vitâ Severi, c. 45.)

The following extract from the 68th epistle of Cyprian, addressed to the clergy and people of Spain, will, I believe, give a correct view of the sentiments and practice which prevailed in the primitive church, respecting the character of ministers, and manner of choosing every grade of them. Though the extract is long, it is instructive, and will be referred to in a future page of this essay.—"*Ye reject the commandment of God, that you may hold your tradition.* Which things having before your eyes, and considering them carefully and religiously, we ought, in the ordinations of priests, choose those priests who are unspotted and pure, who, when offering piously and worthily their sacrifices to God, will be heard in those prayers which they offer for the people of the Lord, as it is written, *God heareth not a sinner; but if any one reveres him and does his will, him he heareth.* Wherefore it is necessary that with full diligence and sincere examination those should be chosen to the priesthood whom God may deign to hear. Nor can the people justify themselves, as free from the guilt of sin, when they communicate with a wicked priest, and give their consent to the unjust and unlawful episcopacy of a president, when it is threatened by Hosea the prophet, and the divine censure declares, *their sacrifices are as bread of grief; all who eat of them are polluted;* thus teaching and showing that all are guilty of sin who have been contaminated with the sacrifice of a profane and unjust priest. In like manner, we find in Numbers, that Corah, Dathan, and Abiram asserted for themselves the privilege of sacrificing in opposition to Aaron the priest. Then the Lord also commanded Moses that the people should separate from them, lest, being joined with these wicked men in their crime, they would be involved with them. *Separate yourselves*, says he, *from the tabernacles of these unjust, hardened men, and touch none of those things which pertain to them, lest ye perish in their sins.* Wherefore the people, obedient to the Lord's precepts, and fearing God, ought to separate themselves from a wicked bishop, nor should they join themselves to the sacrifices of a sacrilegious priest, when they themselves have the power either of choosing worthy priests or of rejecting the unworthy. Which thing we also see descends by divine testimony, as a priest should be chosen in the presence of the people, under the eyes of all, and should be approved as worthy and proper by public judgment and testimony, as the Lord, in the Book of Numbers, commanded Moses, saying, *Take Aaron thy brother, and Eleazar his son, and place him on the mount before all the synagogue, and take off Aaron's garment, and put it on Eleazar his son, and let Aaron die there.* God commanded a priest to be constituted before the whole congregation, that is, he ordered and showed that the ordination of priests should not take place otherwise than in the presence of the people, so that the crimes of bad men may be detected in the presence of

the people, and the merits of good men may be proclaimed; and that ordination is just and legitimate which is decided by the suffrage and judgment of all. Which thing, afterward, by divine instructions, was observed in the Acts of the Apostles, when, in ordaining an apostle in the place of Judas, Peter spoke to the people. *Peter rose in the midst of the disciples; but the number of the men was about one hundred and twenty.* We notice that the apostles observed the same, not only in the ordinations of bishops and priests, but also in the ordinations of deacons, concerning which thing also in the Acts of the Apostles it is written, *And the twelve called the whole multitude of the disciples, and said unto them.* Which thing, on that account, was diligently and cautiously conducted, when the whole people was gathered together, lest any unworthy person should creep into the ministry of the altar or to the priest's office. For unworthy persons were sometimes ordained, not according to the will of God, but according to human presumption; and those things are displeasing to God which do not proceed from legitimate and just ordination, for God declares by Hosea the prophet, saying, *They made kings for themselves, but not by me.* Wherefore it is to be diligently observed, and held from divine tradition and apostolic observance, which is also held by us, and all provinces, that, for the purpose of performing ordinations aright, the neighboring bishops of the province should convene with the people over whom the president is to be ordained, and the bishop is to be chosen in presence of the people, who know best the life of each, and hath seen the actions of each from intercourse with him. Which also we have seen done among you in the ordination of Sabinus our colleague, so that the episcopate was conferred on him by the suffrages of the whole brotherhood, and the judgment of the bishops who were present, and who sent letters to you concerning him, when the hand was laid on him in the place of Basilides." Speaking of Martial, who was deposed for immorality, as well as Basilides, Cyprian declares as follows: "He also involved in heavy crimes, ought not hold the episcopate, as the apostle admonishes us and says: *A bishop must be blameless, as the steward of God.*" *Rejicitis mandatum Dei, ut traditionem vestram statuatis.* Quia ante oculos habentes, et solicite ac religiose considerantes, in ordinationibus sacerdotum non nisi immaculatos et integros antistites eligere debemus, qui sancte et digne sacrificia Deo afferentes, audiri in precibus possint, quas faciunt pro plebis dominico in calamitate, cum scriptum sit: *Deus peccatorem non audit; sed si quis Deum coluerit, et voluntatem ejus fecerit, illum audit.* Propter quod plena diligentiâ et exploratione sincera oportet eos ad sacerdotium Dei deligi, quos a Deo constet audiri. Nec sibi plebs blandiatur, quasi immunis esse a contagio delicti possit, cum sacerdote peccatore communicans, et ad injustum atque illicitum præpositi sui episcopatum consensum suum commodans, quando per Osee prophetam comminetur, et dicat censura divina: *Sacrificia eorum tamquam panis luctus, omnes qui manducant ea, contaminabuntur*, docens scilicet et ostendens, omnes omnino ad peccatum constringi, qui fuerint prophani et injusti sacerdotis sacrificio contaminati. Quod item in Numeris manifestari invenimus, quando Chore, et Dathan, et Abiron contra Aaron sacerdotem sacrificandi sibi licentiam um-

dicaverunt. Illic quoque per Moysem præcepit Dominus, ut ab eis populus separetur, ne facinorosis conjunctus eodem facinore, et ipse perstringatur. *Separamini*, inquit, *a tabernaculis horum hominum injustorum durissimorum, et nolite tangere eaque ad eos pertinent, ne simul pereatis in peccato eorum.* Propter quod plebs obsequens præceptis dominicis, et Deum metuens a peccatore præposito separare se debet, nec se ad sacrilegi sacerdotis sacrificia miscere, quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes, vel indignos recusandi. Quod et ipsum videmus de divina auctoritate descendere, ut sacerdos plebe præsente sub omnium oculis deligatur, et dignus atque idoneus publico judicio ac testimonio comprobetur, sicut in Numeris. Dominus Moysi præcepit dicens: *Apprehende Aaron fratrem tuum, et Eleazarum filium ejus, et impones eos in montem coram omni synagoga, et exue Aaron stolam ejus, et indue Eleazarum filium ejus, et Aaron appositus moriatur illuc.* Coram omni synagoga jubet Deus constitui sacerdotem, id est, instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientia fieri oportere, ut plebe præsente vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit justa et legitima, quæ omnium suffragio et judicio fuerit examinata. Quod postea secundum divina magisteria observatur in actis apostolarum, quando de ordinando in locum Judæ apostolo Petrus ad plebem loquitur: *Surrexit*, inquit, *Petrus in mediis discentium fuit—autem turba hominum fere centum viginti.* Nec hoc in episcoporum tantum et sacerdotum, sed et, in diaconorum ordinationibus observasse apostolos animadvertimus, de quo et ipso in actis eorum scriptum est: *Et convocaverunt*, inquit, *illi duodecem totam plebem discipulorum, et dixerunt eis.* Quod utique iccirco tam diligenter, et caute convocata plebe tota gerebatur, ne quis ad altaris ministerium, vel ad sacerdotalem locum indignus abreperet: Ordinari enim nonnumquam indignos non secundum Dei Voluntatem, sed secundum humanam præsumptionem, et hæc Deo displicere, quæ non veniant ex legitima et justa ordinatione, Deus ipse manifestat per Osee prophetam dicens: *Sibimetipsis constituerunt regem, et non per me.* Propter quod diligenter de traditione divina, et apostolica observatione servandum est, et tenendum, quod opud nos quoque et fere per provincias universas tenetur, ut ad ordinationes rite celebrandas ad eam plebem, cui præpositus ordinatur, episcopi ejusdem provinciæ proximi quique conveniant, et episcopus deligatur plebe præsente, quæ singulorum vitam plenissime novit, et uniuscujusque actum de ejus conversatione perspexit. Quod et apud vos factum videmus in Sabini collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, et de episcoporum qui in præsentia convenerant, quique de eo ad vos literas fecerant, judicio episcopatus ei deferretur, et manus ei in locum Basilidis imponeretur.—— Ipse quoque delictis gravibus invocatus, episcopatum tenere non debeat, quando et apostolus moneat et dicat. *Episcopum oportet esse sine crimine, quasi Dei Dispensatorem.* Cypri., Epist. Wirceburgi, 1782, tom. I., p. 210, Epist. 68.) This extract will show that a severe examination took place in ordinations among the primitive Christians, and that a process of trial or probation was in general use among them. The other parts of this extract will be referred to afterward.

VII. *Qualifications of deacons or ministers of tables;* or *those who fill ecclesiastical offices.*

The qualifications of these are to be collected from the account we have of their institution in the sixth chapter of the Acts, or in the particular instructions given by St. Paul to Timothy, respecting those who are fit persons to be employed in the office of deacons. According to their original institution, they were required by the apostles themselves to be "men of honest report, full of the Holy Ghost and wisdom." The following passage of Scripture will further show what qualifications are required of those to be ordained deacons. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus," 1 Tim. iii. 8–13. The following Scriptural canons respecting the qualifications of deacons are found in the foregoing portions of Scripture.

Canon 1. The deacons must possess a character similar to that of the bishops or elders, as it regards moral qualifications. This is clearly implied by the use of the word *likewise*, by which we learn that their attainments must be similar to those of elders.

2. They must be *blameless*, or *irreproachable.*

3. They must be men of *honest report*, to whose good character there is authentic testimony.

4. *Full of the Holy Ghost*, renewed by him, and endued with those graces which his influences impart.

5. And *wisdom;* prudence, discretion and economy; for mere piety and uprightness would not be sufficient, where so many must be pleased, and where impartiality, frugality, and liberality must be observed.

6. They must be *grave*, or *serious*, and venerable.

7. *Not double-tongued*, deceitful, and dissembling, speaking one thing in one company, and another thing in another.

8. *Not given to much wine*, which would render them unfit for their office.

9. *Not greedy of filthy lucre*, which might tempt them to violate their engagements to the church, and appropriate its stock lodged in their hands to private uses, rather than to those charitable and ecclesiastical uses for which it was collected.

10. *Holding the mystery of the faith in a pure conscience;* not merely as a point of speculation, but of practice; steadfast in faith, and holy in heart and life. They must hold the faith in a *pure conscience*, and those only should be chosen to fill any office in the church who are conscientious men, in the judgment of charity. As soundness in the faith was required of deacons, we may infer that they exercised the functions of teaching; but whether by preaching or catechising is not certain.

11. *They must first be proved.* They should not be young con-

verts. No man should be put into an office in the church till he has given full proof of his sincerity and steadfastness, by being for some time a consistent member of the church.

12. They must also have good family government.

13. They may be candidates for a higher office. *For they that have used*, discharged, *the office of a deacon well, purchase to themselves a good degree* or *step* towards a higher office. This does not, however, apply to all deacons; for it is they only who discharge this office *well*, or in an eminent degree, who will be eligible to the higher office. The deacons were chosen from the most gifted and pious of the private members of the church, as is plain from the appointment of the first seven deacons. And the deacons seem to be here represented as candidates for the ministry of the word.

The following canons of a general nature are derived from the foregoing:—

1st. *Deacons, or persons filling temporal offices in the church, must be men free from sins, especially scandalous ones.*

2d. *They must possess undoubted good moral and religious qualifications.*

3d. *They must have good gifts.*

4th. *No man is eligible to fill any office in the church who is immoral, irreligious, or of small mental endowments.*

The conclusion to be drawn from the preceding is, that wicked, irreligious, and ignorant men have no right to interfere or meddle in any church office whatsoever. Consequently the doings of irreligious kings, princes, governors, ecclesiastical delegates, &c., have no authority from the word of God; but, on the contrary, they are expressly prohibited to perform any church function, and are utterly ineligible to any church office, as *trustee, steward, leader, ruling elder, almoner, messenger, warden, patron*, or the like. In consequence of permitting persons unqualified to fill ecclesiastical offices, the peculiar functions of ministers of the word have been invaded, human policy has usurped the place of gospel principles, the doctrines of the gospel have been corrupted, the rules of morality have been perverted, church discipline has been prostrated, the wicked bare rule, and the righteous have been compelled to retire from their lawful offices in the church of God.

On the other hand, were none but decidedly pious and gifted men permitted to fill any office in the church of God, primitive Christianity would revive, and the pure religion of Christ would soon fill the earth.

VIII. *The ceremonials and form of ordination, as collected from the New Testament.*

On this point the following brief exhibition appears to us to comprehend what we collect from the New Testament on this point.

1. The candidate for the ministry of the word *must be called of God*, or *be a person eligible to this office.* He must be eligible before he can be appointed; and he must be *called* of God in order to be eligible. And those called by the head of the church are those who are duly qualified, according to the tests of qualification and character which God himself has laid down. These marks, rules, or tests, calls, or qualifications, are those which we have already spread

before the reader, and need not here be particularly discussed. The bare recital of them here will be sufficient.

The candidate for the ministry must be free from scandalous sins. He must not be a wicked man. He must be one of incorrupt morals, both as to principle and practice.

He must possess, in an eminent degree, the Christian graces and virtues.

He must possess ministerial gifts. He must be sound in the faith of the gospel; well instructed in its doctrines, morals, and institutions; and qualified to instruct, explain, defend, &c.

And consequently persons not possessed of these qualifications are not called of God, are not eligible to the minister's office. No people are permitted to approve or recommend them for ministers, or receive them as such. No body of ministers have any right to elect them to the minister's office, or to permit them to exercise it, if they are by any means obtruded into it. No ordainers, whether episcopal, prelatical, popish, presbyterial, congregational, &c., have any authority to consecrate or induct such persons into the minister's office. A minister of the gospel, says the Book, MUST *be blameless,*—MUST *be a good man,*—MUST *be sound in the faith, instructed in the truths and apt to teach them.* None may, in the church of Christ, send the wicked to preach righteousness, the profane to deliver lessons of piety, the drunken to give examples of temperance, the impure to inculcate holiness. The thing is unwise; the accomplishment of such an end would be impossible. Precisely the contrary effects would be produced. Nor can men, inexperienced and unpracticed in the religion of Christ, be employed in delivering lessons on experimental religion, or growth in grace, in holiness, in meekness, sobriety, &c. Nor can all the skill of man make him a teacher who has not first learned, and who has no natural aptitude for teaching. Here, then, is a Scriptural barrier against the appointment to the ministry of the wicked, the inexperienced in religion, or those who are not qualified instructors. Appointments or ordinations made in opposition to these great Scriptural CANONS are null and void. In such a case God has given no *permission* or *authority* to ordain; nay, he has expressly *forbidden* the ordination of such. It is, therefore, profane and sacrilegious in the people to approve or receive bad or unqualified ministers; the true ministers must not elect them, and ordainers have the prohibition of God against inducting them into the ministry.

The plain result is, that in all those cases where ineligible persons were put into the ministry, their ordinations were null and void. The ordinations of the greater part of the Romish clergy are invalid. The same may be said in regard to a large number of ordinations among Protestants. Hence the boast of the Successionists is overturned, as the succession can only be through good and qualified men. To claim apostolical succession, where the outward ritual has been put in the place of indisputable ministerial qualifications, is foolish in the extreme. And this same substitution of a doubtful rite for indispensable Scriptural qualifications, is the only support of the scheme on which this succession is based. If God, in his word, had not taught us especially, and by his Spirit called and qualified men, to prove the rashness and folly of this scheme, pure

religion would soon be banished from the earth. But God has a controversy with it, and it cannot stand.

2. *A course of trial or probation is necessary to be observed in ordination.* This was expressly enjoined, as we have already seen, both in respect to pastors and deacons. The primitive church in her purest days observed it cautiously. The reason of the thing demands it, as by this means those who are called of God are discovered and chosen, and ineligible persons are manifest and rejected. Great benefits arise to the church from the observance of this regulation, and serious evils have been produced by neglecting it. As to the length of time during which it is to continue, as well as the manner of regulating it, the prudential regulations of the church will easily fix these, provided the great leading Scriptural canons are observed. For instance, when it will be seen that the person lives blamelessly, acts piously, has become qualified to instruct others, and possesses those marks of a divine call already brought to view—and all this for such a length of time, and under such circumstances, as to prove satisfactorily that the candidate is a proper person to be inducted into the ministry—then he may be formally intrusted with the minister's office.

3. *The approbation, election,* or *recommendation of his fellow-Christians is an important part of a Scriptural ordination to the ministry.*

In the case of Matthias the apostle, the disciples or private Christians chose or elected two, and proposed them to the apostles as fit persons, either of whom they recommended as qualified to fill the place of Judas. The very fact, too, of their choosing two, when one only was to be appointed, shows that there was a controlling power in the apostles to decide which was the more proper person. The apostles, however, decided by an immediate appeal to God, through the lot and prayer. Still it seems to be conceded, that it was the province of the disciples, or private church members, to choose and recommend fit persons to fill the principal office in the church. In the case in hand they were *limited* in their choice, as the persons to be chosen must, by divine authority, be of the *disciples,* and *such* disciples too as had *companied with the apostles all the time that the Lord Jesus went out and in among them,* from the baptism of John to the ascension, so that he might be *a witness with the other apostles of the resurrection,* Acts i, 21. Thus they were limited in their choice to those only who were disciples, and to such of these as had been constant companions of Christ, and eye-witnesses of his public ministry, his death, resurrection, and ascension.

In the instance, too, of the appointment of deacons, *the multitude of the disciples,* or private members of the church, were called upon by the apostles to select, or look up, from among themselves, seven men, of honest report, full of the Holy Ghost and wisdom. Accordingly they *chose* seven, and *set them before the apostles;* that is, they chose them, and recommended them to the apostles as fit persons to be appointed deacons. Here too the disciples were limited in two respects: 1. They were not permitted to choose the deacons from any other class of men except from the disciples; and they were limited even in this, that those of their choice should be persons "of honest report, full of the Holy Ghost and wisdom." Thus the divine precept limited them to the disciples, and to disciples

possessing certain qualifications. 2. The apostles had a negative on their choice.

Accordingly, this practice of the disciples, in the appointment of an apostle and deacons, seems to have obtained generally in the apostolic age. Ananias and the disciples of Damascus were the honored instruments in the hand of God to instruct, approve of, and introduce St. Paul, both into the church and the ministry of the word. Under their direction he was converted, and directed and encouraged to prosecute his ministry. This, however, was not done with the same formalities observed in the cases of Matthias and the deacons. As if God would teach us, that human rituals, or any rituals, do not enter into the essence of spiritual things.

Although the narrative of the apostolic epistles and the Acts does not furnish us with details to enable us to decide from the words that, in ordaining to the ministry, the people always approved and recommended the candidates, yet we have good reason to believe that this was a general observance in the days of the apostles. We have three prominent cases in the instances of Paul, Matthias, and the seven deacons. There are several passages of Scripture which imply it. There are several of the canons to be observed in ordaining ministers that require such approbation and recommendation; and the practice which immediately followed the days of the apostles confirms this as the sense of all sober men. Nor do the powers exercised by the apostles, by Timothy or Titus, or by others authorized by them, require a contrary mode of proceeding. Because the apostles themselves, in the two cases already adduced, where they exercised too their highest apostolical function, had recourse to the consent, election, and recommendation of the people. We may justly infer, too, that the plenary powers exercised by Timothy and Titus at Ephesus and in Crete, required that the consent of the pious should be had in selecting men to the ministry.

Hence, as was just said, the primitive church carefully observed this in the selection of ministers and deacons. This appears from the extract given from Cyprian. From this we learn that the people, who knew the men, were to judge whether they were persons of good moral standing, and possessed of such gifts as, in their opinion, were required in the minister. A perusal of the extract will present this in a clear light.

It is proper to observe here, that the choice of the people in this case is not left to a mere *arbitrary* decision. They have no power to make ministers. They can only, according to Scriptural rules, ascertain who are called of God; and when they ascertain this, they are to recommend or approve of them as fit persons to be appointed by the pastors to minister in holy things.

We must also note here, that it is only the true disciples of Christ, or pious Christians, who are the electors or recommenders of ministers. The wicked and irreligious are not members of the church —are not disciples, and therefore are not allowed to act in the choice of ministers. If it happen that the wicked and irreligious bear rule in any church, then it proves that this is not a church of Christ; it is the synagogue of Satan. The pious only are members, and they only are true electors in the case in hand. Hence, when discipline is neglected, and the wicked rule, the appointments made

by such are null and void. Consequently, at an early age in the church, when popular elections of corrupt men governed the church, the elections of bishops became scenes of tumult. To remedy this, the clergy, in the place of reforming or expelling their wicked church members, deprived the pious of the right of suffrage in recommending pastors. This gave rise to other abuses, and contributed its share to the prostration of primitive Christianity;—or rather, perhaps, it was one of the first-fruits of neglecting the Scriptural discipline which recognizes those only as members of the church, or catechumens, who have the form of godliness and are seeking the power of it. So dangerous is it to overlook the plain Scriptural canons or rules given for our direction. And this becomes ten-fold worse when a mere unauthorized form is put in the place of ministerial qualifications or Scriptural attainments.

4. *The election, choice, appointment,* or *approval of the ministers connected with the candidate, is a Scriptural element of ordination to the ministry.*

We find that the eleven apostles were particularly concerned in the appointment of Matthias. The twelve ordained or appointed the seven deacons whom the disciples chose and recommended. Barnabas first, and then the other apostles, received St. Paul, and gave him the right hand of fellowship, when they had been assured that he was truly called to the work, and the works of an apostle had been performed by him. Even when Paul and Barnabas were appointed to a certain work, the prophets and teachers, under the direction of the Holy Ghost, separated Paul to the work whereunto he had been called—to wit, that he might preach among the Gentiles of a certain district of country. Paul and Barnabas ordained elders in every city throughout a portion of Asia.

From what has been said, it will also appear that they had the right of controlling or rejecting nominations made by the people. So that if persons, not possessing the true qualifications, were by any means nominated or recommended for the ministry, they could reject such as ineligible to the ministry of Christ.

Nor can we believe that they, any more than the people, could lawfully elect or choose to the ministry those who were disqualified for its duties. In this they had no power to choose. They could *discern* who was the man whom God chose, but they could not choose a wicked, ignorant, or irreligious man to be a minister of Christ. A departure from this has been the source of innumerable evils in the church of God. The choice of God must *precede* the selection or recognition of man.

5. *The ceremonies and rites to be used in ordination.*

(1.) *Naming, numbering,* or *putting on the list of ministers.* This seems to be all the formality used by our Lord. After he had chosen or selected his apostles from the disciples, he placed, or *numbered,* or enrolled them among his ministers. So our Lord successively enrolled from among his disciples till he had the number *twelve* on his list. Hence it is said of Judas, that he was *numbered with the apostles,* Acts i, 17. And when Matthias was chosen, the same expression is used; for after the lots were cast, and the choice fell on Matthias, it is said, "He was NUMBERED with the eleven apostles," Acts i, 26. Connected with this was *calling* or *naming*

them. So those whom Christ chose to preach, he *called* them by the *name* of apostles. This seems to be all the appointment, or consecration, or election which the first apostles received; they were selected by our Lord from among the disciples, were *named apostles* or *missionaries*, and were *numbered* or put on the list of such. This same practice seems to mingle itself with the appointments to the ministry which took place after the resurrection. So it appears the Jews appointed their elders, by merely calling or naming them *Rabbi*. The want of form in many of the appointments referred to or mentioned in the New Testament can be accounted for in no other way, than that their ceremonials were very little else than merely naming and numbering the persons with the ministers already appointed.

(2.) *The lot.* This was appealed to in the case of Matthias alone; and though its use is of divine and apostolic origin, it is entirely disused in selecting for the ministry. We can account for this only in this way: that when a call from God began to be overlooked in ordaining ministers, and when human election was mostly substituted for the choice of heaven, the lot was rejected because it was an immediate appeal to God. We think, however, there is now no need to recur to its use, though this might be done with nearly as much Scriptural authority as to use imposition of hands.

(3.) *Fasting* was sometimes associated with ordination. Its use cannot be objected to; yet it cannot enter into the essence of Scriptural ordination.

(4.) *Prayer.* This seems to have been of general use in selecting ministers. It may be considered justly as the principal part of the ceremony, as imposition of hands itself is little else than a form of prayer. It is only when prayer is used as a charm or spell that it becomes objectionable.

(5.) *Imposition of hands.* It has been already shown that this ceremony was not used in appointing the principal ministers of the New or Old Testament, and that it was used only in ordaining deacons, or ministers of tables. It might, without invalidity or irregularity, be disused by the church. Yet it is appropriate and significant, and may be used to advantage when stripped of the garb of incantation with which it has been for the most part invested.

6. *The ordainer or consecrator.*

This has been the great stumbling-stone of those who have made ordination to consist principally of forms.

(1.) True Christian people, approving, testifying, or recommending candidates, are the first actors in ordination. This appears evident from what has been said.

(2.) The elders or pastors, *electing*, or choosing proper persons, take part in ordination. We have not room to enlarge here on this head; yet, from what has been written respecting the elders or pastors, this too must be a settled point in the estimation of candid persons.

(3.) Those delegated by the church to appoint persons formally in behalf of the church are actors in this matter. These are presbyters or bishops, chosen by the body of presbyters to separate formally those whom the laity recommend, and whom the presbyters elect. Our limits here do not allow us to enlarge.

(4.) Hence ordination is the joint work of the people, pastors, and superintendents of the church, in which a person duly qualified is separated for the work of the ministry, in some formal Scriptural form, accompanied with prayer.

We say it is to be accompanied with *prayer*, because this refers the choice to God. Prayer was always used in all kinds of appointments to the ministry, and the absence of it would involve the charge of irreligion.

That some kind of form may be used, because, in all the cases we have an account of, with any circumstantiality, a formal process has been observed. Our Lord appointed his apostles by *naming* and *numbering*, or *enrolling* them; Matthias was chosen by *lot*, and then numbered or enrolled; or the deacons' *hands were imposed*, accompanied with prayer. Thus some form was used; yet the forms did *vary* from each other in those cases recorded in Scripture. The form is not essential. Whatever Scriptural form the church approves of ordinarily ought to be observed.

The person must be duly qualified. On this enough has been said.

Ordination, in the foregoing definition, is said to be a *joint work* of the people, pastors, and special officers of the church. If the will or judgment of the people be overlooked, there is a great *irregularity* in the ordination, though we would not say the ordination is invalid, provided the candidate was duly qualified. When special officers, as bishops or selected elders, are not chosen to ordain, there is great want of formality and regularity; yet we would not maintain that an ordination of a proper person chosen by the people or elders was therefore invalid. If the body of elders connected with the candidate do not act in the case, then there is a very serious irregularity, which approaches to an invalidity. Hence those ordinations made by the Church of Rome by their prelates, without the joint acts of people or presbyters, are highly irregular, and most of them are absolutely invalid, because of the ineligibility of the candidates. The same may be said of the ordinations of the English Church, where neither people nor elders were consulted. Thus invalidity or irregularity, or both, are chargeable to a very great extent against the ordination both of Romish and Protestant Successionists. Their ordinations for Scriptural character are not to be compared with the ordinations of those who select pious and gifted men, by the recommendation of the people, the election of the pastors, and by such special officers whom they may see fit to intrust with the formal consecration, whatever Scriptural form may be used on the occasion.

Had we time and space, we could advantageously prove that ordination to the ministry in the Methodist Episcopal Church, as well as among the Wesleyan Methodists, may safely challenge comparison with the ordination practiced by any branch of the Successionists, whether Protestant or popish, and be a large gainer by the examination. This, however, may be attempted at a future time. It might also be a matter of some curiosity to present before the reader the ordinals of Exclusionists, as their notorious defects would serve to show how much they have departed from Scripture and antiquity. Perhaps this also may be attempted at a future period, if life, health, and opportunities permit.

For the Methodist Magazine and Quarterly Review.

TRIALS BY ORDEAL AND SINGLE COMBAT.

AN HISTORICAL AND MORAL ESSAY.

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Continued from page 38.

We now proceed to the *history* and *extent* of the practice of single combats.

In this part of the essay it will appear that edicts have been published and laws enacted *for* and *against* this custom, by kings, popes, and councils; and that in some countries it has been much more frequently resorted to than in others. The *canon* law, drawn from the writings of the ancient doctors, the decrees of councils, and the letters of popes, was almost invariably against it.

The first ordinance we meet with in opposition to dueling, proceeded from the third council of Valence or Valentia, in Dauphine, which was composed of the clergy of Arles, Vienne, and Lyons, headed by Remi, the archbishop of the latter city, in 855. This body of ministers decreed, that if any person killed another in single combat, he should be forthwith excommunicated; and that he who was thus slain should not be favored with a Christian burial.

The next edict against this superstitious trial came from Pope Nicholas the First, commonly called the Great, who obliged Louis II., one of the emperors of the west, to perform the duties of a groom, in 862. It was in substance like the other. On this occasion the good bishop, or successor of Peter, gravely maintained that the example of David and Goliah was not a sufficiently conclusive reason to justify these combats.

This decree of his holiness was followed by another from the Emperor Otho I., who ascended the throne of the German empire in 936, and died in 973. But this sovereign was in favor of dueling; and perhaps no prince by any law ever promoted this evil more successfully. It had been customary before his time, during several centuries, for every person to choose the law by which he wished to be governed and judged, and he might signify this preference publicly. There were several codes of laws in existence in the imperial dominions, as that of the Romans, the Burgundians, the Lombards, and others, either of which might be selected by an individual as the rule of his actions. But Otho ordained, contrary to the established usage of the country, and without regard to the predilection of his subjects for any particular legal code, that all persons, without exception, should thenceforth submit to the edicts which had been issued in reference to the trials by duel or battle. *See Robertson's Charles V.*, vol. i, p. 354.

Saxo, the grammarian, a Danish historian of the twelfth century, who is good authority on this subject, states that dueling had been abolished in Denmark as early as A. D. 981. Yet this trial, in the course of time, was again practiced in that country, until it was finally abrogated, according to Dr. Clarke and others, by Christian III., who began his reign in 1535.

The first decrees we meet with against this ordeal in England were passed by Henry the First, who died in 1135. Little, however, was accomplished by a law so imperfect. He merely prohibited these trials in civil questions of a petty character.

Henry the Second, in the former part of his reign, which began in 1154, introduced into his realm, with the consent of the parliament, the alternative of the *grand assize.* This was a species of trial by jury; and before it was adopted the single combat was the only trial in writs of right among the English. After this the tenant could choose either the jury or battle. *See Blackstone*, book iii, p. 341. This was acknowledged by the ablest jurists to have been a great improvement in the law, and a great preventive of judicial dueling.

Sir Henry Spelman, in his Glossary, speaks of grants which were made to the bishops and clergy to make use of the trial by the sword, as well as by fire and water, in the days of King John, who was elevated to the throne in 1199. "*Judicium ferri, aquæ, et ignis.*"

The last instances we have in the history of England, in which the trial by battle was awarded, are the following:—One was in 1571, in the thirteenth year of Queen Elizabeth. This was waged in the Court of Common Pleas at Westminster, and was to be conducted under the inspection of the judges of that court. The lists were marked out, as was customary, about sixty feet square; the judges attended in their scarlet robes, and all the usual ceremonies of such occasions were observed: but the good queen wisely interposed her authority, stopped the proceedings, and the matter was compounded. *Spel. Gloss. voc. compus*, p. 103; *Robertson*, vol. i, p. 358; *Blackstone*, book iii, p. 338.

In the seventh of Charles the First, 1631, a judicial combat was appointed in the court of chivalry and honor, in the painted chamber at Westminster, between Donald Lord Rea, or Rhee, appellant, and David Ramsay, Esq., defendant. The high constable and earl marshal of England were commissioned by his majesty to preside at the trial. The day of trial was announced by these officers; and the parties were to appear with a spear, a long sword, a short sword, and a dagger. But before the time had arrived the king prorogued the combat to a further day; and finally revoked the commission, and accommodated the quarrel. See the last authorities above, and *Chitty's note* (2) *in Blackstone*, book iv, p. 348. Another instance occurred in 1638. *Rushworth's Observations on the Statutes*, p. 240.

The law authorizing these singular trials continued in force in Great Britain until 1817–18, when it was abolished both in civil and criminal cases by the fifty-ninth parliament of George the Third; and yet dueling, in its *modern* acceptation, has prevailed to an alarming extent in England during the last and the beginning of the present centuries. According to Mr. Buckingham, who delivered an address in parliament on the subject of providing by law for the more effectual suppression of dueling, *one hundred and seventy-three* were fought by British subjects, from 1760 to 1820. In these "affairs of honor," some of the most distinguished men in the nation were included; such as Canning, Pitt, Fox, and Sheridan, Lords

Castlereagh, Shelburn, Townsend, and Lauderdale, and the Dukes of York, Richmond, and Norfolk, with many others.

Eugenius III., who was made pope in 1145, confirmed the edicts in favor of duels previously in existence, and declared officially that the ancient and established custom of single combat must be observed. This was the successor of St. Peter, and the vicar of Jesus Christ!

But Frederick I. and II. both opposed it by enacting laws against it, in the twelfth and thirteenth centuries.

Pope Alexander III., who occupied the papal chair from 1159 to 1181, and who was more beloved by his subjects and respected by the world than his predecessor Eugenius, interposed also against these combats, and was followed in his pious effort in 1194 by Celestine III.

But in no country on earth was this practice of *fighting out quarrels* more positively interdicted, and nowhere had it, nevertheless, a more extensive sway, than in chivalrous, Catholic, infidel France.

Louis VII., surnamed the Young, following the example of Henry I. of England, issued an edict in 1168, by which these trials were forbidden in all civil causes of minor importance, and limited in criminal cases to five offences—treason, rape, murder, house-burning, and theft. These restrictions were afterward entirely abolished by Louis IV., the tutelar saint of the nation, and author of the famous pragmatic sanction. But this law was confined in its operations to his own dominions or territories, and did not exert its influence on those parts of the kingdom which belonged to the powerful vassals of the crown. Soon after, however, they were likewise forbidden by the Counts d'Auvergne and Poicton, and a few other barons.

These trials were at first prohibited, and again partially restored, in 1303–6, by Philip the Fair, and grandson of the preceding. He restricted them to treason, rape, and house-burning, and prescribed the several rules and ceremonies to be observed by the combatants. The evil existed to a fearful extent during the reign of this prince. He appeared to think that, by confining this custom to a few cases which but seldom occurred, it might be gradually abolished, and the desired object finally gained. But he ought to have known that that object could only be accomplished, as the reformation of the drunkard can alone be effected, on the *total abstinence principle.*

The king reserved the right of challenge to himself, and forbade it to all others. If, in considering the offense of the accused, and the circumstances of the case, a duel was by him thought justifiable, a challenge was accordingly authorized, and the parties met and settled the difficulty.

Honorable dueling prevailed more dreadfully in France in the time of Henry IV. than during the reign of any other monarch. A computation was made by Leominia in 1607, by which it appears, that in the first eighteen years of Henry, from 1589 to the preceding date, *four thousand* Frenchmen had fallen in single combats! This is almost incredible, but most probably correct.

Three reasons may be assigned for this *epidemic* character of the dueling mania in the time of Henry the Great:—

(1.) It is well known that this prince, from the death of Henry III. to nearly the close of his own life, had been engaged in several very sanguinary wars. Inured to scenes of carnage, the sight of blood, and the death of his subjects, ceased at length to produce the ordinary effect upon his mind. He could hear of the most horrible conflicts, and look upon the fields of battle, covered with the bodies and clotted gore of the dead, with but little emotion. The consequence was, he became almost insensible to the crying evil, which some of his best friends and wisest counselors wished him to remove. Edicts were indeed published and registered after his chief advisers had earnestly solicited them; but they were only as the morning cloud or the early dew. There is a vast difference between enacting a law for the prohibition of evil, and enforcing obedience to that law by vigorously inflicting on the offender the penalty by which it is sanctioned. Laws have been passed by the kings of France, and by almost every government on earth, for the prevention of dueling; but the infamous duelist has been permitted to trample them under his feet, with the blood of his victim, with impunity!

(2.) Another reason for the universal dominion of this custom in the reign of Henry is this:—The preceptor assigned him by his mother the queen of Navarre, who was very anxious about his education, was La Gaucherie, a man of extensive erudition, but a *rigid predestinarian* in principle. His religious views naturally became strongly tinctured with the characteristic peculiarities of his *teacher's* faith. Hence he was fully persuaded in his own mind, that God had predetermined the occurrence of every event that comes to pass. If therefore a duel was fought, and one or both of the parties were killed, not only was the combat itself, but the death of the victim, in the opinion of the prince, according to the will of Heaven. Why then, he might consistently reason, should I interpose the arm of my authority to hinder *that* which was foreordained by God himself?

(3.) A third reason is, duels were generally fought by persons in high life, by princes and nobles; and from them the practice was copied by the plebeian. These individuals therefore, enjoying, as they often do, the favor of the king, and being of importance to the welfare of the government, easily obtained a royal pardon, though guilty of murder, and under sentence of death. And if mercy is extended to the rich and influential, and not to the inferior subject, the rebellion of the populace frequently follows as the unhappy result. In duels the law should be no respecter of persons; or, if any, it ought rather to be in favor of the very dregs of society: the greater the man, the more prompt and signal should be the punishment.

Henry IV., at Blois, in June, 1602, ordained that dueling should be considered high treason, and that death should be inflicted on the disobedient. By this law the power was conferred on the constables and marshals of France, for the first time, to prevent measures of violence, and to have the injury sustained by either party speedily and prudently repaired. When this edict was registered, the French parliament restricted its influence to those combats alone which arose from a principle of honor, *falsely so called*, and all other crimes were excepted

In 1609 the same monarch issued another edict against this relic of barbarism, in an extraordinary council called for the purpose, at Fontainbleau. In this council the duke of Sully, the confidential adviser of Henry, gave a particular account of the origin of duels, and of the forms and customs of single combat in different countries. See Memoirs of the Duke of Sully, vol. iv, p. 370.

The edict of Henry on this occasion was nearly similar to the former of 1602. Those who thought themselves wounded in a point of honor, were obliged to consult the French marshals or their lieutenants, who had authority to investigate the case, and appoint a reparation of injuries. If the person refused to apply to the proper officer of the land, and persisted to determine the righteousness of his cause by force of arms, and his antagonist failed to take his life, he was to be branded with infamy, lose his nobility, if a noble, and, in some instances, suffer death.

It is spoken to the praise of Louis XIV., that he exerted all his influence to prevent dueling in the bounds of his kingdom. And while his efforts were blessed with remarkable success, they are worthy of all imitation by every government on earth.

The last duel, of a judicial character, and of any note, was fought before Henry II. in the year 1547, between Jarnac and Chastaignerie. As it is noticed by different authors, which may be consulted by the reader, no particular account of it will be necessary here.

Michael Palæologus, who was emperor of the East in 1259, and put an end to the empire of the Latins, ordained that trials by ordeal and single combat should be forthwith abolished throughout his dominions. But before he was elevated to his high office, he offered to engage in a duel himself; yet it is evident he did not expect the interference of God. This we learn from a pleasant story recorded of this monarch by Gibbon, in his "Decline and Fall," &c., vol. iv, p. 218.

"Under the reign of Justice and Vataces, a dispute arose between two officers, one of whom accused the other of maintaining the hereditary right of the Paælologi. The cause was decided according to the new jurisprudence of the Latins, by single combat: the defendant was overthrown; but he persisted in declaring that himself alone was guilty, and that he had uttered these rash and treasonable speeches, without the approbation or knowledge of his patron. Yet a cloud of suspicion rested upon the innocence of the future emperor: he was still pursued by the whispers of malevolence; and a subtle courtier, the archbishop of Philadelphia, urged him to accept the judgment of God in the fiery proof of the ordeal. Three days before the trial the patient's arm was inclosed in a bag, and secured by the royal signet; and it was incumbent on him to bear a red hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury. Paælologus eluded the dangerous experiment with sense and pleasantry. 'I am a soldier,' said he, 'and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. *Your* piety, most holy prelate, may deserve the interposition of Heaven, and from your hands I will receive the fiery globe, the pledge of my innocence.' The archbishop

stared; the emperor smiled; and the absolution or pardon of Michael was approved by new rewards and new services."

I shall only further observe on the extent of this evil in past ages, that Madox declares, in his History of the Exchequer, vol. , p. 349, that trials of this description were so frequent in England, that fines paid on these occasions made no inconsiderable branch of the king's revenue. It was so universal that none were exempt from it but ecclesiastics, priests, monks, and ladies, together with those who were physically defective, or under twenty-one, or over sixty years of age. But even all these, if they desired to respect their character and maintain a pure reputation, were required to procure a champion to fight in their place.

The next part of the subject, now to be briefly discussed, embraces the principal ceremonies and rules by which this species of trial was preceded and regulated. The laws of combat were nearly similar in Spain, England, France, Germany, and other countries of Europe. They differed however in a few circumstances, according to the fancies of those in authority. For instance, it was unlawful, for many years, to permit this trial to take place in any other parts of Germany than in Witzburg, in Franconia; and in Usbach and Hall, in Swabia. It also seems that he who yielded to his adversary, on receiving a wound, was esteemed infamous; he could not afterward hold any office, wear a weapon, mount a horse, or cut his beard; but he who died, gallantly defending himself, was honorably buried. This, in general, was not the case in France; the vanquished, dead or alive, was either hung or burned.

The following account of proceeding on such occasions is abridged from Blackstone and others:—

When the tenant in a writ of right pleaded that he had more right to hold than the demandant had to recover, and offered to prove it by the body of his champion, if the tender was accepted by the demandant, the champion, in the first place, was produced, and threw down his glove as a gage or pledge, and thus waged or stipulated battle with the champion of the demandant; who, by taking up the gage or glove, promised on his part to accept the challenge. After this, generally, the champions, especially where they were allowed in criminal cases, were both taken into safe custody until the day appointed by the judge.

A piece of ground was then measured out, sixty feet square, inclosed with lists; and on one side was a court erected for the judges of the court of common pleas; and also a bar prepared for the sergeants at law. Early in the morning a proclamation was made for the parties and their champions; who were introduced by two knights, and dressed in a coat of armor, with red sandals, barelegged from the knee downward, bareheaded, and with bare arms to the elbows. Their weapons were batons, or staves of an ell long, and four-cornered leathered targets. In the military court they fought with swords and lance, according to Spelman and Rushworth; and in France gentlemen were armed at all points.

The champion of the tenant then took his adversary by the hand, and made oath that the tenements in dispute were not the right of the demandant; and the champion of the latter swore in the same manner

that they were. Next an oath against sorcery and enchantment was taken, in a form similar to this: Hear this, ye justices, that I have this day neither eaten nor drunk any thing, nor have upon me any enchantment, sorcery, or witchcraft, whereby the law of God may be abased, or the law of the devil exalted. So help me God and his saints.

The battle was then begun, and the combatants were bound to fight until the stars appeared in the evening. If the champion of the tenant could defend himself thus long, the tenant gained his cause; if not, he lost it. This was declared either when one of the parties died, which in civil cases happened but seldom, or when he pronounced the word *craven*, by which we are to understand that he yielded the point and *craved* mercy. Whenever this was done, that champion was always esteemed an infamous perjured person, and could never be a juror or a witness in any cause.

The manner of waging battle upon appeals was nearly the same as in a writ of right: only the oaths of the two combatants were much more striking and solemn. The appellee pleaded *not guilty*, and threw down his glove, and declared he would defend the same by his body: the appellant then took up the glove, and replied that he was ready to make good the appeal, body for body. Thereupon the appellee took the book in his right hand, and in his left the right hand of his antagonist, and swore to this effect: Hear this, O man, whom I hold by the hand, who callest thyself John, by the name of baptism, that I, who call myself Thomas, by the name of baptism, did not feloniously murder thy father William by name, nor am in any way guilty of the said felony. So help me God and the saints; and this I will defend against thee by my body as this court shall award.

To which the appellant replied, holding the Bible and his antagonist's hand, in the same manner as the other: Hear this, O man, whom I hold by the hand, who callest thyself Thomas, by the name of baptism, that thou art perjured; because that thou didst feloniously murder my father William by name; so help me God and the saints; and this I will prove against thee by my body as this court shall award.

The battle was then fought with the same weapons, the same solemnity, the same oath against amulets and sorcery, that are used in the civil combat. If the accused was so far vanquished that he could not or would not fight any longer, he was sentenced to be hung immediately. If, on the other hand, he killed the appellant, or maintained the fight from the rising to the setting of the sun, he was acquitted. If the appellant became recreant, and pronounced the word *craven*, he was considered infamous.

The preceding was the ordinary manner of conducting these trials in civil and criminal cases in England; it varied a little from this in France, but the difference is not of sufficient importance to justify its insertion in this place.

We now pass on to the several causes which were tried by single combats. On this subject the writer is principally indebted to Robertson's History of Charles V.

(1.) Besides the common causes with which the reader is already acquainted, *abstract points of law* were sometimes determined in this way. In the tenth century, and during the reign of Otho I., the question came up before the doctors, and was afterward presented to the

emperor for his opinion, whether children had the right to represent their deceased father equally with their uncles, in the lifetime of their grandfather. The doctors found this rather a difficult subject; and proposed that it should be decided by the judges. But Otho concluded to settle this mooted question by force of arms. Accordingly two champions of reputed valor were selected, and the victory was gained by him who contended for the right of representation. It soon passed into a law, and is now established all over Europe. This is perhaps the only benefit that ever resulted to the world by the trial of single combat.

(2.) It was also used, but not often, to ascertain the *truth* or *falsehood* of *opinions* connected with *religion*. A remarkable instance of this we have in the ecclesiastical history of Spain, of the eleventh century. Pope Alexander II. had commenced in 1068, and Gregory VII. in 1080 completed, the great work of changing the Mozarabic, or Gothic, liturgy, which was the ancient ritual of the Church of Toledo, for the service of the Romish Church. The Spaniards were as strongly attached to the forms of their ancestors as the purer Catholics were to *their* peculiarities; and a violent controversy was the result of this effort of the pontiff. Sanches, the king of Aragon, was the first to comply with the wishes of the pope. Alphonso, the king of Castile, influenced by the Queen Constantine, followed the example of his cotemporary in 1080. But as the mass of the people were still greatly divided, it was finally agreed to decide the point at issue by single combat. Two knights were selected for the purpose, who entered the lists in complete armor; and the champion of the Mozarabic liturgy was successful.

But the good queen, and the archbishop of Toledo, not satisfied with this decision, though it was universally admitted in those days that such a trial was an appeal to God, requested the permission of a different ordeal. This having been granted, a large fire was kindled, and a copy of each ritual was cast into the flames. The Gothic service was again victorious, for it remained entirely uninjured, while the other was speedily consumed. But notwithstanding this interference of Divine Providence, as the people thought, the archbishop and queen succeeded at last, by their influence, if not by their ordeals, in bringing into general use the liturgy of the Church of Rome.

(3.) Questions about the *property of churches*, or *monasteries*, were occasionally decided by the sword, as well as by fire, water, and the cross. Robertson states a case of this kind which occurred in 961. A dispute arose concerning the church of St. Medard, whether it belonged, legally, to the abbey of Beaulieu or not; and the lawful owner was determined by judicial combat.

(4.) *Points of honor, or reputation, in the character of individuals, were also thus determined.*

Dr. Robertson, who has several times been quoted as authority on this subject, supposes this to have been the original design of these trials among the ancient Swedes. As the law in which this is contained is curious, and as it evidently supports this opinion, it shall here be adduced. The historian quotes the passage from Stiernhook, in his Laws and Customs of the Swedes and Goths. The words of the law are as follow:—

"If any man shall say to another these reproachful words, 'You are not a man equal to other men,' or, 'You have not the heart of a man,' and the other shall reply, 'I am a man as good as you,' let them meet on the highway. If he who first gave offense appear, and the person offended absent himself, let the latter be deemed a worse man even than he was called; let him not be admitted to give evidence in judgment, either for man or woman, and let him not have the privilege of making a testament. If he who gave the offense be absent, and only the person offended appear, let him call upon the other thrice with a loud voice, and make a mark upon the earth, and then let him who absented himself be deemed infamous, because he uttered words which he durst not support. If both shall appear properly armed, and the person offended shall fall in the combat, let a half compensation be paid for his death. But if the person who gave the offense shall fall, let it be imputed to his own rashness. The petulance of his tongue hath been fatal to him, let him lie in the field without any compensation being demanded for his death."

The same writer observes, "By the law of the Lombards, if any one called another *arga*, i. e., a good-for-nothing fellow, he might immediately challenge him to combat:" and concludes by saying, "Thus the ideas concerning the point of honor, which we are apt to consider as a modern refinement, as well as the practice of dueling, to which it gave rise, are derived from the notions of our ancestors, while in a state of society very little improved."

Having thus noticed, as concisely as was thought judicious, the origin, causes, history, and extent of dueling, the ceremonies and rules by which it was regulated, and the different kinds of questions and controversies which were usually decided in this way, it remains, before we conclude, to consider the celebrated cartel of defiance sent by Francis I. of France, to the Emperor Charles V., and a few of the principal duels which have been fought in our own country.

The extensive influence of the royal challenge from the king of the French to the emperor of the Germans probably accomplished more in the promotion of modern dueling in private disputes, without the sanction of the civil magistrate, and without the solemnities of religious rites, than any other circumstance. These two monarchs were not only the most distinguished of their age, but they are known also in history as having been powerful rivals. When Maximilian, the emperor of Germany, died, in 1519, a new prince was to be placed on the imperial throne by the Germanic electors.

The astonishing success of Selim I. of the Ottoman empire, who threatened the liberties of Europe by his victorious arms, induced the electors to select such a sovereign from among the candidates for this high office as could not only secure their own prosperity, but also successfully and immediately withstand the encroachments of the Turk. Three individuals had a prominent standing in their estimation; one was Charles, the other Francis, and the third Frederick the Wise, duke of Saxony, who rejected the offer of the crown. The first was recommended to them by his extensive dominions; possessing, in right of his father Philip, the whole of the Low Countries; and, on the death of his maternal grandfather

Ferdinand, the entire Spanish succession, which embraced the kingdoms of Spain, Naples, Sicily, Sardinia, and Spanish America, together with his patrimonial inheritance in Austria, transmitted to him by his paternal grandfather Maximilian I.

Several considerations inclined the electors to look also with a favorable eye on Francis. He had on his side maturer years, superior experience, a high reputation as a warrior, and the almost irresistible cavalry of the French.

But Charles was finally elected. Chagrined and disappointed at his rejection in preference to a mere youth, Francis determined to make the reign of his successful rival as troublesome as possible. A bone of contention was soon found, and the two countries were almost continually at war with each other, and in a state of unceasing agitation. At the battle of Paira Francis was taken prisoner. After the treaty of Madrid he was again set at liberty, and formed an alliance against the emperor with Henry VIII. of England, and with the pope, who absolved him from his oath to observe the preceding treaty. Soon after two ambassadors, whom he had sent to the German court, proclaimed war against Charles in the name of their sovereign. Charles returned an answer to this declaration, couched in very acrimonious and indecent language, assuring Francis that, in disregarding his oath to observe the conditions of the treaty, and in other things, he had acted far beneath the dignity of a gentleman. The consequence of this insulting reply was a challenge to single combat from the king to the emperor, requiring him to name the time and place of meeting, and the weapons to be used on the occasion. As Charles esteemed himself a gentleman, the challenge, of course, was no sooner received by him than accepted. But after the exchange of several reproachful letters on the particular arrangement of the combat, the whole affair was finally relinquished.

"The example of two personages so illustrious, drew such general attention, and carried with it so much authority, that it had considerable influence in producing an important change in manners all over Europe. Upon every affront or injury which seemed to touch his honor, a gentleman thought himself entitled to draw his sword, and to call on his adversary to give him satisfaction. Such an opinion becoming prevalent among men of fierce courage, of high spirit, and of rude manners, when offense was often given, and revenge was always prompt, produced most fatal consequences. Much of the best blood in Christendom was shed; many useful lives were sacrificed; and, at some periods, war itself has hardly been more destructive than these private contests of honor."—*Robertson, History of Charles V.*, vol. iii, p. 14.

And it would have been well for the United States if these unhappy "contests of honor" had been confined to the shores of Europe; but our own national character has also been deeply stained with the blood of the base duelist. In this country too, which has so often been called the "home of the free, and the land of the brave," and which has become the great asylum of an oppressed world, has this evil prevailed to a most woful extent; and prevailed too in disregard of the magnitude of the crime, the endearing ties of kindred, the remonstrance of conscience, the voice of

public opinion, which is certainly against it, and the interdictions of all law, human and divine!

Of the numerous American duels which have at different periods agitated the feelings of all classes of our citizens, three may be mentioned as furnishing painful instances of the practice, which will never be forgotten while our institutions continue.

In the *first* of these, we lost a brave *military commander*—ALEXANDER HAMILTON; in the *second*, an equally gallant *naval officer*—STEPHEN DECATUR; and in the *third*, an *eminent statesman*—JONATHAN CILLEY, who stood fair to become an ornament to his country.

It would indeed be an easy matter to adduce other examples of madness and folly of this kind, in which *American* citizens of great eminence have proudly offered to sacrifice their lives at the shrine of *false honor*. But our limits will not permit.

(1.) The first duel above introduced was fought on Wednesday, the 11th of July, 1804, between Col. Aaron Burr, who gave the challenge, and Gen. Alex. Hamilton, who died of the wound he received at two o'clock the next day. In this combat a very valuable life was lost. Mr. Hamilton, under Washington's administration, was Secretary of the Treasury of the United States; and as such was acknowledged as one of the best, if not the very best, officer who has ever been called to discharge the duties of that responsible place. He was major-general in the revolutionary war; and in the beginning of the struggle for independence was aid-de-camp to the commander-in-chief. He continued in the military service of his country until the surrender of Lord Cornwallis, at Yorktown, where the British works were stormed and taken by the Americans under his command.

In 1804 Col. Burr was one of the candidates for the office of governor of the state of New-York. Gen. Hamilton was one of his principal political opponents. The contest this year between the political parties was, as indeed it almost always is, very warm and acrimonious. The two parties indulged in mutual aspersions of character. In the heat of the controversy Dr. C. D. Cooper wrote a letter, which was soon after published, containing some dishonorable insinuations in reference to Col. Burr, which the latter thought demanded an immediate explanation. The objectionable sentence was the following: "I could detail to you *a still more despicable opinion*, which Gen. Hamilton has expressed of Mr. Burr." When Col. B. was apprized of the existence of this letter, he addressed Gen. H. a note, requesting an explanation. The answer to this note was not satisfactory; and other communications were exchanged, which finally ended in a challenge to single combat. The parties met at Weehawk, on the Jersey shore, at seven o'clock in the morning. The weapons were pistols. At the first fire Gen. H. fell.

(2) The next in course happened between Commodore Stephen Decatur and James Barron.

It originated in something the former said in an official communication bearing upon the affair of the Chesapeake, which the latter received as an attack upon his honor. This occasioned an animated and very unpleasant correspondence between these officers,

which continued for nearly nine months. This epistolary correspondence ended in a challenge from Barron to Decatur. They met on the plains of Bladensburg. Both fired at the same moment. Both fell; and both were wounded—the one mortally, and the other severely. The hitherto brave Decatur died, and was buried with all the honors of war. His antagonist survived, to feel, unless his conscience was seared, the remorse of having hurried a fellow-being into the presence of his Judge as in a moment.

(3.) The third and last duel to be stated here is yet fresh in the reader's memory. It was fought on the 24th day of February, 1838, near the Annacosta bridge, on the road to Marlborough, in Maryland, between the Hon. Jonathan Cilley and Mr. Graves, both members of the House of Representatives of the United States. The facts in this case are too well known to need repetition here. The weapons chosen were rifles. The third fire brought Cilley to the ground, and he died on the spot.

These three duels were about equal in the excitement they produced on the public mind; and the last, especially, will long be remembered by the American people; and all who were engaged in it will yet receive the reward of their doings from the just indignation of an incensed people, as well as the righteous retributions of Heaven.

A few concluding remarks, and the subject shall be dismissed. These remarks will be confined to the two great considerations which are supposed to justify dueling, and to the best means of its complete extermination.

The first of these considerations is based on the false presumption, that *public opinion* is in favor of this practice. This appears to have been the strong hold of Mr. Graves, by whose hand Mr. Cilley fell, in his late defense before the House of Representatives.

"Deal out to me equal-handed justice," said he, "and I shall quietly submit to whatever fate may be assigned me by *public opinion:* a tribunal to whose behests, on the subject that has given rise to this proceeding, not only the humble individual who now addresses you, but the greatest and best men that have adorned the annals of British and American history in the present age, have been compelled to bow in humble submission."

And again: "*Public opinion* is practically the paramount law of the land; every other law, both human and divine, ceases to be observed; yea, withers and perishes in contact with it. It was this paramount law of this nation and of this House that forced me, under the penalty of dishonor, to subject myself to the code which impelled me unwillingly into this tragical affair. Upon the *heads of this nation*, and at the *doors of this House*, rests the blood with which my unfortunate hands have been stained."

This may be a comfortable opiate for a duelist's conscience, in a public address, delivered to screen himself from the just indignation of an insulted community; but it will never satisfy its poignant rebukes in the hours of sober reflection, or on the bed of death, or at the bar of infinite Justice.

Human laws may have their defects, in their very construction, in the objects embraced in them, in their penalties, and in their execution; but the *law of God* is *perfect*, as well as holy, just, and good;

and what this wretched man is pleased to call "practically the paramount law of the land," can never cause it to "wither and perish." The *law of God* wither and perish! The lightning of its vengeance gleams with the same terrific brightness now in the clouds of sin, as it did when the enveloped summit of Sinai was illuminated by its glare! And the thunder of its voice is as loud and fearful still, as it was when it shook the strong rocks of Horeb! "*Thou shalt not kill*" has not been "*withered*" by the breath of mortals; "*thou* shalt *not kill*" has not "*perished*" through the opinions of men. As well might the gentle zephyr strive to overturn the towering mountain, or the little insect say to the gathering tempest, Thou shalt not rage, as man endeavor to slight and annihilate the law of his Maker. If Mr. G. however insinuates, that this divine law is sometimes set at *defiance* by human beings, he himself has given us a melancholy example of the truth of his remark.

But what is this "paramount law of the land?" And is this law in favor of dueling? To answer these questions, then, *public opinion* is the *opinion of the public*. Now if we can ascertain what we are to understand by the *public*, it will lead us to a correct definition of this much used, and much *mis*used term. *Public* stands in opposition to *private;* and public opinion to private opinion. A private man, properly, is an ordinary citizen without office, ecclesiastical, civil, or military: a *public man* is one who officiates before *the people* in his proper relation. A *public* man may express a *private opinion;* and a *private* man may declare a *public* opinion; but the opinion of a few individuals, whether they are officers of any kind or not, is not *public* opinion, unless it agree with *the views of the people generally*. Neglecting to consider this has led many persons into a very palpable mistake on this subject. They have concluded that, because they were public officers, their opinions were therefore the opinions of the public; but, before they can draw this inference, they must first be assured that they are expressing the sentiments of those who made them such officers—i. e., *the people*.

A *public-house* is a house of entertainment *for all classes of people*. To *publish* a thing, from the Latin *publico*, to make known or public, is to announce or declare it for the general information of the community. And *public opinion* is not the sentiment of a few persons, however highly elevated they may be in the scale of office, but it is the view entertained of a matter by *society at large*.

This opinion, on any public subject, we may best learn through the medium of the papers. And if the numerous presses of these United States; if the sacred pulpits of the different churches; if the conversation of the social circle; if the addresses of popular assemblies; and if the laws of the country can be relied upon, as a correct expression of public sentiment on the subject of dueling, that sentiment is against it *in toto*.

If Mr. Graves, then, and all other "gentlemen of honor," will quietly submit to whatever fate may be assigned them by public opinion,—as he confesses, in his address, he was willing to do,—let them remember that they are condemned by the public; esteemed persons whose hands are stained with the blood of a fellow-creature; that *dueling* is commonly acknowledged to be the *remains of barbarism;* that the *honor* which requires it is a *false* honor; and

that the *courage* with which it is met is *cowardice*. For were it even granted that public opinion is in favor of this practice, the duelist, with all his boasted prowess and bravery, has not sufficient moral courage to bear up against the unanimous sentiment of a *wrong multitude*, nor yet against the sentiment of a *wrong minority*. He has courage enough to be *shot at*, but not enough to be *laughed at*.

The second consideration by which *gentlemen* justify the custom of killing each other in single combat, is founded on its honorableness. It is supposed by the few advocates of dueling, that it is always esteemed a mark of honor to send or accept a challenge, and to fight accordingly. But, if this is true, it can only be honorable in that "system of rules constructed by people of fashion," as Dr. Paley calls the law of honor; which, to quote the language of the same author, "allows of fornication, adultery, drunkenness, prodigality, dueling, and of revenge in the extreme, and lays no stress upon the virtues opposite to these."—*Moral and Political Philosophy*, book i, chap. ii.

It is also admitted that it was considered honorable by the barbarous Swedes; and likewise in the days of chivalry, when the newly-created knight received a slight touch with the sword as the last insult he should consent to bear, after which he was to revenge every injury he met with by the same weapon; but the sentiments of the people have greatly changed.

There are not many words in the English language more frequently used, more indefinite and various in their meaning, and less understood, than the term *honor*, which is on almost every body's lips. Hence it is very common to hear a man say, "Upon my honor," "I will pledge my honor," "My honor is gone," "My honor is at stake," &c., &c., when, perhaps, he but seldom knows what the word signifies.

Dr. Webster has no less than fourteen different definitions of this word as a noun, and six as a transitive verb; but neither of them expresses clearly what is properly meant by *true honor*.

We honor God when we love, and serve, and worship him; we honor our parents by obeying them in the Lord; we honor our rulers by being subject to "the powers that be;" we honor our superiors by giving them outward respect according to the custom of the country, and by obeying their commands as far as we can consistently with our duty to God; we honor widows who are widows indeed, by supporting them out of the funds of the church; and we "account the elders who rule well worthy of double honor," by giving them a liberal support. *See Macknight on 1 Timothy*, chap. v, verse 17, note 3.

A man may be an honor to his species, or to his family, or to his neighborhood, or his country, or the church, or his profession, or to the world. We think sobriety, sedateness, and justice, honorable in a judge; humility, exemplary piety, affectionate zeal, intelligence, and attention to his particular duties, in a clergyman; honesty, punctuality in his engagements, and attention to business, in a merchant; diligence, faithfulness, and a steadfast adherence to his word, in a tradesman; industry, economy, integrity, and a judicious culture of his soil, in a farmer; knowledge of legal matters, zeal in

advocating the cause of his client, ingenuity, and truth, in the lawyer; and so of all the professions and relations of life.

But the question still recurs, What is *true honor* in *man?* Honor is defined by Grotius to be the opinion of our worth or excellence. But this definition, says, in substance, Dr. Rutherforth, (in his Institutes of Natural Law, p. 192, &c.,) if he means by it a man's own opinion, as a principle of action, is not *true;* because then every thing would be consistent with a person's honor which he could reconcile to his opinion, whatever the rest of the world might think, or whatever the rules of right reason might determine about it; and a man who had debased his mind, or corrupted his judgment, would easily prove to you, that cowardice and treachery are as consistent with a principle of honor as courage and fidelity. And if Grotius means by it the opinions of others, the definition is *unintelligible;* for it would be nonsense for a man to talk of his own honor, unless we add something to it to give it likewise a reference to himself. If it is considered merely as the opinion of other men, without any reference to himself, then he cannot speak of it as a principle in his own heart. This writer therefore concludes, that honor is a *sense* of the esteem or regard of mankind; a *desire* of raising and preserving in them an opinion of our worth and excellence.

But this definition of true honor has also its defects. "*Mankind*" sometimes are in an error, on some particular subject, *en masse.* This was the case a few years ago with the temperance cause, when opposition to it was almost universal, and the opinion of society at large was in favor of making, vending, and using spirituous liquors. A man then was in danger of losing the good wishes and esteem of his neighbors, and, indeed, of the whole community, by advocating the cause of total abstinence. How then could a person have "a sense of the esteem or regard of mankind; a desire of raising and preserving in them" a good opinion, when he knew that his conduct would have just the contrary effect? It often happens that the *populace is wrong*, and a few of the more *pious* and *intelligent* are *right;* a man, therefore, to act honorably, should not seek to please the multitude, if wrong, but the few whose esteem is worth possessing.

True honor may consequently be defined to be, as it respects the individual, a desire to procure and maintain the good estimation of society, if that society act rationally and Scripturally; or, if not, of those who have piety and good sense, manifested in a constant and careful attention to merit this opinion, by cultivating such qualities and by performing such actions as will naturally produce and preserve it.

It will at once be seen that these qualities and actions must necessarily have in view the glory of God in the welfare of the people, and correspond with the requirements of the divine law. Every child in ethics can determine whether *dueling* is such an action. Has the duelist in view the glory of his Maker? Will the deed he is about to perpetrate promote the interests and happiness of society? Has it not a tendency to destroy his own peace of mind? Does it agree with the moral law of the Bible? Is it not *murder*, even in the best codes of *human* law? And how, then, can fighting a duel be honorable in any proper sense of the term?

If an easily-irritated disposition; if yielding to anger for every trivial circumstance; if a desire to retaliate and avenge all real or supposed injuries, however insignificant; if an unforgiving spirit, which is so much denounced in the gospel, as being unworthy of a place in a truly magnanimous mind; if risking one's life in private disputes of no consequence; if taking the life of another, as an atonement for a mere word, spoken, perhaps, in an unguarded moment; if opposing wilfully the regulations of civil society; if rashly breaking the cords of affection and friendship; and if trampling with impunity upon the precepts of Scripture, be *honorable*—then does *dueling* bear this character likewise. As well might Cain, against whose crime the voice of a brother's blood came up from the ground, refer to the mark on his forehead, and call it the signet of honor, as the duelist thus denominate the red spots "with which his unfortunate hands have been stained."

Do we think it dishonorable in one of the greatest generals of ancient Greece, that he did not challenge the person who threatened to cane him? Or in *Pompey*, that he did not require the "satisfaction of a gentleman" from *Cesar?* or *Cesar* from *Cato*, in consequence of the many mutual insults between them?

Is it an evidence of cowardice and disgrace, that the brave Colonel Gardiner, who lost his life in 1745 at the battle of Preston Pans, once rejected a challenge with this observation: "I fear sinning, though I do not fear fighting?"

Was it against the honor of a celebrated gentleman in the literary world to return the following answer to a challenge couched in these words: "I have a life at your service, if you dare take it;"—viz., "I must confess to you that I dare not take it: I thank my God I have not the courage to do so. But, though I own I am afraid to deprive you of *your* life, yet, sir, permit me to assure you, that I am equally thankful to the Almighty Being for mercifully bestowing on me sufficient resolution, if attacked, to defend *my own*."

Was it dishonorable in the excellent Marquis de Renty, that illustrious nobleman, soldier, and Christian, to reply to a person of distinction, in the same service with himself, who insisted on meeting him in single combat: "I am resolved not to do it, because God and the king have forbidden it; otherwise I would have you know, sir, that all my endeavors to pacify you proceed only from the fear of God, and not of man?" He also declared to this gentleman that he was ready to convince him that he was wrong; and, if he could not convince him, was as ready to ask his pardon. And when an attack was finally made on him by the same person and his second, he disarmed them both, with the assistance of his servant, led them to his tent, refreshed them with cordials, caused their wounds to be dressed, and their swords to be restored to them. He then dismissed them with Christian advice, and was never afterward heard to mention the affair to his nearest friends. Here were true courage, honorable conduct, and real generosity."

But enough has been said on this subject in the different periodicals of the day to render it unnecessary to say more in the present article. It remains yet to inquire by what means this infamous practice may be totally abolished:—

1. Let the most rigorous laws be enacted by every civil government in the world, declaring its criminality, and enforcing obedience by the most signal punishments, without respect to persons.

2. Let the most full, plain, and unequivocal expression be given to public opinion, which is already against it, through the medium of the press.

3. Let no poems, tales, anecdotes, or essays be published in its favor.

4. Let those who have in any way been engaged in it have no encouragement to associate with the higher and better classes of society, without strong proofs of repentance and reformation.

5. Let them be prevented from holding any office of profit or honor. And,

6. Let the Christian pulpit, that almost insuperable barrier in the pathway of crime, speak out, in a voice of mercy and justice, that the guilty may apply for pardon, and the yet innocent may be deterred from the perpetration of so great, so cowardly, so dishonorable, and so heinous an offense, as modern dueling; that relic of barbarism, that refined imitation of the judicial combats of past ages, which were founded in ignorance and superstition—that outrage on human nature—that presumptuous defiance of all authority of God and man—and that impious custom, through which unprepared mortals are often hurried into the presence of the infinite Judge, to receive the fruit of their doings!

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THE HISTORY OF THE HEBREW TEXT, WITH SOME CONSIDERATIONS FOR THE STUDY OF THE HEBREW.

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THE early history of the Hebrew text is obscure. As it respects the book of Genesis, distinguished as it is for the simplicity, the purity, the elegance, the true sublimity of its style, one would think, from its resemblance to the graver and more didactic parts of the other four books almost universally attributed to Moses, that even skepticism itself would accord it to him as the author. The period of the composition of the book of Genesis, and the circumstances under which it was written, it is indeed allowed are unknown. This venerable and sacred book, however, composed partly from traditionary records, and partly, as the other books of the Pentateuch, by direct inspiration,* may have been written at the base of Sinai and Horeb, at intervals, during the long period that Moses passed in the desert, "keeping the flocks of Jethro his father-in-law, the priest of Midian." The silence of the desert, the sweet retirement in which Moses spent his days, may have been animated by the composition of this oldest of all books. The solitariness of the

* That Moses had been favored with divine communications before the remarkable appearance of God in the burning bush, is evident from Acts vii, 25: "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not."

desert,—its tendency to inspire contemplation in a reflecting and cultivated mind, to rouse genius, to elevate the thoughts,—the leisure and the freedom from disquietude which were here enjoyed, all unite in our view, under the aid of the divine afflatus, to stamp upon this book that incomparable excellence by which it is distinguished. Here was room for the deepest reflection. Here was room for that unaffected sublimity of thought and language which arrested the attention of the celebrated heathen critic. Here was room for the composition of that story of him whom Jacob loved more than the rest of his brethren, which, for simplicity and sweetness of language, for the most natural and deep bursts of feeling, has never been surpassed—has never been equalled. Here was room for the mind to expatiate on the beginning of all things; to trace all things to their proper cause; to contemplate man in his original brightness; to follow the dark and ever-deepening stream of sin and death; to describe the catastrophe which drowned the old world—old, even then, to the writer—how much older to us; and last, though not least, to depict the faith of the father of the faithful, the founder of that people of whom the writer of this book was to be the chosen deliverer.

But, though we have no absolute data to guide us as it respects the composition of Genesis, we have some glimmering of light as to at least parts of the other books of the Pentateuch. Moses appears to have recorded events which fell under his own eye as they occurred. Shortly after the departure of the Israelites from Egypt, the ten commandments, together with "various laws and ordinances," were given, of which it is said, "Moses wrote all the words of the Lord," Exod. xxiv, 4. So Moses, a little before his death, was directed to "write this song," Deut. xxxi, 19, referring to that highly-wrought ode, beginning with, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass," Ibid. chap. xxxii; an ode this, imbued with the spirit of poetry itself.

These passages sufficiently intimate to us that Moses, at different intervals, during the long peregrination of the Israelites in the wilderness, recorded events as they occurred, and as he was directed; and finally, as one of the last solemn acts of his eventful life, "Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee," Deut. xxxi, 25, 26.

If it be objected to this statement, that the book of Exodus, for instance, was *not* written until after the manna ceased, because it is said "the children of Israel did eat manna forty years," we reply, that this "supplementary" sentence was written afterward, most likely by Joshua. What is more common now in auto-biography than for a surviving hand to add some sentences to a work of this description, to complete what the hand that had now forgotten its cunning had left uncompleted! Is it any disparagement to the lives of Hume and Gibbon, written by themselves, that a few additional particulars have been appended after their death? So too, how

natural is it to suppose that a few supplementary sentences have been added to complete books which the sacred writers themselves necessarily left, in a small degree, unfinished.

That copies of the Pentateuch were multiplied in the time of Moses, there can, we think, be no reasonable doubt. Moses himself, besides the copy deposited in the ark, wrote either the whole or part of the same law for the use of the priests. "And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel," Deut. xxxi, 9. The directions of Moses to parents also show that copies of the Pentateuch were rapidly multiplied: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates," Deut. vi, 6, 7, 8, 9. To comply with these instructions presupposes on the part of parents such an acquaintance with the law as could result only from frequent and attentive perusal. It seems to follow from this, that at least every family had a copy of the Pentateuch, as well as the priests and the elders.

But time went on. Joshua succeeded Moses; and he doubtless pursued the same course as Moses in recording prominent events as they occurred. There is, indeed, evidence to this effect. Who can doubt, for instance, but that so important a transaction as the division of the land among the tribes, as detailed in the book of Joshua, "which," says Dr. Alexander,* makes this book "serve as a national deed of conveyance," was committed to writing at the time as we now find it, each tribe and family being settled with the most minute exactness on its appropriated spot. Besides this, it is expressly said, that "Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there, under an oak, that was by the sanctuary of the Lord," Joshua xxiv, 26. From which it seems that not only was this book written by Joshua, but it "was annexed to the volume of the Pentateuch."

That the view we have taken is a natural one appears from the corroborating circumstance, that the writers of the New Testament were either cotemporary with, or themselves conspicuous actors in, the scenes they describe. Who more likely to describe accurately the events recorded in the Gospels than Matthew, Mark, Luke, and John? They either saw what they describe, or received their account from eye-witnesses. These accounts were written at the time, on the spot; they were open to public investigation at the very time and place when false statements could be most readily exposed. That, under these circumstances, they were beyond the reach of successful contradiction, is an evidence of their genuineness. So with the earlier historical writings of the Old Testament. Who more competent to describe the scenes they saw, and in which they were the most prominent actors, than Moses, Joshua, and Samuel? How important too that they should do it! that transactions so weighty, involving

* See Dr. Alexander on the Canon of Scripture, p. 25.

truths and doctrines of surpassing moment to the whole human race, should flow from the most correct sources! Why defer records of this description to a later period? What advantages could result from this? Would it be possible to find a more unprejudiced historian than Moses; or one of superior mental endowments; or one who had a better opportunity to give us facts as they were? In ordinary historical compilations, with what eagerness do we examine the works of cotemporary writers! How refreshing therefore is it to the mind of a sincere inquirer after truth to find, in reading the oldest and most important of all records, that we have the facts warm from the pens of those who, with the Evangelist St. John, tell us what they have seen, what their ears have heard, and their hands have handled of the word of life.

It is hardly necessary to add, that the greater part of the writings of the Old Testament were written previously to the captivity. Book after book of history was written, as materials accumulated; and as for the prophetical writings, in these historical references are so numerous, as well as so necessarily interwoven in their details, as to show at least about the time when they were written. The order in which they were written may be stated as follows, including what is denominated the *golden age* of the Hebrew: "The Pentateuch, Joshua, Judges, Samuel, Kings; of the poetical, Job, the Psalms, the Proverbs; and the older prophets in the following order—Jonah, Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The two last, with several of the Psalms, and perhaps some parts of Isaiah, are of a period bordering upon the next, or *silver age.*"*—*Bush's Introduction to his new Hebrew Grammar.*

As to the place where these books were deposited, and the persons to whose care they were intrusted, we need hardly observe that the priests had the charge of them; and the ark which contained, by the express direction of Moses, (Deut. xxxi, 25, 26,) the Pentateuch, contained also the other books.

The ark, which was the only sacred vessel within the holy of holies, and over which the wings of the cherubim were spread, was of all other things the most sacred to the Jews. Why? Because, in addition to its being the symbol of the divine presence, it contained the most striking memorials of the hand that led them from Egypt, and from the house of bondage, and which fed them in the wilderness. In this "ark of the covenant, overlaid round about with gold," says St. Paul, "was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant," Heb. ix, 4. Here too, as we have seen, Moses, as one of the last acts of his life, directed the Pentateuch to be deposited; and here too, in all probability, the autographs of the other sacred writings were placed, the writers following the example of their venerated leader, while apographs, or copies made from the originals, were designed for common use. What place so proper, what so safe, as this? Could a securer, or more hallowed repository be found for these, of all others, most precious records? Was the uncorrupted manna, or the still budding rod of Aaron, of more

* We take the liberty to add to the above list Ecclesiastes, and Solomon's Song—dissenting from those German critics who consider these books, with a few Psalms, as belonging to the later period of Hebrew literature.

value than the original writings of the prophets—of men who "spake as they were moved by the Holy Ghost?" We do not at all subscribe to the opinion of Pareau, in his valuable work on "The Principles of Interpretation of the Old Testament," that "the rudeness of the nation" would produce any laxity in the arrangement and collection of these sacred writings. However rude the Jews might be esteemed in comparison with those polished nations of antiquity, Greece and Rome, yet they attached too high a value, especially in the dawn of their existence as a nation, to their earlier sacred writings, to show any want of care; and as for the rest, though the Jews as a nation, in seasons of religious declension, might disregard them, yet the writers themselves were too sensible of their value, and of the source from whence they proceeded, not to take every precautionary step for their preservation; and, as has just been observed, what place so safe, so proper for this as the ark? This, therefore, we deem in the main to have been the depository of these "lively oracles."

Two questions of considerable interest, however, here present themselves. One is, what became of the Pentateuch and the book of Joshua, the only books existing at the time, when the ark was taken? Another, how did it happen that, during the reign of Josiah, the original copy of the Scriptures was found by accident by Hilkiah, the priest?

In the celebrated battle with the Philistines when the ark was taken, it is very likely that its usual contents had not been removed. The Israelites imagined that no danger could be apprehended as long as the ark, the symbol of the divine presence, was with them. Hence, when it was brought into their camp, we are told the shout they set up made the earth ring again. To have, therefore, taken any thing out of the ark would have betrayed a fear of its capture, which never once entered into their minds. Terrible indeed was their dismay when they were routed, and the ark taken. Then it was that Phinehas's wife, with her dying breath, called her son Ichabod, (or the glory is departed,) in consequence of the capture of this most sacred vessel.

The ark, however, remained in the hands of the Philistines but seven months. When placed in a heathen temple, the god Dagon fell before it: "the harvests of the Philistines were wasted by mice; their persons afflicted by a loathsome disease."—*Milman's Hist. of Jews*, vol. i, p. 173. On this account it was determined to send it back; and it was brought to Bethshemesh, a place within the borders of Israel, by milch kine, which took the direct road to this city. Here a heavy judgment fell upon the inhabitants for presuming with "profane curiosity" to look into it.

In view of the above facts, we ask, Is it not reasonable to suppose that the same superintending providence which watched over the ark in the land of the Philistines, and which led to its hasty restoration, preserved also from harm, during this period, the manna, Aaron's rod, the tables of stone, the law of Moses, and the book of Joshua, which were appended to it. Were certain of the inhabitants of Bethshemesh struck dead for merely looking into the ark, and would not the same power preserve what was in it? We think it fair to infer from what has been said, that when the ark was brought into their camp by the Israelites, its highly prized contents were not removed; and also, during the seven months it was in the power of the Philistines, no page

of the sacred books had been touched by any profane hand—no injury done to the manna that had fallen, and the rod that had bloomed in the desert, several hundreds of years before.

As to the discovery of the original copy of the Scriptures in the reign of Josiah, we observe, that the sixty-seven years which had elapsed from the death of Hezekiah to Josiah's eighteenth year, was by far the most irreligious, the most idolatrous period in the Jewish annals. It is true Josiah had been on the throne ten years of this time; but, however good his intentions, he could have done but little during his minority to stem the torrent of iniquity that, during the long reign of Manasseh, had deluged the land. Allowing that Manasseh repented at the close of his life, yet he did not effect a thorough reform; and nothing but this could meet the exigency of the case. Moreover, what he did, his son, it is likely, during the two years of his reign, overturned. When Josiah, the grandson of Manasseh, ascended the throne, he was but eight years of age, and the kingdom of Judah of course was governed by others. It is not therefore likely that the mind of Josiah was *fully* aroused to the necessity of a *thorough* religious reformation, until the discovery of the original copy of the Scriptures. At the age of twelve, it is true, he commenced a partial reformation; but it was but partial, and from the nature of the case could not have been otherwise.

Here, then, we have the long period of sixty-seven years, from the commencement of Manasseh's reign, who succeeded Hezekiah, until Josiah reached his eighteenth year, for irreligion to deluge the land; and indeed during this period it had overleaped all bounds. The most abominable and cruel rites of the heathen had been substituted for the worship of God. The greater part of this time the great national festival of the Jews, the Passover, had been discontinued. Persecution had raged against the priests of the most high God, while the temple itself had been impiously profaned. It was during the reign of the impious and barbarous Manasseh that Isaiah is supposed to have been sawn asunder, while the streets of Jerusalem ran with innocent blood.

But the extent to which impiety went in the reign of Manasseh can be best judged of by the reformation which Josiah effected—for an account of which, as our space is limited, we refer you to the 22d chapter of the 2d book of Kings.

Is it, we ask, in view of the above account, surprising that, amid such sacrilegious profanation, such horrid persecution, with a people so inveterately prone to idolatry as the Jews, that the word of God should be disregarded? Would it not be one part of the policy of such a sacrilegious monster's reign as Manasseh's, to use every effort to put out of sight—of his own, and the people's—the word of God? And, indeed, judging from facts, it seems to have been the object of this Jewish Nero to sweep from the land the name and service of Jehovah.

This policy, pursued through nearly two generations, will tend to account for the exceeding scarcity of the word of God when Josiah came to the throne—such a scarcity that it seems Josiah himself had never seen a copy of the Scriptures until he was eighteen. We have something parallel to this in the history of the great Protestant Re-

former, who, through the influence of a similar policy exerted against the distribution of the word of God, only by accident found a Greek Testament in some private place in his monastery, at Wittemberg.

Amid the desolating impiety that in Manasseh's reign seemed likely to sweep away every vestige of the ancient land-marks, some pious priest, probably, trembling for the venerable copy of the word of God, preserved from the first, took the precaution to deposit it in some safe concealed place in the temple, where it was providentially found by Hilkiah. Then it was that Josiah, no doubt for the first time, read the promises and threatenings contained in Deuteronomy, seeing just cause of alarm for the safety of the Jewish people, as their conduct, he knew, exposed them to the severest inflictions denounced in that book. Then was he led to purge the temple and its altars, to lead the way in a thorough religious reformation, which, though it delayed the ruin of Jerusalem, did not save it from destruction, nor the people from captivity.

The destruction of Jerusalem and the temple, and the Babylonish captivity, soon followed. But, amid the strife and bloodshed attending the disastrous overthrow, there was Jeremiah, and during the long exile there were Daniel and Ezekiel, to watch over the sacred records. After the restoration, Ezra, as is allowed, arranged the sacred canon, adding the later books, and comparing the older ones, as is reasonably conjectured, with "the copies of the writings, particularly of those of Moses, which might be in possession of the priests." *Pareau on Principles of Interpretation*, p. 59.*

This copy, thus arranged, was kept in the "sacred library, spoken of in 2 Maccab. ii, 13, until its destruction by Antiochus Epiphanes, when all public worship of God ceased, and whatever copies of the divine laws were discovered were torn and burnt. But not long after the sacred volume seems to have been restored and preserved till the destruction of the temple by the Romans, who bore it in triumph along with the other sacred spoils of Titus. *Josephus, Jewish War*, book vii, 54. At last, however, it was given to Flavius Josephus, at his own request, as he himself testifies in his account of his own life. As to what became of it afterward, no probable conjecture can be formed." *See Pareau*, p. 61.

Thus have we given a brief outline of the history of the Hebrew text, or those sacred writings which constitute the ground of our faith, and the source of our sublimest hopes when this terrestrial scene shall close, down to the destruction of Jerusalem; a period sufficiently late, as these books had then become the common property of Jews and Christians.

Our object will now be, in conclusion, to suggest a few considerations with the view to promote the study of the text itself in the original tongue.

* The books belonging to the "second or *silver age* of the Hebrew language and literature, extending from the return from the captivity to the time of the Maccabees, or about 160 years, and in which a Chaldaic tincture is more or less apparent, are the books of Chronicles, Ezra, Nehemiah, Esther, the prophetical books of Haggai, Zechariah, Malachi." (Professor Bush's Introduction to his New Hebrew Grammar, now in the course of publication.)

THE STUDY OF THE HEBREW.*

The first consideration that we shall present, with the view to incite especially those who are preparing for the ministry in this institution, will be the satisfaction which is undoubtedly to be found in tracing divine truth as near as possible to its original sources, and assuring our minds of the purity of the fountain by personal examination.

It was said by Gerhard, one of the Protestant reformers, as quoted by Professor Stuart, in his valuable notes on a work called "Dissertations on the Study of the Original Languages of the Bible, by Jahn and others," "miserum est in re tanta, alienis videre oculis:" and we think such as design to serve at the altar, having at the same time "opportunity and leisure," must subscribe to the sentiment, that it is indeed "miserum," in so great a work as this, on which so much depends, to see with the eyes of others. Allowing all the excellence that is justly claimed for our own translation,—all that is claimed for the Septuagint or the Vulgate,—admitting the value of the critical labors of learned, judicious, and pious commentators—still there is a satisfaction, of a deep and elevated character, in being able to say, quoting partly an expression of Melancthon's, that we have at least "tasted, *degustasse*, with our own lips, the original fountain itself."

It is an unspeakable satisfaction to be favored with the light of divine revelation; to be able to read, not "the word of men, but, as it is in truth, the word of God," (1 Thess. ii, 13,) in our own tongue. But this satisfaction is greatly increased when we can read, though it be with the aid of Lexicon and Grammar, the language in which these heavenly truths were originally written. It is a feeling something similar, though of a far higher kind, to that of the traveler who, after tracing the course of a river which has fertilized and adorned a vast tract of country through which it has flowed, at length reaches its source. He gazes with deep interest upon the gushing fountain, which, taking its rise here, and thence flowing onward, widening and deepening in its course, has spread far and wide fertility and joy. The Hebrew is the language in which the original records of divine truth were first written. This is the source, so far as language is concerned, the fountain of divine truth. From this fountain the stream of divine knowledge has flowed forth, spreading through diversified channels the knowledge of God and his will; opening to the hopes of man the grand scheme of a Deliverer, a Restorer, even "Messiah, the Prince." Who therefore that believes in these original communications of Heaven to man, especially who that thinks it his duty to explain and enforce them to others, but that must derive inconceivable satisfaction when he reaches the original source and fountain of truth itself—when he reads for himself, in the language in which they were first written, "what work the Almighty did in the times of old?" Psa. xliv, 1.

Such was the satisfaction Melancthon derived from his knowledge of the Hebrew, that he says, "omnibus mundi regnis omniumque opibus longe ante pono." He places this exquisite satisfaction he enjoyed from the knowledge of Hebrew on this ground; "propter judicium de

* Extracted from an address read in the chapel of the Wesleyan University.

religione." He regarded religion of such incalculable importance, that the knowledge of the language which contained such exhaustless treasures for the undying soul was of far more value to him than all the kingdoms of the world, than all the wealth of the universe. So Luther, evincing the same disinterested attachment to truth, tells us, that the knowledge he had acquired of this most ancient tongue was deemed by him also of far greater value than countless treasures of gold: "infinitis milibus aureorum." On the other hand, we are told that St. Augustine learned the Greek in advanced life, and always lamented that he had not been able to add to the Greek the knowledge of the Hebrew. The difficulties he met with from his ignorance of this tongue, induced him to exhort all who applied themselves to the study of the Scriptures to neglect no opportunity of learning it.*

Another consideration that we would suggest, as an inducement to the study of the Hebrew, is, not merely the satisfaction we receive, but the manifest advantage it *may often* be to us.

We can speak, in such a case, with the increased authority which a knowledge of the original language gives us, of the general correctness of our own, or any other version of the sacred Scriptures, with which we may be acquainted. It sometimes happens that the accuracy of a translation is impeached. As believers in divine revelation—as those who cherish a deep solicitude for its universal extension—as those who are desirous of removing every possible stumbling-block out of the way of others, we ought in such a case to be able to speak with that authority on this subject which a familiar and accurate acquaintance with the original can alone enable us to do. It is true we may be able to refer to the agreement of different versions on the very points in dispute; we may be able to give the opinion of commentators—and all this we ought to be able to do—but, at the same time, we greatly strengthen an argument, and "silence gainsayers," perhaps, if we also speak from our own knowledge.

In addition to this, the help we reap from the critical labors of commentators is another advantage proceeding from the study of the Hebrew. We are thus enabled to enter with greater clearness into their exposition of the meaning of words, tracing with them the word to its original derivation, comparing it with other roots in cognate tongues, and so with them arriving at the true primary signification. Take, as a single illustration of this, the additional beauty and force which some acquaintance with the Hebrew imparts to Dr. A. Clarke's comment, in the very beginning of his admirable Commentary, on the word *Elohim*, or God; a philological explication this which owes its existence to this very knowledge we are endeavoring to enforce.

Another advantage arising from the study of the Hebrew is, that it leads us to study the Bible more. The following remarks from Professor Stuart on this subject will carry with them their own authority: "If you require," he says, "only so much knowledge of a minister as is necessary to his own personal salvation, or to state simply what is *necessary* to the salvation of his flock, you may dispense with a liberal, and even an academic education. But if he is to become a 'scribe well instructed in things pertaining to the kingdom of heaven,' and

* For an interesting account of Augustine, see Waddington's Church History, chap. xi, p. 154.

'to bring out of his treasure things new and old,' the more he studies his *Bible* the better. This is the only legitimate source of all true theology; and in this sacred volume lie hidden numberless glories, which no translation can ever unfold. I grant that these are not essential to salvation. I bless God that they are not; for how then could the great mass of people be saved? But may not the contemplation of them help to cultivate a finer taste, and a higher relish in a Christian minister for the sacred word? Will it not lead him to pore over its pages with a keener relish than the most enthusiastic admirers of Greek or Roman poetry have ever entertained for the works of Homer or Virgil? I hesitate not to answer in the affirmative. And if his heart is in any good measure as it ought to be, humble, filial, 'panting after God,' by the contemplation of these divine beauties he will be 'transformed from glory to glory' as by the Spirit of the living God."—*Note E*, p. 74; *Study of the Original Language of the Bible.*

But, perhaps, in reference to that church at large with which this literary institution is connected, we may draw another general consideration for the study of the Hebrew from the fact that she is extending her missionary efforts: and that doubtless tribes and nations will be included, (as indeed is the case now on a small scale,) who have not the Bible in their own tongue. In this case the missionary ought to be prepared to give it to the people to whom he is sent fresh from the fountain of inspiration itself.

The importance of the Hebrew, in its connection with the missionary work, will be best seen from the following extract from the "inaugural address" of Professor B. B. Edwards, delivered in the chapel of the Theological Seminary, Andover, January 18, 1838. He thus speaks on this most interesting subject:—

"The one hundred and twenty-two ordained missionaries sent out by the American Board of Commissioners for Foreign Missions, sixty-nine of whom were educated at this institution, have published, with the aid of their assistants, between fifty and sixty millions of pages, a large proportion of which are parts of the Scriptures. The number of languages employed is twenty-nine, nine of which were first reduced to writing by these missionaries. In all this wide department of labor, augmenting every year, an accurate acquaintance with the original Hebrew is, of course, indispensable. The missionary translator is not to repair to the Vulgate, nor to the Septuagint, but to the fountain-head.

"In the labors which are to be entered into for the conversion of the five or six millions of Jews scattered over the world, the necessity of the Hebrew Bible is too obvious to need the briefest allusion. In respect to familiarity with its pages, the missionary himself must become a Jew.

"The bearings of the subject upon those who speak the Arabic tongue may justify a moment's consideration. The great problem for the friends of civilization and Christianity to solve is, the conversion of the millions who use the Chinese and the Arabic languages. These enlightened and saved, the world, comparatively, is evangelized. Henry Martyn, in speaking of the Arabic translation of the Bible, says, 'It will be of more importance than one fourth of all that have ever been made. We can begin to preach to Arabia, Syria, Persia, Tartary,

part of India and China, half of Africa, and nearly all the seacoasts of the Mediterranean, including Turkey.' According to the tables in the modern Atlas, this would give upward of two hundred millions who would be reached through the Arabic language. This calculation may perhaps appear extravagant; yet, if we look at the extent of the language, with all its different dialects, the number who use it will fall not far short of one fourth of the population of the globe. Any thing, therefore, which will materially aid us in the acquisition of the Arabic, has a value which words cannot express.

"What, then, are the relations between the Hebrew and the Arabic? Most intimate and fundamental. The Arabs have a common ancestry with the Jews, partly from Abraham through Ishmael, and partly from Heber through his son Joktan. Some of the Arab tribes most clearly spoke the same language with the Israelites, while Moses was leading the latter through the wilderness. At what time there was a divergence we are not informed. But in numerous and in important points the two languages yet remain identical.

"The affinity of languages is sought by one class of philologists in their *words;* in their *grammar*, by another class. According to the former, words are the matter of language, and grammar its form or fashioning; according to the latter, grammar is an essential, inborn element of a language, so that a new grammar cannot be separately imposed upon a people. But whichever of these methods is adopted, in order to determine the affinity of two languages, the result in the case before us is the same. The Hebrew and Arabic are kindred both in words and in grammar, both lexically and grammatically. In an Arabic translation of the Pentateuch, about one half of the words are Hebrew, with the same radical letters. One writer enumerates more than three hundred names of the most common objects in nature which are the same in both, without by any means exhausting the list. The roots in both languages are generally dissyllabic, lying in the verb rather than the noun. The two languages abound in guttural sounds. The oblique cases of pronouns are appended to the verb, the noun, and to particles. The verb has but two tenses. The gender is only twofold. The cases are designated by means of prepositions. The genitive is expressed by a change in the first noun, not in the second. The noun and verb do not admit of being compounded. There is a certain simplicity in the syntax, and the diction is in the highest degree unperiodic. In the Hebrew Lexicon, which we here daily use, almost every Hebrew root has a corresponding Arabic one, with the same radicals, and generally with the same signification.

"In promoting, therefore, the study of Hebrew in this country, we are taking a most direct means to spread the glorious gospel of Christ, not only where the Arabic is the dominant language, but wherever Islamism has penetrated—that is, from Calcutta to Constantinople, and from the Caspian sea to our American colony in Liberia. A thorough knowledge of Hebrew will remove at least one half the difficulty of acquiring the Arabic. It will introduce us to the same modes of writing and of thought, to the same poetic diction, and in part to the same material objects, the same countries, and the same historical associations. In this sense the Hebrew is not a *dead* language. By its most intimate connection with the Arabic, and, I may

add, with the Syriac, it is still spoken at the foot of Mount Ararat, on the site of old Nineveh, at Carthage, in the ancient Berytus, and where Paul was shipwrecked. It is reviving in Egypt, and the Bible and the tract societies are spreading its literature on the wings of every wind."

In the above extract allusion is made to the conversion of the Jews, and the importance of a knowledge of the Hebrew in the labors that are yet to be expended upon them. Adapting our remarks to our own church, may we not say, Shall *we* not seek to have something to do in the conversion of that remarkable people, of whom the Apostle Paul said, directly alluding to their conversion to Christianity, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi, 15. If blindness has happened but in part to Israel; if with the fulness of the Gentiles all Israel is to be saved; if the Deliverer out of Zion is to turn away ungodliness from Jacob; if, as touching the election, the Jews, as a people, are beloved for the fathers' sakes, Rom. xi, 25, 26, 28, shall we not do what in us lies to promote this result? With this object by itself in view, the knowledge of the Hebrew rises in interest and importance. With this object in view, as Professor Edwards has observed, "the necessity of the Hebrew Bible is too obvious to need the briefest comment. In respect to familiarity with its pages, the missionary himself must become a Jew."

In closing this address, which might easily have been extended to a much greater length, permit me, though with great diffidence, to urge upon those who intend to enter the ministry, and to devote themselves to the great work of making known among men "the unsearchable riches" of the gospel, to avail themselves of the first favorable opportunity to obtain a knowledge of the Hebrew. If this cannot be accomplished now; if even a small beginning cannot be made, by a short period of additional effort, let it be borne in mind, and, as soon as it is within your power, acquire this sacred language. This has been effected by your fellow-laborers in the same vineyard who have preceded you, under the most disadvantageous circumstances. With what indefatigable ardor and diligence did that holy man John Walsh apply himself to the study of this language! Look at Dr. Adam Clarke. The elements of his knowledge of the Hebrew and cognate tongues were acquired in the earlier part of his ministry, when contending with numerous privations, and most diligently and successfully employed on his circuit. There is now in the library of this university a Hebrew grammar, once the property of the ever to be lamented Summerfield, with notes on the accents, in his, to me, well-known hand, written amid his unrivalled popularity—amid his incessant ministerial labors—amid innumerable pastoral calls—with a frame greatly enfeebled by disease—with a mind constantly taxed beyond its strength, every additional effort of which only tended the sooner to obscure this brilliant light; yet, amid all this labor and waste of constitution, this exemplary minister of Jesus Christ found time to study the original language in which the holy Scriptures were written.

May such examples have their influence in stimulating the zeal of those in this institution who expect to labor in the ministry, if not now, at least at some future period, to acquire the knowledge, not only

of the Hebrew, but of the cognate tongues; together with that critical knowledge of the Bible which is to be obtained by a careful comparison of those various earlier versions of the Scripture, which are considered more essentially important for the correct interpretation of the sacred text.

Glorious, brethren, is the career that is before you, if God has indeed "counted you faithful, putting you into the ministry." While therefore you seek for the holy ardor of a Walsh—while, with him, and numerous other illustrious examples, you are "in labors more abundant"—overlook no auxiliary advantages within your reach. Improve them all assiduously, with a single eye; and wherever you are sent to labor, you will be able to say, with St. Paul, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."

Middletown, Nov. 7, 1838.

For the Methodist Magazine and Quarterly Review.

SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES.

[*Continued from page 370 of Vol. IX.*]

PART II. OF NO. II.

THE *religion* of a vast majority of American Indians, like that of most ancient nations, was grossly superstitious, and stupidly idolatrous. The gloomy worship of the new world was reduced to most system in the three extensive and ancient empires of Peru, Mexico, and Bogata. Though, south of 20 degrees north latitude, there were no fewer than sixteen hundred tribes, the religions of these benighted millions were far from being equally numerous. Those of these three imperial states were made the powerful instrument of government, and the unshaken pillar of the throne. The Mexicans, who in civilization were more advanced than any of the other American nations, were nevertheless the most barbarous in their religious rites. The savage tribes of Peru sacrificed their children to the sun from time immemorial, during many ages preceding the reign of the Incas; but they were restrained from this diabolical practice by that powerful dynasty. But the horrible custom of appeasing divine wrath by human victims continued in Mexico up to the very moment that monarchy sunk beneath the power of Spanish arms. Though this horrific practice of offering human sacrifices obtained among the Greeks, Romans, Egyptians, Carthagenians, Gauls, and indeed, at some period, among every ancient nation, we are not aware that, exclusive of Mexico, history records another instance of human victims becoming the food of the worshippers. The Greeks ate several parts of the human body for medicine—and all ages have been disgraced by cannibalism, in the midst of some of the most degraded clans of barbarous men; but the Mexicans appear to stand alone in the horrible practice of eating the flesh of men which they had offered in sacrifice to their gods. Of all the shocking features in the most bloody idolatry, this, with its concomitants, is the most revolting. To this fate, however, all prisoners at

Mexico were liable. But, if they were barbarous to their prisoners, they were also cruel to themselves.

It is true that the priests of Mexico did not exceed many other pagan priests in their voluntary inflictions—those of Japan, for example, who tore their flesh from their legs and arms with their own teeth, and surpassing the most ferocious animals, their bloody superstition has placed them beyond all comparison to any thing known within the compass of human observation. Nor can we without injustice to the Mexicans conceal the fact, that those unblushing obscenities, and childish puerilities, ascribed to the objects of their worship by the Greeks, Romans, and other ancient nations, were never to so great an extent attributed by the Mexicans to the gods they adored. The perfections of *their* deities were of an awfully *stern* and *bloody* character. Their supreme god they enrobed with higher attributes than paganism had ascribed to the *Jupiter* of the old world. Him they represented by no external form, as they believed him to be invisible, and invested with perfections too exalted to be symbolized by any objects of sense. They expressed the eminence of his perfections by the strongest terms of their most expressive language. "In *him*, (said they,) all that live have being; he is the circumference of all things, and the fountain of every perfection." They called him Teoll; a name which several able writers have derived from Theos, the Greek name of the Supreme Being; and doubtless the names are less similar in their sound than in the ideas they convey. But those just and sublime views entertained by the Mexicans of their *supreme deity* were totally lost in the devotions they rendered to the unnumbered gods which their superstition had created. Of these, there were thirteen whom they deemed very great; and the numberless multitude of the others were adorable, though of far less dignity. Their divinities not only shone in the sun and moon, and glowed in every star of heaven, but they peopled the mountains and valleys, the hamlets and cities, the rivers and lakes, and the fields and groves. Like the idolators of the old continent, they worshiped beings of both sexes, but they never ascribed to them those *unheard-of atrocities* which Greece and Rome imputed to their *highest divinities*. Some of the tribes of Mexico believed that the dreary receptacle of departed offenders was located in the centre of the globe—that there, in an abode of untold torments, the wicked would agonize with the corrupt companions of their mortal pilgrimage. But the Otomies and a few other barbarous clans held death to be the annihilation of all who sunk under its dominion; while the Mexicans attributed immortality to both men and beasts, believing that the brutal, no less than the human spirit, soared above the stroke of dissolution, and in some mode survived for ever.

Those who fell in the field of battle, or in a state of captivity, or in giving birth to a child, towered above all earthly scenes, and were borne to the house of the sun. Here, with this prince of glory, they passed a long period of exquisite delight. They hailed every day with rejoicing at the first appearance of the sun's rays, and accompanied him, with the most thrilling music of harps and voices, to his meridian point; and there meeting with the blissful souls of departed women, they attended him together, with festivity, amid the ravishments of the sweetest song, to his place of setting.

But by others of these nations the absurd system of Pythagorean transmigration was embraced. This dream of philosophy, which was so ancient in its origin, and so extensive in its prevalence, found its way into the new world many centuries before the immortal Columbus stepped on its shores. According to this system, the brutes of the field, and the birds of the air, are animated by human souls. Those individuals of elevated station, and illustrious virtue, entered at death the most noble quadrupeds that excel among domestic animals, or range over the boundless plains. Others of this class were allowed, at their demise, to change into the most sprightly birds—those adorned in the most dazzling plumage, and warbling the sweetest songs. But to the multitude which descended to death from the common walks of life humbler allotments were assigned. The souls of such inhabited the lower classes of brute beings—the croaking frog or crawling reptile was the form in which many of them appeared. Those citizens who died of a certain class of diseases or accidents ascended, with the souls of infants, to the god, to whom those innocents had been sacrificed, to enjoy with that deity all the pleasure peculiar to a god of his rank, especially the most delicious repasts, with all the enchantments of celestial music. The Mistecas persuaded themselves, that a vast cavern, located in their province, was the entrance into that paradise to which men of high birth were admitted. Near the mouth, therefore, of this famous cavern their nobles were usually interred, that their journey might be shorter, and their access more ready to the sacred regions of subterranean bliss.

But the religion of these superstitious millions did not consist in a harmless system of these golden dreams; its integral parts were composed of many *black* and *bloody realities*. It required a number of priests so enormous as to impose an alarming burden on the state. Those of Mexico amounted to at least one million. Thus every *two families*, on an average, throughout the nation was computed to support *one* of these instruments of superstition. This expense was exclusive of that vast sum required to build the thousands of their temples, to feed the perpetual fires with which their *sacred ovens* glowed, and to supply their *altars* with those unnumbered offerings which were heaped upon them.

This system of superstition inflicted cruelties on its votaries at the very contemplation of which Christian sympathies stand aghast. Among these their public fasts may be reckoned. Some of these continued three, four, and five days; others twenty, eighty, and one hundred and sixty days, respectively; and one of their most distinguished fasts—which was only observed by some of the priests—was protracted through four years: but this could never be repeated a second term; for, if the constitutions of those who endured the agony of this abstemiousness were such that they survived four years, they became so entirely prostrated as to be incapable of future hardship. In all other fasts one meal was taken each twenty-four hours, but no wine or animal food could be allowed. But during this fast only enough of the most simple food was taken to prevent death by starvation.

Several fasts were preparatory to great festive occasions, and during that, especially, of one hundred and sixty days, they inflicted on

themselves the most shocking sufferings. They shed their blood as if it had been a redundant fluid, and tore their own flesh as exasperated savages would mangle the victims of their fury. Many of them pierced through their ears, lips, tongues, and the muscles of their legs and arms, daily, with the sharpest thorns of aloes. Through the holes thus cruelly made, they introduced pieces of cane prepared for the purpose. These were sixty in number: the first was the smallest; the other fifty-nine were so prepared as that their size gradually increased with their number, and thus each one successively inserted in the incision enlarged the wound, and rendered the pain increasingly excruciating. They also had rough rods prepared to draw through the holes made in their tongues. This operation was performed during several months, at stated intervals of a few days; and though these voluntary sufferers became exceedingly weak by this penitential process, and endured the most indescribable torments during the passage of these rods through their inflamed tongues, they were compelled, during the whole operation, with a loud voice, to sing praises to their gods. All these bloody instruments of torture were deposited as sacred memorials of the sufferer's penitence. So bloody were these men in their penance, that a lake in which they bathed, near the great temple, was perpetually tinged with their gore. And so monstrous were their ideas of what would be grateful to their divinities, that, prior to their offering a sacrifice to them, on a mountain, or in a cavern, they daubed themselves with a horrible ointment, composed of the ashes of poisonous insects, and the mashed bodies of living ones, combined with noxious herbs. After this odious composition was prepared, and had been offered to the gods, the priests covered themselves with it, and then were considered proof against harm of every description. The great temple was the exclusive residence of the high priest. All his *ceremonious* duties must be performed with the most scrupulous exactitude: any failure was fatal. In such an event, he was torn in pieces, and, as a matter of warning, his bloody limbs were exhibited to his successor.

But the most heart-chilling feature in this gloomy system was the fearful destruction it made of human life. Of the twenty thousand human victims it annually demanded, a large majority were prisoners of war; others were purchased for that dreadful purpose. The manner in which these horrid rites were performed varied in some parts of the ceremony at different occasions. Usually six priests were employed in each offering. The victim was placed with his back on the altar, one priest was placed at each hand and foot, another at the head, with a wooden instrument, in the form of a coiled serpent fixed about the neck, that the least degree of motion might be prevented. The form of the altar being convex, raised the body of the victim in an arched position; while his breast was thus raised, and kept motionless as the stone on which he was stretched, the bloody priest approached, and with a knife of flint opened the breast, tore out the heart, and while it was yet palpitating, offered it to the sun; then, after casting it at the feet of the idol, he offered it in due form to that divinity, and finally burning it, he preserved the ashes with the most sacred veneration. But, when the idol was sufficiently large and hollow, the heart of the victim was introduced by a golden spoon into the mouth of the

god, and his lips were anointed by the blood of the sacrifice. No sooner was the heart of the victim torn from his breast, than his head was taken off, and the bloody corpse cast to the ground from the loft in which the altar was placed. Then those who claimed a right to the remains cooked the body, and, with their friends, feasted on that human flesh which had been offered to their gods. But when the Otomies tore the sacrificed victim to pieces they hung it up about the market for sale.

The Zapotecas sacrificed men to their great gods, women to their goddesses, and children to their inferior deities. The mode of their doing this varied as the different occasions demanded on which the sacrifices were offered. The women, who represented certain goddesses, were beheaded, standing on the shoulders of other women.

At the great festival of the arrival of their gods, the victim was put to death by fire. To the great god Ilatoe they sacrificed two children of each sex, by cruelly drowning them; and to the honor of the same idol, several boys, at the age of seven, were devoted at another festival. These were purchased for the purpose of sacrificing. They did not, however, die at a stroke by the butcher's hand, but were confined in dismal caverns, which rung with their shrieks, till wasted by hunger and overwhelmed by fear they sunk unpitied into a most agonizing death.

But the most distinguished of all the human sacrifices offered by the Mexicans was that which was entitled the *Gladiatorian*. This was performed near the great temple in each of the larger cities, near which a large space was reserved for that purpose. In the centre of this area there was elevated a polished stone, several feet in diameter, eight feet above the common level; the prisoner, standing on this stone, was chained to it by one foot; a shield and sword were then put into his hands: he was to contend with an antagonist perfectly unconfined, and much better armed than himself. If the prisoner succeeded in vanquishing six in succession, he then received his liberty, and recovered whatever he had lost. But, if he failed to do this, the moment he was conquered the priests dragged him away to the great altar; and, whether they found him dead or alive, they tore his heart from his breast, and, as on other occasions, with great ceremony, offered it to their god. This chance, however, of avoiding so dreadful a death was deemed a special privilege granted only to the bravest of the prisoners. The citizen who vanquished the intended sacrifice was cheered by the loud applause of the assembled thousands, which roared like thunder from the mighty throng: he was rewarded by the king himself with distinguished honor.

But of all the Satanic rites connected with this horribly bloody system none was more appalling than that which commenced the festival of each four years. On this occasion two slaves were sacrificed; from each of these the skin was taken entire, and their thigh bones were perfectly stripped of their covering. The next day two of the most eminent priests wrapped themselves in these bloody skins, and armed themselves with the thigh bones of these victims, and with dismal howling descended the stairs of the temple, raving like demoniacs. The vast crowd below caught the phrensy, and with the most deafening shouts exclaimed, Yonder come our gods!

At the close of these memorable rites six prisoners were taken by as many priests and fastened to the tops of trees planted for the occasion. Scarcely had the priests descended the trees when their bound victims were transfixed by a thousand arrows; they then reascended, unchained the dying wretches, cast them to the ground, dragged them to the altar, tore out their hearts, and, as in other cases, offered them to their gods. This sacrifice completed the dreadful round of bloody rites observed on this great festival.

Large portions of South America are still the dominions of uncivilized Indians. Though the Spaniards subdued the most closely-populated parts, and converted all such into Catholics, the remaining tribes are very numerous which have never been subdued by European arms, or converted by Roman missionaries. These still practice all the superstitious rites which they had observed centuries before the discovery of the new world. Whatever therefore was true of the monstrous superstitions of these at the conquest is no less true of them at this moment. The most improved nations of South America worshiped the sun; and, in the remotest periods to which the faint lights of tradition carry us back, many of them offered human sacrifice to that imaginary deity.

Nor is this diabolical practice of pouring out human blood on the altars of superstition yet entirely extinct among these superstitious millions. A horrid example of this is found among the Muyseas, near the Oronoco. This tribe, which was once numerous, brave, and considerably cultivated, is extremely sanguinary in its worship. One of the cruelties to which they were led by their superstition was the sacrifice of a boy, fifteen years of age. This victim was compelled to live from infancy in the chief temple of the nation until he was to be offered: then the priests led him out to a high column, erected for the purpose, on a sacred spot. This was done with great ceremony, in the presence of the assembled tribe; he was then firmly bound to the column and murderously dispatched by the arrows of the warriors. The priest then approached the bleeding victim, tore out his heart, and offered it on the altar of Bochica, in honor of this and other divinities which they adored.

If we except a few of the most degraded tribes, we shall find the aborigines of South America to have believed from time immemorial in the immortality of both men and brutes. The ground of their belief, with regard to the animal tribes, is to be sought in the Pythagorean system of transmigration; that absurd fancy, which teaches that human souls at death enter brutal natures, to feed in the field, roam in the desert, swim in the waters, or soar in the air, was doubtless brought from the eastern continent by the early wanderers of the new world. Though it did not lead them, as it had done millions in the East, to hold sacred the life of the meanest animals, it served to reduce more nearly to a level in their view the brutal and human natures. Hence the horrid practice of eating human flesh, which still obtains among these savage tribes; for, according to this system, the difference between an ox and a man consisted merely in the one being the less noble, and the other, the more noble form of the *same being*: to eat the ox and the man, therefore, was to eat the same being in

different modes of existence. Hence the cannibalism of these tribes, at which the traveler has so often stood aghast.

The belief in the existence of evil spirits, and in their powerful agency in human affairs, is almost universal among the aborigines. Indeed, there are entire tribes which believe in no other or higher supernatural beings. The power of these malign beings they dread with the utmost horror, and resort to the means which they believe will be best adapted to propitiate them. Disease, pain, and death are supposed to proceed from them; and it is believed that a revengeful person can induce them to inflict these calamities on the object of his hatred. Hence, in every instance of severe sickness or death, they consult one of their *machis*, (wise men,) for the purpose of ascertaining *who* has induced an evil spirit to inflict the disease, or to take life. To make this discovery the wizard kindles several lights in the hut of the patient, or deceased; places in one corner of it, among several laurel branches, a large bow of canelo, to which is suspended the magical drum: near these is placed the sheep intended for sacrifice; then the women, attending on the occasion, sing in loud tones a most doleful song, accompanied by the sound of small drums. Meantime the *machi* fumigates by tobacco smoke the branches, sheep, women, and the deceased, or patient. After this is thrice repeated, he proceeds to sacrifice the animal, take out its heart, suck its blood, and to stain the branch with the gore. He next approaches the patient, and by certain charms pretends to open his stomach to discover the poison given him by the sorcerer; then taking the magical drum, and slowly walking around the women, he beats and sings in strains adapted to call forth the wonders soon to be witnessed. Suddenly he drops like a corpse to the ground; and, after a momentary insensibility, he is thrown into the most frightful agitation; his gesticulations and horrible contortions are of the most demoniacal character, his eyes shut and wildly open alternately. Then, amid his dreadful convulsions, he is inquired of who the author of the disease may be? To which, he instantly replies, by naming some suspected person. Now the supposed culprit flies for life, and, if overtaken, must submit to the most cruel death! Then closes the farcical scene. This dreadful fanaticism, among other guilty causes, has prevented the advance of population in these tribes.

The peculiar religious views of several tribes regulate their manner of disposing of their dead. They suppose that the deceased is carried down a stream to the ocean, over which he is wafted to a place of delight, called Gulchoman, where the sun sets in all his glory; that he there springs into new life, and enjoys the unfading bloom of an elysium. To furnish the dead for such a voyage they bury him in his canoe on the bank of a stream, deposit with his remains a jar of *chichá*, (an intoxicating liquor,) a bag of toasted corn, his lance, and lasso; and, if a female, her spinning implements, and cooking utensils, with whatever might be a remembrancer to her of the past. By the corn and drink the departed were to refresh themselves on their long voyage, and by the instruments of labor and amusement, they were again to resume their business, and enter on their former diversions. This view of the human allotment after death is so nearly identical

with that of the ancient Greeks and Romans, that it is impossible to suppress all suspicion that the former have not been indebted to the latter for these ideas.

There are other tribes near the Amazon that pay supreme honors to the moon. For all the productions of the earth they consider themselves dependent on the virtues of this luminary. The winds, and rain, and sunshine were at her command; the woes of their allotment and the pleasures of life were increased or diminished at her pleasure. Hence her eclipses were witnessed with the most dreadful agitation that could convulse an affrighted community. The darkness was considered a portentous frown, in which her anger toward them had clothed her. No sooner did the eclipse commence than they flew with the utmost haste and consternation to their appointed ceremonies to appease this wrath. To avert the punishment with which they supposed themselves threatened for their indolence and ingratitude, the men seized their arms, wielded and clenched them with all their vigor, to convince the moon that they could not be taxed with effeminacy, or be punished without injustice: then they felled trees with the greatest possible exertion, to give evidence to that angry deity that their indolence had not merited her frowns. The women ran out of their huts, throwing corn in the air, uttering the most mournful cries, and loudly promising to amend their manners. But no sooner does the eclipse cease than the scene instantly changes. In a spirit of the greatest hilarity they congratulate themselves on having deceived the moon by groundless pretences and false promises, and close the rites of the occasion by a savage dance, and beastly drunkenness.

There are other tribes among the nations of the Chacos who believe the social relations after death to be, in all important respects, similar to those of the present life. Hence when a cacique dies his menials are put to death and buried with him, that they may resume their servile offices to him in his superior allotment in another life. The favorite horse is also killed, and buried near him, that he may afford service and amusement to his master in another state.

Several nations, in the neighborhood of Paraguay, believing the heavenly bodies to be animate with life, and guided by their own intelligence, witness their eclipses with the utmost consternation. They believed that these bright intelligences died every time they were eclipsed, and that the risk was very great of their ever again being restored to life; hence, on such occasions, they most agonizingly sympathized with their *expiring deities.*

In the Chaco there are numerous divisions of a large tribe which believe in the existence of no supernatural being, excepting that of an evil spirit, to whom they give a name answering to that by which we distinguish the prince of fallen angels. Once every year they numerously assemble for the purpose of rendering some honor to that gloomy spirit. Their preparations for this Satanic feast consist in procuring some provisions, with a large amount of intoxicating liquor, fitting up a large inclosure in the wilderness, filling the whole area with huts, excepting a central space, in the midst of which one of more elegance is erected for the object of their honor; then, that this terrible spirit might visibly act his part among them, they select one of their number, whiten him with chalk, attach to him numerous

feathers, and array him in some other fantastic insignias, and then determine him to be the spirit of darkness, the only supernatural agent in the universe! And, what is passing strange, they seem firmly to believe in the supernatural and Satanic character of this white-washed Indian! Now begins to open a scene of reveling and debauchery, which is neither suspended nor terminated till several weeks have elapsed. But the series of acts committed here are too abominable to be portrayed to the public eye.——For ever let them remain undescribed!

Many of the tribes in the great valley of the Amazon and its vicinity are superstitious to an extent which almost staggers belief. Several among them pay supreme homage to the meanest *reptiles.* To the toad they ascribe the power of producing all the rain that descends from the clouds, and render to it an additional act of homage for every fertilizing shower; and when the earth is parched by a long drought they inflict the severest blows on these croaking masters of the watery element! And, among other absurdities which appear too glaring to find any place in the human understanding, they believe that at death the soul enters the invisible world by a subterraneous passage. One of these fearful avenues they find in a spacious cave, located near one of the loftiest and most lovely of the valleys of Cumana. This cavern, whose entrance is nearly eighty feet in width, and not less than seventy in height, continues of the same dimensions, forming a perfect arch, for almost five hundred feet. As it continues in the same direction nearly that whole distance, no artificial light is needed to explore it; but beyond this point the light of day fades into dimness; and farther on, where the altitude of the grotto contracts to forty feet, midnight darkness reigns. It is this section of the cave which the natives imagine forms the gloomy prison of ghosts. The rocky sides are lined with the nests of nocturnal birds, which have made it their residence for ages, and have multiplied into thousands. In this dark recess the piercing screams of these birds become so terrific that no Indian can be prevailed upon to enter it, as they are believed to be the mournful cries of departed spirits bewailing their dismal fate; for they maintain, that only the souls of those whose lives have been irreproachable are permitted to pass immediately through this ghostly retreat to the viewless regions of the departed. To all others this becomes a prison to detain them, where they are compelled to remain for a longer or shorter period, proportioned to the heinousness of their past offences: here they wildly scream, but there is no pitying ear on which their wailings fall. The deep horrors of their midnight abode, and the certain knowledge that they are long to be detained in it, extort from them cries too piercing to be heard by human ears. Immediately after the death of their parent or friend, the Indians, in the vicinity of this cave, repair in the greatest haste to the mouth of it, and listen with breathless anxiety to the various cries of its inmates to ascertain whether the lamentation of their departed friend can be heard. If they fail to distinguish his voice among the mourning spirits of the cave, they return frantic with joy at the event, and hasten to celebrate it by inebriation and dancing. But, if they imagine that among the voices of wo that of their friend is heard, they respond in piteous tones to the wailing ghost, and fly to

the intoxicating bowl to drown their sorrows. The scene is finally closed by a delirious dance around a Satanic altar, attended by doleful songs, and terminated by beastly drunkenness!

This tormenting dream of paganism ceases not up to the present moment to haunt the unsubdued tribes of the Oronoco, and appears like a solemn reality to thousands gathered into the Catholic missions. O what a Christianity is this, which fails to disenthrall its subjects from the most degrading terrors of heathenism! What light but that of the BIBLE, that which shines from the eternal Star of celestial brightness, can dissipate this horrible gloom, which generates fears so groundless, and peoples the securest retreats of the feathered tribes with the agonizing ghosts of departed men!

For the Methodist Magazine and Quarterly Review.

BRAZIL.

BY R. M'MURDY, A. M., TEACHER AT RIO DE JANEIRO.

WHEN it was determined that I should come to this country, I endeavored, but in vain, to obtain information respecting it; and in many places I was interrogated by my friends on the same point, but could afford no satisfaction. To supply what has certainly become a demand, I commence these letters.

Since the commencement of this mission, the whole Christian world, and particularly the Methodist Episcopal Church, have had their eyes hopefully cast on the southern part of this continent, which has for so long a time been shut out from the operations of extended benevolence. As yet, very little is known respecting this ample field. The amount of our information, which has been conferred by mere transient and superficial travelers, is confined principally to Rio Janeiro. Respecting the history of Brazil, the moral character of its inhabitants, and its relative claims upon our exertions and prayers, we are quite ignorant. The letters of our passing travelers have been very much complained of; and if they have not given false impressions to the minds of the American public, they have certainly been unsatisfactory, indefinite, and very meager. This is not of necessity, but may have arisen from a disinclination to diligence in research, or from an improper application. Guided, as we believe, by a sincere desire of spreading the wants, and woes, and prospects of this empire before our Christian friends, we enter upon this work, professing to know nothing in it or among men save the glory of Christ, and the honor of his name.

Brazil, it is true, does not afford in its history the same glittering achievements as are to be found in that of the mother country, nor can she speak of a Camoens, and the age of the inquisition, the ax, and the screw of torture. There are no crooked tangles of policy to unravel, but we have rather the history of a country discovered without design, and made what it is by the operations of nature itself. The inhabitants of the forest, as the white man found them, untutored and uninstructed, save by nature—the wonderful labors, fatigues, and policy of the Jesuits in regard to them, are subjects which will claim a considerable share of our attention. The

Brazilian people, in their present state, and as to what they are speedily destined to become, with the prospect breaking upon us of the successful introduction of Christianity among them, will add to what otherwise might only interest the scholar and lover of history, that which cannot fail to draw in the most lively interest of the Christian.

Two fifths of this vast peninsula bears the name of Brazil; and it is larger in extent, more fertile in soil, and more abundant in natural resources, than even the United States itself. Stretching from six degrees north latitude to thirty-seven and a half degrees south latitude, in length two thousand and three hundred miles, and in breadth two thousand miles, it contains a population of six millions of inhabitants, governed by the same laws, and subject to one power. Its eastern coast, lined with granite rocks, is washed by the Atlantic wave; and to the passing breeze upon the west nods the long grass of the vast pampas of Peru, Bolivia, and the United Provinces. The hundred-mouthed Amazon irrigates and fertilizes the north, and the waters of St. Francisco and Parana the south. The rivers roll over beds of gold, and the mountains sparkle in the playing sunbeam, as the glittering topaz and diamonds are urged down their broken way. In short, this is a world of itself, endowed with almost every variety of soil and climate. Adapted for the grazing herd, the rich cane, and the coffee and cotton, and many other plants. The mandiocea, in its several stages, gives abundance of vegetables, and fully answers to our wheat, being the staff of life to the working classes of the Brazilian population. But concerning these things more again, and in detail.

DISCOVERY OF BRAZIL.

Vincentē Yanez Pinzon sailed from Palos, in December, 1499, and first discovered Brazil, January 26, 1500, in eight and a half degrees south latitude, at what he called Cape Consolation, but which is now called Cape St. Augustine's; but before he reached Europe it had been taken possession of by the Portuguese, being within their line of demarcation. As soon as Vasco de Gama had returned from the discovery of India, King Emanuel, without any knowledge of Pinzon's discovery, fitted out a far more powerful expedition, appointing as commander of it Pedro Alvarez Calral. Sunday, the 8th of March, 1500, was fixed upon for the day of their departure. On that morning, mass having been performed, with the commander and king within the curtain, the bishop of Ceuta preached a sermon, which consisted principally in the praise of Calral for having accepted so weighty a charge. Having concluded, he took the banner from the altar, delivered it to the king, and the king to Calral, immediately afterward placing upon his head a barrete de feitio, which had received the benediction of the pope. The banner was then raised, and they went in solemn procession, with crosses and relics, to the shore. The Tagus was covered with boats; and the officers having kissed the hand of the king, who had accompanied them to the water's edge, and the blessing of the king being imparted, and Heaven's favor being invoked, the whole fleet saluted them with a general discharge, and sailed gallantly forth on the errand of discovery.

Having made the Cape de Verd Isles to take in water, they stood to the westward, in order to avoid the calms which Diaz and Gama had met with, thinking thus to double the Cape of Good Hope the more easily. Storm arose after storm, the wind increased in strength, and bad weather succeeding bad weather, they were driven still farther west, and on the 24th of April, 1500, fell in with land. The universal belief prevailed that no land existed to the west of Africa; and the pilot affirming that it must be a large island, they accordingly coasted along a whole day, expecting to find it so. They discovered a good roadstead in lat. sixteen deg. thirty min. south, where they anchored, and named it Porto Leguro,* (secure harbor.) It may be safely concluded, that the first land seen was that below the mouth of the river Ilheos, in about fifteen degrees south latitude.

The discovery of Brazil was an accident—and if Columbus had not eight years before secured the glory of the discovery of the new world for human intellect, the elements would have forced it upon anxious Europe. The riches of this hemisphere were now no longer to be concealed from the enterprise of the other, and genius and the elements met in fittest harmony, and made that day when Calral first saw these golden climes for ever fresh in memory's song.

At Porto Leguro, now called Calralia, boats were sent ashore, and returned with two natives, whom they had caught fishing. Calral endeavored to obtain information from them; but, not succeeding, at last hit upon the expedient of dressing them very finely, providing them with looking-glasses, and sending them on shore. This answered very well, and he thus obtained maize and pulse for baubles, which they had brought in abundance.

An account of the general appearance of the savages might be expected in this place; but we here express our intention of reserving every thing connected with them, so far as possible, to several chapters devoted to the Indians exclusively.

On Easter Sunday Calral landed, erected on the beach the first altar in South America, and Henrique Coimbra performed mass. The natives not only came to the ceremony, but knelt with the Portuguese, and imitated the congregation in every act of devotion. Such was the joy of the Indians in that such visitors had come to this country, that they shot their arrows into the air, leaped, shouted, and sounded their horns; and, when the Portuguese returned to their boats, followed them into the water, and manifested by every possible way their high delight.

Calral erected a stone cross† at Porto Leguro, and took possession for the crown of Portugal, naming it Santa Cruz, or Land of the Holy Cross. Brazil was known to Camoens only under the name of the Holy Cross:—

—— "Co o pão vermelho nota,
Da Sancta Cruz o nome che poreis."

Calral, having left two criminals on shore, proceeded on his way to India, according to his instructions.

* Now called Calralia. The name of Porto Leguro was erroneously transferred to a place about four leagues farther south.

† This cross, or its representative, is still shown, Lindley says, at Porto Leguro, (Calralia.)

The king of Portugal, immediately after the arrival of Gaspar de Lemos, dispatched by Calral as messenger of the discovery, fitted out three ships to explore this new country, and invited Amerigo Vespucci, from Seville, to command the expedition. Vespucci sailed, and made land in five degrees south latitude. He went on shore to procure provisions, but could by no means induce the natives to trade with him. The next day the Indians collected in great numbers, built fires, and made signs for the strangers to accompany them to their huts. Two sailors volunteered upon this adventure, and were seen no more. Six or seven days passed, and the Indians appeared again, bringing their women with them, whom they sent forward as negociators. They appeared, however, unwilling to advance, and for this reason the Portuguese sent but one stout fellow to treat with them. The women surrounded him, handling and examining him with great curiosity. Presently there came down another woman from a hill; having a stake in her hands, with which she got behind him, and dealt a blow that brought him to the ground. The others seized him by the feet, and dragged him away. The women then cut the body in pieces, held them up in mockery to the boats, broiled, and devoured them, with much rejoicing.

Vespucci, finding no precious metals, struck out to sea, burned one vessel on the African coast, and returned home. In May 10, 1503, Vespucci sailed a second time to discover the island of Melcha or Malacca, supposed to be so famous in the commerce of the Indian world, wrecked some of his vessels off the Brazilian coast, and in eighteen degrees south latitude, and thirty-five degrees west of the meridian of Lisbon, took port, remained five months on good terms with the natives, here erected a fort, and then sailed for Lisbon. This was the first settlement in Brazil; and although Vespucci must be denied the honor of the discovery of this country, he is certainly entitled to the second honor of endeavoring to improve it by settlement. It does not appear, however, that any further attention was paid to it. They had found no gold, and the produce of the spice trade and the riches of the African mines were overflowing their coffers, and the government thought that it produced no articles of commerce which were worthy their notice.

This country was found to produce in abundance in the forests a tree, long known in Europe as a valuable dye, whose wood resembled fire, and thence its name, Pão Brases. Vespucci brought home a cargo of this wood,* and tempted many private adventurers to engage in this commerce.

This trade became so well known, that the coast or whole country obtained the name of Brazil, the singular of Brases, mentioned above. The change of name, from "Vera Cruz" to Brazil, was much lamented by the Jesuits. Some of them attribute it directly to the agency of the devil—and call it "The unworthy traffic, that the cupidity of man should change the wood of the cross, red with

* The Tupis, an Indian tribe, called the tree araboutan. It grows as high and branches as widely as our oaks, and equals their ordinary girth. It is a very dry wood, and emits little smoke. Clothes washed in a dye of its ashes are stained with a durable red. Its use has been superseded by logwood.

the real blood of Christ, for that of another wood, which resembled it only in color."

It was convenient for these traders to have agents among the natives; and there was no difficulty in finding a sufficient number who would willingly take up their abode with friendly savages in a plentiful country, where they were under no restraint. Criminals were also sent to serve here. Indeed, the first Europeans left ashore were criminals. The usual offenses thus punished were those of blood and violence. It has always been the policy of Portugal to make her criminals of some use to the state; and hitherto they had been sent to Africa, and more recently to India also. It did not work so well in this country as in India or Africa—for in these places their countrymen were compelled to serve with them, and thus removed their disgrace. The criminals here exceeded the better class of society, and continually injured and provoked the Indians; and they, losing that awe and veneration for a superior race, were ready to repel injury, and inflict a long train of evils and serious calamities, which they did in a most summary manner.

FRENCH TRADE TO BRAZIL, 1516.

The French began very early to claim a share in the wealth of these discoveries. They obtained much of it by pirating against the homeward-bound ships from India, and these acts of piracy were sometimes followed with cruelty of the worst kind. The French expeditions to Brazil were of a more honorable character. They were usually in quest of the woods, parrots, and monkeys of Brazil. Two of these traders discovered a magnificent bay, one of the finest in the world. Unfortunately for them, a Portuguese squadron, under the command of Jaques, entered it about the same time: he named it All Saints Bay, (Bahia de Todos los Santos;) and meeting with the French, proceeded to capture them. They resisted, and he sunk them, crew and cargo. Jaques established a factory farther north, near the bay of the Itamaraca.

PROGRESS OF THE COLONISTS.

The Portuguese government, wholly occupied with the affairs of India, thought little of a country where profits were to be acquired from agriculture. The Spaniards hunted for gold, and were intoxicated with the ideas of the golden kingdom, the golden palaces of the sun, and the golden streets. The Portuguese sought as eagerly for commerce as the Spaniards for gold, and both neglected that which would have secured to each the utmost of their desires.—Brazil was "left open like a common," and the amount of care bestowed upon it by the government was no more than sufficient to prevent the French from trespassing. Individuals had settled along the coast, however, in the harbors and on the islands, and little towns and villages were growing up. It was now deemed advisable to divide Brazil into captaincies, which took place in 1530. In Madeira and in the Azores the plan of dividing them into hereditary captaincies was followed. These captaincies were granted to such persons as were willing to embark equal means in the adventure, with powers of jurisdiction, both civil and criminal, so extensive as in fact to be unlimited. This was proposed as the easiest and least

expensive mode of colonizing this country, after an entire neglect of almost thirty years. Each captaincy extended along fifty leagues of coast. This made the policy very unwise, where the stations must necessarily have become widely separated, and Portugal and relief at a distance. It might have done better in the islands, but would not answer so well when a savage host of injured cannibals were eager to seize and devour them.

Martin Alphonso de Sousa, who was governor of Portuguese India, and took out Xavier to the east, was the first person who accepted one of these captaincies, called S. Vincente. He discovered the harbor of Rio Janeiro on the 1st of January, 1531. It was called by the natives Nitherohy, or hidden water; but Sousa supposing, at first view, that the fine expanse of water was only the estuary of some great river, called it the Rio de Janeiro, or River of January, from the first day of the month of the new year on which he discovered it. This very improper name the bay still retains. De Sousa was fortunate in his colony, with the exception of the loss of eighty men, in an expedition south in search of mines. His settlement was at Goa, an island about two and a half degrees south of Rio Janeiro city. Here the first sugar-canes were planted, brought from Madeira; here the first cattle reared, and here the other captaincies stocked themselves with both.

Another settlement was formed at what is now called Bahia City. The first settler, however, was Diogo Alvarez, in 1510. Southey gives quite a romantic account of Diogo's adventure. He says,—"Diogo Alvarez, a native of Viana, young, and of noble family, who, with that spirit of enterprise which was then common among his countrymen, embarked to seek his fortune in strange countries. He was wrecked upon the shoals on the north of the bay of Bahia. Part of the crew were lost; others escaped this death to suffer one more dreadful—the natives seized and eat them! Diogo saw that there was no other possible chance of saving his life than by making himself as useful as possible to these cannibals. He therefore exerted himself in recovering things from the wreck, and by these exertions succeeded in conciliating their favor. Among other things, he was fortunate enough to get on shore some barrels of powder and a musket, which he put in order at his first leisure, after his masters were returned to their village; and one day, when an opportunity was favorable, brought down a bird before them. The women and children shouted Caramuru! Caramuru! which signified, a man of fire! And they cried out, that he would destroy them; but he told the men, whose astonishment had less of fear mingled with it, that he would go with them to war, and kill their enemies. Caramuru was the name which from thenceforward he was known by. They marched against the Tapuyas. The fame of this dreadful engine went before them, and the Tapuyas fled. From a slave Caramaru became a sovereign. The chiefs of the savages thought themselves happy if he would accept their daughters to be his wives. * * * The best families in Bahia trace their origin to him." The captaincy of Bahia was given to Coatinho, and embraced the coast, from the great river St. Francisco to the point of Bahia, including its bays and creeks. At Bahia the sea seems to have broken in upon the land, or more probably some huge lake has borne down

its barrier, and made way to the ocean. The entrance is very wide, and is from the south. This bay, having deep water every where, extending northward and westward, and the receptacle of many navigable rivers, and spotted with above a hundred islands, may very properly be called the "little Mediterranean" of the new world. Coatinho's settlement continued to flourish for some time; but he, having killed the son of a chief, was with his colony embroiled in a seven years' war, which terminated in the destruction of the sugar-works, and the expulsion of Coatinho and his colony from the Reconcave or Bahia.

Pernambuco was established about the same time with these others. The Donatory, Percira, landed in the port of Pernambuco. The entrance is through a long stone reef, and this the native name implies. By misconduct upon the part of the Portuguese toward the natives, war ensued, in which not one Portuguese, and very few Indians were killed. After this easy war the colony continued to prosper during Percira's life. This was the first war between the natives and the Portuguese of which any account has been preserved; and the detail is curious as given by Slade, one of the parties.

Maranham was given to Barros, the great historian, the Herodotus of Portugal; and his means (the usual fate of literary men) being small, he divided his grant with Andrada his father, and with Cunha. They undertook a scheme of conquest as well as of colonization, and their armament was far more expensive than any former one to Portuguese America. There were nine hundred men, of whom one hundred and thirteen were horsemen, and ten ships equipped. They were wrecked upon some shoals, which they supposed to be in the mouth of the great river, but which are a hundred leagues south of it. This island is now known by the name of Maranham,* in consequence of their error.

Meantime the Spaniards were not inattentive to this country. They sent out a second expedition, under Cabot, to proceed to the south seas; but, for loss of provisions, &c., entered the river Solis, discovered by Solis, and changed the name from Solis to that of La Plata. The Spaniards were expelled by a tribe of Indians, called the Guaranies. Cabot brought home some silver and gold, which was not obtained from the Indians, as he asserts, but brought by them from Peru, whither they penetrated in the reign of the father of the last Inca.

We should like to pause a little, did our limits permit, and speak of the expedition of Diego de Ordas, who left a memorable name in Mexican history, he having ascended the burning mountain Papocatapee; nor would we pass by in silence the famous enterprise of Gonzalo Pizarro in search of El Dorado. We rejoice, however, that we have not at present to speak of his cruelty,† and treatment,

* Vieyra considers the word Maranham as an augmentative of mar, (sea,) given to the river on account of its magnitude. Therefore, he says, the natives call it Para, and the Portuguese Maranham; that is to say, the Sea, and the great Sea.

† Above a hundred years afterward, when the first Jesuit missionaries entered these parts, many Indians fled as soon as they heard of their coming, so fresh was the memory of Pizarro's cruelties.

worthy of only a Pizarro, inflicted upon the poor Indians; nor of the utter destitution of himself and men in search of the golden kingdom, when they boiled their leathern girdles, and the soles of their shoes, with such herbs as seemed most eatable. Pizarro's companion, Orellana, who as a discoverer surpassed all his countrymen, and as a conqueror was unfortunate, died of brokenness of heart, in finding utter disappointment to every fond hope; and his prospects, which were so bright in their rising, set in darkness and gloom. The El Dorado was not, and his heart became sorrowful even unto death. Orellana's history is touching in the extreme.

After the ill success of Don Pedro de Mendoza, it might have been thought that no adventurer would have been sanguine enough to risk his property upon the same enterprise; the vacant post was however solicited by Vaca, who had been ten years a slave among the barbarous tribes of Florida. In November 2, 1540, he sets sail from Spain, experiences considerable loss before reaching land at St. Catalina, and from thence marches overland, advances from Assumpcion up the Paraguay, and enters into the country toward Peru, in search of gold. He returns for want of food. There is a mutiny against Vaca, and he is sent prisoner to Spain. This is a summary of this Spanish expedition, which does not properly come under our notice in this communication. Several other adventures were made by the Spaniards in search of the El Dorado, but were all unsuccessful.

Brazil, as we have intimated, may be considered as having been colonized on the principle of the feudal system. Few settlements were founded by the crown, and the lord proprietors enjoyed almost all the regal rights, save that of issuing coinage. An authority so absolute must be inevitably abused by these desperate adventurers; and so loud and frequent were the complaints that were made to Portugal, as to afford the government a fair pretext for revoking the powers conferred on the proprietors, by which, in fact, the settlements had been alienated from the crown. They were left, however, in full possession of their grants in other respects; and after an elapse of half a century from the discovery of Brazil, during which time much capital had been vested, according to some it began to be regarded as a possession of considerable importance; so much so, that a governor-general,* with full authority, civil and

* Some contend that the appointment of governor-general was due to the following causes:—The Inquisition of Portugal, in 1548, had stripped great numbers of Jews of their possessions, and banished them to Brazil. The Jews, being deemed the most honest people in Portugal, were able to obtain advances of money from merchants, by which they were enabled to procure sugar-canes from Madeira, and to form plantations. Sugar, till then, had been used only in medicine; but at this time was being introduced into families as an article of luxury, and the demand for it continually increasing, proved very favorable to the colonists. The court of Lisbon began to be sensible that a colony might be beneficial without yielding either gold or silver; and hence the appointment of a governor-general. It is true, that great numbers of Jews were banished in 1548; that they procured money from merchants; that the sugar-cane was more in demand; and that Portugal was becoming sensible of the value of her possessions in Brazil; but it is scarcely possible that the appointment of De Sousa in 1549 could be occasioned by consequences resulting from the banishment of the Jews in 1548.

criminal, was appointed. Thorne de Sousa, who had been in the African and Indian wars, was honored with this high station.

Early in April, 1549, Sousa arrived at Bahia with three ships, two caravals, and one brigantine, in which were three hundred and twenty persons in the king's pay, four hundred banished men and colonists—in all a thousand. Joam III., the great benefactor of the Jesuits, who sent Francisco Xavier to the East, consented to part with his especial favorite Limam Rodriguez, who desired to go as a missionary to the Indians of Brazil, but who was afterward detained by the king on account of the death of S. Cruz. Thus Father Limam, who was formerly chosen as the companion of Xavier to the East, was also obliged to resign the hope of being the apostle of Brazil. Father Manuel de Nobrega in his stead was chosen chief of the mission: his companions were Father Juan de Aspilcueta, Father Antonio Pires, Father Leonardo Nunes, and the lay brethren Vincente Rodriguez and Diogo Jacome. Nobrega was a Portuguese of noble family, who being disappointed of some collegiate honor for which he was a candidate, and to which he thought he was entitled, renounced the world in a fit of disgust, not aware, however, that this renunciation would make him act a more important part in it. These Jesuits were the first who ever set foot in the new world.

De Sousa found old Caramuru quietly settled at a little distance from Coatinho's deserted residence. He conciliated the minds of the natives for the governor; and the Indians worked willingly in building a city, which was called, according to instructions, St. Salvador, and here the seat of government was established. The arms given to the new city were a white dove, with three olive leaves in her bill, in a field vert. Within four months a hundred houses were built, and sugar plantations laid out in the vicinity. Batteries were planted toward the sea and toward the land, and a cathedral, college, governor's residence, and a custom-house were commenced. This was the first royal settlement in Brazil, and every thing went on accordingly. About this time one of the Europeans was killed by a native, who, being manifestly the aggressor, was demanded by the governor. He was given up by his tribe to justice, and Sousa's first act of judicial authority was to have him tied to the mouth of a cannon, and blown to pieces. Next year supplies were sent them from the mother country; and the whole expense of both armaments was, in our money, about $120,000. On the third year came another fleet, on board of which were female orphans of noble family, who had been educated in the convent of orphans, and sent out by the queen, to be given in marriage to the officers, with dowries in kine and negroes, from the crown. Orphan boys also came out to be educated, and ships followed every year with reinforcements. By building St. Salvador a center was given to the colony, but to the Jesuits does the honor belong of settling, extending, and rendering it useful to the mother country.

Thorne de Sousa, having been governor four years, in 1553 requested to be recalled; and D. Duarte da Costa was sent out to succeed him, in company with seven Jesuits, among whom was Joseph de Anchieta, who was destined to be celebrated in Jesuitical history as the thaumaturgos of the new world. At this time

Brazil was erected into a Jesuit province, and Nobrega had new powers delegated to him, being appointed provincial. This was done by Loyala, who is called the patriarch of the company, and Lanez, whose master hand set the whole machine in motion.

Nobrega, upon his new accession of power, established a college in the plains of Piratininga, (now St. Paul's,) ten leagues from the sea, and thirteen from St. Vincente, and called it St. Paul's. Vasconcelles, in the chronicles of the company, speaks of it as a secluded and a delightful spot.*

Duarte was not so well disposed to co-operate with the clergy in their views as Sousa, his predecessor, had been; and a dispute arose between the governor and bishop, and the latter embarked for Portugal, meaning to lay the matter before the king. He was wrecked upon the shoals of St. Francisco, and all the crew reached land, but fell into the hands of the Cahetes; and men, women, and children, a hundred white persons in all, with their slaves, were massacred and devoured by these cannibals! Only two Indians and one Portuguese escaped. Joam III. died in 1557, and the queen regent, in 1558, sent out Mem da Sa to supersede Duarte. Mem da Sa was a man of enlightened mind and humane principles, and did much in restraining the colonists from acts of outrage upon the Indians.

From the time of its earliest discovery the French had frequented the coast of Brazil; and they were now (1558) attempting to establish themselves in Rio Janeiro, under Nicolas Durand de Villegagnon, a native of Provence, and knight of Malta. Villegagnon was bold and skilful; and he had the honor of securing the plans of the Scotch, by carrying Queen Mary into France when it was justly feared that the English might intercept her. He, through Coligny, represented to Henri II. that it was for the honor of the French to undertake an expedition to America; that it would distract the attention and weaken the strength of the Spaniards, who derived so large a portion of their wealth from thence; and that the natives groaned under their yoke. How could one of these reasons be drawn for Brazil, a country not possessed by Spaniards? This, however, was the plea; and what strengthened Coligny in the project was the secret assurances which Villegagnon had given that he would establish an asylum for the Protestants in this new colony.

* Vasconcelles thus describes a road to it, made a century afterward: "The greater part of the way you have not to travel, but to get on with hands and feet, by the roots of trees; and this among such crags and precipices, that I confess, the first time I went there, my flesh trembled when I looked down. The depth of the valleys is tremendous; and the number of mountains one above another, seem to leave no hope of reaching the end. When you fancy yourself at the summit of one, you find yourself at the foot of another of no less magnitude; and this in the beaten and chosen way! True it is that, from time to time, the labor of the ascent is recompensed; for when I seated myself upon one of those rocks, and cast my eyes below, it seemed as though I were looking down from the heaven of the moon, and that the whole globe of earth lay beneath my feet. This ascent, broken with shelves of level, continues till you reach the plains of Piratininga, in the second region of the air, where it is so thin, that it seems as if they who newly arrive there could never breathe their fill."

Henri II. gave him two vessels of two hundred tons, and a store ship of half that burden. Artificers, soldiers, and noble adventurers were raised; and they sailed from Havre de Grace, then called Franciscople, in honor of Francis I. Villegagnon's ship sprung aleak in a gale, and was obliged to put into Dieppe. By this time many of the ship's company became sick of the sea, and abandoned the expedition. After a long and miserable voyage, Villegagnon entered Rio Janeiro: his expedition was wisely planned —the place well chosen*—the natives friendly to the French, and enemies to the Portuguese.

Rio de Janeiro, Pimentello thinks, was formerly a great fresh-water lake, which has broken down its barrier. The whole bay is surrounded by high and rugged rocks, and its entrance is between two high rocks through a strait half a mile wide. A short distance from this entrance is a rock, about a hundred feet long, and sixty wide, of which Villegagnon took possession, and erected a fort. The waves drove him away, and he removed to an island farther in. This he named Fort Coligny, in honor of his patron.† The French looked upon the whole continent as already their own, and gave it the name of Antarctic France, (France Antarctique.) When they thus in imagination took possession of South America, their force consisted of eighty men, and their territory not half a mile in circumference!

Coligny was indefatigable in providing supplies for all the wants of his colony. *Calvin* himself, with his elders in convocation, appointed Pierre Richier and Guillaume Chartier to this mission. Many respectable adventurers accompanied these ministers; and among them Jean De Lery Bois le Conte, nephew of Villegagnon, commanded the expedition. They plundered all ships they met with on the way, if strong enough, whether belonging to friend or foe. "Off Teneriffe," De Lery says, "they took a Portuguese vessel, and promised the captain to restore it to him if he would contrive to put them in possession of another. The man, with selfishness more to be expected than accused, put himself into a boat, with twenty of these pirates, and captured a Spanish ship, laden with salt. The French then turned all the prisoners, Spanish and Portuguese, into the first prize, out of which they had taken the boat and all the provisions of every kind, tore their sails in pieces, and in this manner exposed them to the mercy of the sea."

TREACHERY OF VILLEGAGNON.

"Villegagnon had deceived Coligny. * * * The zeal which he had manifested for the reformed religion was feigned for the purpose of obtaining the admiral's influence and his money. Having effected this, and thinking it more for his own interest to take the other side, won over, as is believed, by Cardinal Guise, he threw off the mask, quarrelled with the Genevan ministers, and demeaned himself so tyrannically and intolerantly, that they who had gone to Antarctic France to enjoy liberty of conscience, found themselves under a worse yoke than that from which they had fled. They

* Villegagnon had previously made a voyage to Brazil, had chosen a spot for his settlement, and established an intercourse with the natives.

† It is now called Villegagnon.

therefore demanded leave to return, and he gave written permission to the master of a ship to carry them to France. When they got on board, the vessel was found to be in such a state that five of the party went again on shore rather than put to sea in her; De Lery was one of the others who thought death better than this man's cruelty, and pursued their voyage. After having endured the utmost misery of famine, they reached Hennebonne.* Villegagnon had given them a box of letters, wrapped in sere-cloth, as was then the custom; among them was one directed to the chief magistrate of whatever port they might arrive at, in which this worthy friend of the Guises denounced the men whom he had invited out to Brazil to enjoy the peaceable exercise of the reformed religion as heretics worthy of the stake. The magistrates of Hennebonne happened to favor the reformation, and thus the fiend-like malignity of Villegagnon was frustrated, and his treachery exposed. Of the five who had feared to trust themselves in a vessel so badly stored and so unfit for the voyage, three were put to death by this persecutor. Others of the Huguenots fled from him to the Portuguese, where they were compelled to apostatize, and profess a religion which they despised as much as they hated."

Though the Portuguese were jealous of the Brazilian trade, yet they permitted this French colony to remain four years unmolested; and had it not been for the treachery of Villegagnon, Rio Janeiro would probably have been the capital of a French colony at this day. A large body of Flemish adventurers and ten thousand Frenchmen were ready to emigrate, waiting only for the report of the ship-captain who carried De Lery home. The Jesuits became apprized of their danger, and Nobrega roused the court of Lisbon. Mem da Sa was instructed to attack and expel the French. He took the command in person, accompanied by Nobrega, succeeded in his undertaking, demolished the works of the French, carried off their artillery and stores, and sailed to the port of Santos.

Villegagnon was at this time in France, where he had gone with the avowed intention of bringing back a squadron of seven ships to intercept the Indian fleet, and take or destroy all the Portuguese

* One of the persons thus describes the sufferings they endured: "After having devoured all the leather in our vessel, even to the covering of the trunks, we thought ourselves approaching to the last moment of our life; but necessity suggested to some one the idea of pursuing the rats and mice; and we had the greater hope of taking them easily, because, having no more crumbs, nor any thing to devour, they ran in great numbers, dying for hunger, through the vessel. We pursued them so carefully, and by so many kinds of snares, that very few remained. Even in the night we sought them, with our eyes open, like rats. A rat was more valued than an ox on land. The price rose so high as four crowns. We boiled them in water, with all the intestines, which were eaten as well as the body. The paws were not omitted, nor the other bones, which we found means to soften. The extremity was such that nothing remained but Brazil-wood, the driest of all woods, which many, however, in their despair, attempted to chew. Carguilleray du Pont, our leader, holding out one day a piece in his mouth, said to me, with a deep sigh, 'Alas, my friend, I have due to me in France the sum of four thousand livres; and would to God that, after giving a discharge for the whole, I held in my hand a pennyworth of bread, and a single glass of wine!' Several died of hunger; and they had begun to form the resolution of devouring each other when land appeared in view."

settlements in Brazil. The Catholics would not attend to his representations, and he had betrayed the Huguenots, who else would have assisted him.

From Santos the governor returned to St. Salvador, and the occasion was celebrated with bull-feasts, the favorite sport of the Portuguese and Spaniards. He was not permitted, however, to have a long respite from war. New enemies, the Aymore Indians, were troubling him. He, having quieted these, was compelled to direct his attention to Rio Janeiro. He had done but half his work here. The French, whom he had driven from Villegagnon's island, had escaped to the main land; and the Yamoyas, assisted by them, and disciplined by them, were now inflicting cruel retaliation upon the Portuguese for the wrongs they had endured at their hands. The Portuguese raised all the force they could to attack them, but were miserably defeated. Other tribes joined the Yamoyas, and the Portuguese came well nigh being cut off. At length Nobrega and Anchieta agreed to put themselves in the hands of the savages. A more perilous embassy was never undertaken. It terminated in insuring a temporary quiet to the colonists.

The queen regent and her council were not pleased that Mem da Sa had not retained possession of Villegagnon's island; and when intelligence arrived of the peace with the Yamoyas, they resolved to embrace the opportunity of establishing themselves at Rio Janeiro, and finally excluding the French. Estacio da Sa, the governor's nephew, was sent out with two galleons to Bahia, and carried with him orders to his uncle to supply him with the force of the colony for his service. Mem da Sa did as instructed, and Estacio reached Rio Janeiro in February. Ships were sent to the captaincies along the coast, offering to transport all persons gratuitously who might desire to form a colony at Rio. A large armament was soon procured. Mem da Sa himself arrived at Rio; and on St. Sebastian's day, 1567, Uracumri, the stronghold of the French, was stormed: not one of the Yamoyas escaped; two Frenchmen were killed, and five prisoners were immediately hung. This victory was followed by another immediately afterward, of Parana-pucuy, in Cat island, the other stronghold of the French. Estacio da Sa in the first engagement received an arrow in his face, lingered a month, and died. Few of the French fell: they had four ships in the harbor, and in these they sailed to Pernambuco, and were expelled thence by the commander of the settlement.*

* Thus the hopes of the Protestants of Europe were crushed in seeing the Reformation established in this part of the new world.

Had Villegagnon been worthy of his trust, it would have been peopled by a race of men who would have distinguished it by the enterprise and activity supposed to be connected with the Reformation. If Villegagnon's attempt had succeeded, and this country had been blessed with a population like that of England and North America, this magnificent empire and bay, instead of being sealed up for two hundred and fifty years from all the world, would now be the receptacle of the wealth and enterprise of all nations. Then this country would have been, indeed,

> "A seat where gods might dwell,
> Or wander with delight;"

and the millenial morn nigher its dawn. Then, with intense love burning in

It is true, in the war alluded to, little exertion was made by either party; yet with the knowledge we now have, the very greatest exertion would not have been too great. The French court was too busy in burning Huguenots to think of Brazil; and Coligny's generous plans being ruined by Villegagnon's treachery, the admiral could regard the colony no longer, and Portugal was almost as inattentive as France. The death of Joam was an irreparable loss; for the queen regent, and after her the Cardinal Henrique, displayed little zeal and activity.

After this victory, the governor,* according to instruction, traced out a new city, which he called St. Sebastian's, in honor of the saint under whose patronage they had taken the field, and of the king.

Mem da Sa stained the foundations of this city with innocent blood. Joam Boles was one of those who had been compelled to fly from Villegagnon's persecutions: he was a man of learning, and versed in Greek and Hebrew. Luis de Gram, a Jesuit, caused him to be apprehended with three of his comrades, one of whom feigned to be a Catholic; the others were cast into prison; and there Boles had remained eight years when he was now sent for to be martyred at Rio Janeiro or St. Sebastian's, for the sake of terrifying his countrymen,† if any should be lurking about.

The French subsequently attempted to form settlements in Pernambuco and Paraiba, but were prevented in every instance.

We have now gone over more than half a century in the history of Brazil; and we feel prepared to say that it is full, and embraces every thing which is worthy of notice, except what we have reserved for other sheets, respecting the aborigines of this country, which is interesting in the extreme.

It may be expected that we would give some account of our authorities in the commencement of this number; but this we prefer to reserve until the conclusion, when we shall know what is most valuable. We would however state, that we have access to the

the heart, and faith fixed on God, would south and north have united in a vigorous onset to subdue the world to Christ; and the shout of the new world redeemed have ascended up to the courts of Heaven, as the victor's chariot rolled its wheels in triumph.

* He began also to fortify both sides of the bar. All the works were completed, without any expense to the state, by the Indians, under the Jesuits. In the midst of the city was assigned to the company ground for a college, and, in the king's name, endowed it for the support of fifty brethren. The alcaide mor of the new city was put in possession of his office, with the usual formalities. "The governor gave him the keys of the gates; upon which he went in, locked them, and the two wickets also, and bolted them, the governor remaining without. Then the alcaide called out to him, asking if he wished to enter, and who he was? To which he replied, that he was commander of that city of St. Sebastian, in the king's name, and would come in. The gates were then opened in acknowledgment that he was the capitam mor of that city and fortress of the king of Portugal."

† And not because he was a Protestant, as some writers think. What a misfortune—yea, more, what a crime, that Protestants are sometimes guilty of the very thing they condemn so strongly in Roman Catholics! Every fault or sin, as the case may be, is aggravated and heightened, and the result of it is a reaction. How much better the spirit and practice of charity and love.

public library of this empire, numbering above eighty thousand volumes. In this is contained every thing which can in any way relate to Brazil, except a written Indian grammar and dictionary, which I am endeavoring to procure from the library at Bahia city.

Rio Janeiro, Oct. 8, 1838.

For the Methodist Magazine and Quarterly Review.

GOD'S WORD THE CHRISTIAN'S DELIGHT.

O how love I thy law!—Psal. cxix, 97.

BY REV. R. W. ALLEN, OF THE NEW-ENGLAND CONFERENCE.

THE law of God, as contained in the holy Scriptures, demands our most serious and unwearied attention. No one will question this position, with a moment's reflection on the subject, especially if we consider how much we are indebted to this law for our present state and elevation in society. Do we enjoy the comforts of civilization? The Bible has furnished them. Do we enjoy that paternal affection, and those endearing associations and friendships of social life, peculiar to a Christian land? These are the offspring of the Bible. Do we live in an age replete with Christian institutions and enterprises for the melioration and salvation of mankind? The Bible has taught the church her duty, and waked up her slumbering energies to feel and act for a perishing world. Have we the blessed gospel to show us how we may escape the "wrath to come," and to light up our dark and dreary way through this "vale of tears" to the pilgrim's rest in heaven? The Bible alone has taught the sinner his only hope, and unfolded the way to the ineffable glories of the life to come. In the heavenly effulgence of this sacred volume all the fallible and discordant notions of sages and philosophers of ancient times, with all the productions of unassisted reason of modern times, sink into insignificance. Well may the psalmist, in holy exultation, exclaim, "O how love I thy law!" May we heartily join with him in the exclamation! In an attempt to elucidate the subject, we shall give,

I. *A summary view of the history of this law.*

II. *Show that this law claims our increasing attachment.*

By the *law of God* is meant here the word of God, as contained in the Old and New Testaments. The term *law* is frequently used in the Scriptures in a very comprehensive sense. The psalmist unquestionably used it in the text to signify that part of the Old Testament embracing the precepts and commands of God, then extant. By the *word of God*, we understand that discovery made by God to man of himself, or of his will, over and above what he has made known by the light of nature or reason. This discovery, the most grand and important ever made to man, has been presented in the writings of divinely-inspired men. This collection of sacred writings has been denominated the *Scriptures*, as being the most important of all *writings*;—the *holy*, or *sacred Scriptures*, because they are divinely inspired;—the BIBLE, *i. e.* THE BOOK, by way of eminence, being infinitely superior to every unassisted production of the human mind. To give an authentic history of such

a production would require no ordinary effort. A summary history is all we intend; yet much attention will be paid to its correctness. There are many things connected with the Bible which are not only important, but which are deeply interesting to every pious heart. Some of these things we will now notice:—

1. *The antiquity of the Scriptures.* The first instance of a revelation committed to writing is that of the decalogue, or ten commandments, written on tables of stone, by the finger of God. (Exod. xxxi, 18.) God gave, from age to age, such portions of the sacred Scriptures to mankind as he saw they needed. The writings of the Scriptures were completed in the space of about 1900 years. The first writer was Moses; he wrote what is called the Pentateuch, which embraces the first five books in the Bible.

Moses probably commenced writing the Pentateuch about 1493 B. C., soon after the promulgation of the law on Mount Sinai. The Pentateuch begins with the creation of the heavens and the earth; gives an account of the creation and fall of man, the history of the first inhabitants of the world, the origin of nations, the call of Abraham, the history of the Hebrew patriarchs, the remarkable events connected with the journeyings of the Israelites for forty years, and brings down the history to about eight days after the death of Moses. The last chapter of Deuteronomy, which gives an account of the death and burial of Moses, was probably detached from the book of Joshua, and should constitute the first chapter of that book. This chapter was probably written by Joshua. Moses died 1457 years before Christ. Hence the five books of Moses, if we may except the book of Job, contain the oldest writings now extant.

The book of Joshua is properly a continuation of the book of Deuteronomy, and brings down the history of the Israelites, and the wonderful dealings of God with them, to the death of Joshua, which took place 1443 years before the Christian era. The book of Job, according to Archbishop Magee, was originally written by Job, and subsequently transcribed by Moses. Whoever may have been the author, it bears a very ancient date. David was author of most of the Psalms; hence he is sometimes called the sweet singer of Israel. David died before Christ 1014. Solomon, his son and successor, was undoubtedly the author of the books of Proverbs, Ecclesiastes, and Solomon's Songs. He died B. C. 975.

The books of the prophets were unquestionably written by those whose names they bear. The first four books are called the four greater prophets, on account of the size of their books, and the extent and importance of their prophecies. The remaining twelve are called the twelve minor prophets, on account of the smallness of their respective books. All the books of the prophets were written between the years 839 and 425 B. C., during the space of about 400 years.

Judges, Ruth, Samuel, Kings, Chronicles, and Esther, were probably compiled by Ezra out of the journals, which contained an account of events as they passed, kept by the scribes and other eminent men. The books of Ezra and Nehemiah were written near the close of the Old Testament history. Ezra, the scribe, is allowed by the universal consent of antiquity to have restored, collected, and published the canon of the Old Testament Scriptures, which

had before existed only in separate parcels, and had suffered much from the ignorance and carelessness of transcribers. He collected and arranged the books of the Old Testament nearly in the order we now find them. This work of collecting and arranging the Jewish Scriptures was, probably, done about 450 B. C. All the books of the New Testament were written before the year 100 of the Christian era.

That the history of the Bible is of far greater *antiquity* than any other writings appears from the fact, that it shows in many instances the *origin* of absurd fables and stories found in other histories of those remote times. Also the most ancient *profane* writers often speak of, and quote from, the sacred books. This demonstrates their greater antiquity.

Thus we have a synopsis of the antiquity of the holy Scriptures; some of the writings of which, as before noticed, are the most ancient of any extant. As to the genuineness of the sacred books there can be no doubt. He that would doubt it may with more propriety doubt the genuineness of the works of Plato, Aristotle, Cicero, Varro, and other profane authors. This point will be more fully noticed in the sequel. Who that carefully peruses these ancient records can but behold the wisdom and goodness of God in their miraculous preservation, and in handing them down through successive ages for our instruction and salvation? They are a "lamp to our path, a light to our feet." They are pouring a stream of light on this dark and benighted world. They are destined to point millions of Adam's race, now groping in darkness, famishing with want, and increasing in wickedness, to the blood-stained cross of Christ, and to an unending rest in heaven.

2. *The division of the Scriptures.* Their general and proper division is as follow:—

(1.) *The Pentateuch, or five books of Moses.* This forms an important part of the sacred writings. Much of the information which it communicates could be obtained from no other source. "The works of Moses, we may justly say, have been a kind of text-book for almost every writer on geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry, and criticism, from his time to the present day; books to which the choicest writers and philosophers in pagan antiquity have been deeply indebted, and which were the text-books to all the prophets; books from which the flimsy writers against divine revelation have derived their natural religion, and all their moral excellence; books written in all the purity and energy of the incomparable language in which they were composed; and, finally, books, which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and meliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the GOSPEL of the Son of God!".

(2.) *The historical books.* These embrace the books of Joshua, Judges, Ruth, 1st and 2d Samuel, 1st and 2d Kings, 1st and 2d Chronicles, Ezra, Nehemiah, Esther, Matthew, Mark, Luke, John, and the Acts of the Apostles. The facts and events narrated in these

books are very important. We have here an account of the Jewish kings, their number, character, and period of their reign; of Divine Providence, at particular times, as vouchsafed in the preservation of the church; and of the judgments of God which befell the church in consequence of disobedience. The historical books of the Old Testament embrace a period of nearly one thousand years, commencing at the death of Moses, and terminating with the great national reform by Nehemiah, after the return of the Jews from the Babylonish captivity. The historical books of the New Testament give us a clear and distinct account of the genealogy, birth, labors, miracles, sufferings, death, and resurrection of Jesus Christ. We have also an account of the life and character of the apostles, and of their indefatigable labors and sufferings in preaching the gospel.

This division of the sacred writings abounds in instructive and Scriptural biography. The lives, persecutions, privations, labors, triumphs, and deaths of holy men are here narrated with unequalled impartiality, simplicity, perspicuity, and precision. "How impartial is the history that God writes! We may see from several commentators what man would have done, had he had the same facts to relate. The history given by God details as well the vices as the virtues of those who are its subjects. How widely different from that in the Bible is the biography of the present day! Virtuous actions that were never performed, voluntary privations which were never borne, piety which was never felt, and, in a word, lives which were never lived, are the principal subjects of our biographical relation. These may well be termed the *lives of the saints*, for to these are attributed all the virtues which can adorn the human character, with scarcely a failing or a blemish; while, on the other hand, those in general mentioned in the sacred writings stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the Scriptures with that of uninspired writers? The inference is this: the Scripture history is natural, is probable, bears all the characteristics of veracity, narrates circumstances which seem to make against its own honor, yet dwells on them, and often seeks occasion to REPEAT them. It is true! infallibly true! In this conclusion common sense, reason, and criticism join. On the other hand, of biography in general, we must say, that it is often unnatural, improbable; is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonorable to its subjects; ardently endeavors, either to cast those which it cannot hide into deep shades, or sublime them into virtues. This is notorious. From these facts a reflecting mind will draw this general conclusion—an impartial history, in every respect true, can be expected only from God himself." Such a history we unquestionably have in the holy Scriptures.

(3.) *The poetical books.* There are five which properly receive this appellation, viz., Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. These received the title, *poetical books*, because they were almost wholly composed in Hebrew verse. These books contain many important maxims for the government of human life. Here the Christian can find something to meet his varied necessities

in all the different stages of Christian experience. Some of these books are truly sublime pieces of poetry, especially the Psalms of David. "As poetical effusions they excel every thing written by man; and from their depth and sublimity, their just descriptions of the majesty and perfections of God, the nature and consequences of sin, and the heights and depths of holiness, properly challenge a distinguished place among the inspired writings of the Old Testament."

(4.) *The prophetical books.* This division comprises sixteen books, viz., from Isaiah to Malachi, inclusive. The first four of these books are called the *major prophets;* the remaining twelve the *minor prophets.* The reason of this division has already been given.—These books were anciently written in one volume by the Jews, lest any of them should be lost. They consist chiefly of predictions of future events, though many historical and doctrinal passages are interspersed through them; as there are also many predictions of future events scattered through those books which are more strictly historical. They contain predictions respecting nations and individuals; many of the latter refer to the Messiah. The Prophet Isaiah is very clear, pointed, and descriptive in his predictions of the advent, sufferings, death, resurrection, and glorious conquests of the Son of God. Many of the prophecies are so minute and descriptive, that they appear rather to be narrations of past events than predictions of things to come. Who can carefully read and weigh the contents of these books without coming to the conclusion that they are divinely inspired? Infidelity can never destroy the arguments in favor of the authenticity of the Scriptures drawn from the inspired prophecies. The utter futility of their labors in this work in times past fully demonstrates this position.

5. *The epistolary writings.* In this division are included the thirteen epistles of St. Paul, the general epistles of James, Peter, John, and Jude. These epistles, addressed to various communities and individuals by the apostles, form one of the most important divisions of the sacred writings. They abundantly confirm all the material facts related in the gospels and the Acts of the Apostles. The particulars of our Saviour's life and death are often referred to as grounded upon the undoubted testimony of eye-witnesses, and as being the foundation of the Christian religion. The speedy propagation of the Christian faith, recorded in the Acts, is confirmed beyond all contradiction by innumerable passages in the epistles, written to the churches already planted; and the miraculous gifts with which the apostles were endued are often appealed to in the same writings, as undeniable evidence of the divine mission of the apostles.

"The general plan on which these epistles are written is, first, to discuss and decide the controversy, or to refute the erroneous notions which had arisen in the church, or among the persons to whom they were addressed, and which was the occasion of their being written; and, secondly, to recommend the observance of those duties which are necessary and of absolute importance to the Christian church in every age, consideration being chiefly given to those particular graces or virtues of the Christian character which the disputes that occasioned the epistles might tempt them to

neglect." In these epistles we have all the great fundamental doctrines of the Bible clearly stated and ably defended. If read carefully and prayerfully, we see not how an individual can question their divine origin. In every line we can trace the marks of their divine original.

(6.) *The Apocalypse, or book of the Revelation.* With this division terminates the canon of the holy Scriptures. "It opens with a splendid appearance of the Lord Jesus, as the *Ancient of days*, in his sacerdotal vestments, who dictates to John seven epistles or letters, which he orders him to send to the seven churches in Asia Minor.

"After these there is a profusion of hieroglyphic representations, accompanied by a tissue of most *solemn prophecies*, supposed to regard not only the church, but the different governments of the world, from that time to the day of judgment. Several of these prophecies appear to have been already fulfilled; some are being fulfilled, and others remain which respect future ages. The book is written with great dignity and majesty of figure, metaphor, and coloring; and several of the prophecies in it bear a striking similitude to some of the prophets—Ezekiel and Daniel. Obscure as it is, God pronounces a blessing on all them who shall read it." Thus we have the holy Scriptures in their most important divisions. What symmetry and harmony are observable in all their parts! In this respect they are dissimilar to every other production extant.

3. *The manuscripts of the sacred writings.* A knowledge of the materials upon which the Scriptures were primarily written is a matter of curiosity, if not of importance. It may, however, assist us in determining the meaning of some of the sacred passages. The Scriptures were probably written, (with the exception of the Decalogue, which was written on tablets or slabs of stone,) on skins, leaves, or paper. The skins were principally sheep, goat, or calf skins, and sometimes *dyed red.* These skins, being *semi-tanned*, were almost imperishable, if kept from fire and damp. This accounts for the remarkable fact, that some of the ancient manuscripts are still preserved. Most of the ancient manuscripts now in existence are written upon parchment or vellum. Parchment was made of sheep or goat skins; vellum of calf skins. Dr. Kennicott thinks that the first manuscripts were upon skins, sewed together, and that the transpositions so often occurring were occasioned by the separation of the skins from each other. Mr. Yates, in his *Collation*, &c., thinks it probable, that the very autograph of the law, written by Moses, was upon prepared skins. Dr. Claudius Buchanan, in 1806, obtained from one of the synagogues of the *black Jews*,* in the interior of Malaya, in India, a very ancient manuscript roll, containing a large part of the Hebrew Scriptures, written upon goat skins, mostly dyed red; and the Cabul Jews, who travel annually into the interior of China, remarked, that in some synagogues the law is still found written on a roll of leather; not on vellum, but on soft, flexible leather, made of goats' skins, dyed red. This ma-

* The black Jews are those who have lived in India from time immemorial, and are nearly of the color of the Hindoos. There is reason to believe that they descended from the remains of the first dispersion of that nation by Nebuchadnezzar.

nuscript, procured by Dr. Buchanan, is now deposited in the University Library, at Cambridge, (Eng.) The date of the manuscript cannot be ascertained; but it is supposed to be derived from those copies which their ancestors brought with them into India. Diodorus Siculus informs us, that the Persians of old wrote all their records on skins; and Herodotus, who lived more than five hundred and fifty years before the Christian era, tells us, that sheep and goat skins were used in writing by the ancient Ionians. A very valuable Hebrew manuscript of the Pentateuch was presented to the London University in 1828. It contains two hundred and twenty columns, written upon skins. It was purchased from the heirs of Mr. Samuel Chai Ricco, a descendant of a Jewish family that flourished in Italy some centuries ago, and gave birth to several learned men, whose works are still esteemed among the Jews. Mr. Hunwitz thinks that this manuscript was written in the eleventh or twelfth century, if not earlier.

Some portions of the Scriptures were undoubtedly written on leaves. The white palmira leaves were generally used. The characters are in general black; and the ends of the leaves and margins are painted with flowers of various hues. Two holes were made in each leaf, several inches asunder, and a string passed through the holes at each end, which secured the whole; but the leaves, being written on both sides, must be untied before they can be read. Sometimes the inner bark of trees was used for writing, though this was not so common. Dr. A. Clarke supposed the former parts of the Scriptures were written in this manner; and that in consequence of the leaves, or portions of bark, having been displaced, the transpositions so often noticed in the Pentateuch have occurred. He says, in his comments on Num. ix, 1:—

"We have already met with instances where transpositions have very probably taken place, and it is not difficult to account for them. As in very early times writing was generally on leaves of the Egyptian flag papyrus, or on thin laminæ of different substances, facts and transactions thus entered were very liable to be deranged: so that when afterward a series was made up into a book, many transactions might be inserted in wrong places, and thus the exact chronology of the facts be greatly disturbed. MSS. written on leaves of trees, having a hole in each, through which a cord is passed to keep them all in their proper places, are frequently to be met with in the cabinets of the curious, and some such are now before me. Should the cord break, or be accidentally unloosed, it would be exceedingly difficult to string them all in their proper places; accidents of this kind I have often met with, to my great perplexity; and, in some cases, found it almost impossible to restore each individual leaf to its own place; for it should be observed, that these separate pieces of oriental writing are not paged like the leaves of our printed books; nor are there frequently any catch-words or signatures at the bottom to connect the series. This one consideration will account for several transpositions, especially in the Pentateuch, where they occur more frequently than in any other part of the sacred writings."

The paper on which some of the ancient MSS. were written was made of a sort of flag or bulrush, growing in the marshes of Egypt,

near the river Nile. Many of the manuscripts found in the ruins of Herculaneum, which was destroyed by an eruption of Vesuvius, in the year 79 of the Christian era, are of this kind of paper. The invention of this kind of paper nearly superseded the use of every other material for writing upon, until Eumenes, king of Pergamus, substituted parchment instead of Egyptian paper, in emulation of Ptolemy, king of Egypt, whose library he was ambitious to excel by an invention superior to paper. But the invention of parchment did not entirely supersede the use of the Egyptian paper; for St. Paul, when writing to Timothy, desires him to bring with him the *books*, (probably made of Egyptian paper,) but especially the parchments. (2 Tim. iv, 13.) No book is found written on paper made of cotton or linen rags, the paper now in use, antecedent to A. D. 1270.

The Hebrew manuscripts of the Old Testament are of two kinds, viz., *autographs*, or those actually written by the inspired penmen, and *apographs*, or copies from the originals, and multiplied by numerous transcriptions. The *rolled manuscripts* were used in the synagogues, and transcribed with great care, designed to secure the purity of the sacred text. One of these manuscripts is deposited in the British museum. It is written with great care on forty brown African skins. These skins are of different breadths, some containing more columns than others. The columns are one hundred and fifty-three in number, each of which contains about sixty-three lines, is about twenty-two inches deep, and generally more than five inches broad. The letters have no points, apices, or flourishes about them. The initial words are not larger than the rest; and a space equal to about four lines is left between every two books. Altogether this is one of the finest specimens of the synagogues' rolls that have been preserved to the present time.* The *square manuscripts* were in private use among the Jews. They were written after the manner of our printed books, on vellum, parchment, or paper, of various sizes.

The Greek manuscripts of the Old and New Testaments were generally written on vellum, or paper made of cotton or linen. The letters were *capital* or *small*. They were written in capital letters until the seventh century, and a few even so late as the ninth century; but the small letters were generally adopted at the close of the tenth century. No existing manuscripts of the New Testament can be traced further back than the fourth century, and most of them are still later.

The Alexandrian manuscript is one of the most precious relics of Christian antiquity. It consists of four folio volumes, and contains nearly all the sacred writings. It was procured at Alexandria by Cyrillus Lucaris, patriarch of Constantinople, by whom it was sent as a present to King Charles I., in the year 1628; since 1752 it has been deposited in the British museum. It was probably written between the middle and the end of the fourth century. By whom it was written is not known. It was written in capital letters. The Vatican and Cambridge MSS. are worthy of notice. The former is preserved in the Vatican library at Rome, and con-

* See Townley's History. The writer is indebted to this truly valuable work for many facts in the historical part of this discourse.

tains nearly all the holy Scriptures; the latter is to be found in the university at Cambridge, and contains a considerable proportion of the New Testament. These MSS. were probably written about the fifth century. The Vatican MS. was written on vellum, the other on paper. To say more on this subject would exceed our design.

Who that properly considers the materials on which the holy Scriptures were primarily written, can but mark the wisdom and goodness of God? Had the materials been different from those that were used, the sacred writings might have long since sunk into oblivion, with other writings of antiquity. But the materials being of a durable nature, shows that God designed their perpetuity, that they might be handed down entire for the correction, instruction, and salvation of the world. Let us, then, properly value this law, bearing so many ostensible marks of the infinite benevolence of their great Author in their preservation.

4. *The versions of the Scriptures.* As these are so numerous, it will not be expected that we should even mention all of them in this discourse; we will only glance at some of the most important.

The Old Testament was originally written in the Hebrew language, with the exception of a few words and passages in the Chaldean dialect, which occur in Jer. x, 11; Dan. ii, 4, to the end of vii; and Ezra iv, 8, to vi, 19, and vii, 12–17. The New Testament was written in Greek, because this language was best understood both by writers and readers throughout the Roman empire. The prevalence of Hebrew phraseology characterized the style of the language of the New Testament, by a mixture of oriental idioms and expressions with those which were properly Greek. Hence it has been called Hebraic Greek. A large proportion of the phrases and constructions of the New Testament, however, are pure Greek; equally pure with that spoken in Macedonia.*

The first printed edition of the whole Hebrew Scriptures was published at Loncini, Italy, in 1488, in folio. A part, however, of the Hagiographa had been printed at Naples the preceding year. The Pentateuch was translated into Greek in the reign of Ptolemy Philadelphus, king of Egypt, about 285 years before the Christian era. This version is usually designated the SEPTUAGINT, from a tradition that seventy or seventy-two learned Jews were employed in this work by order of the Jewish high-priest and sanhedrim, and that it was accomplished in seventy-two days. This fabulous story is now exploded. The probability is, that the translation was effected by *five* learned and judicious men, which was afterward declared to be a faithful version by seventy or seventy-two elders, constituting the Alexandrian sanhedrim. The other books of the Old Testament were translated at different times, by different persons; and being added to the books already translated, were comprehended with them in the appellation *Septuagint version.* By this translation "Divine providence prepared the way for the preaching of the gospel which was then approaching, facilitated the promulgation of it among many nations, by the instrumentality of the finest, most copious, and most correct language that was ever

* See Horne's Introduction.

spoken, and which became common to all the countries conquered by Alexander." Another version was soon undertaken by an individual whose name was Aquila, which he completed and published in the year of our Lord 128. In 184 this version was followed by another Greek translation of the Old Testament by Theodotion: this was also soon followed by another translation by Symachus, a Samaritan.

The Old Testament, with the exception of the two books of *Chronicles* and *Ezra* and *Daniel*, was translated into Chaldee, called the Targums, or Chaldee paraphrases. This was made during the first centuries; no part of it was probably made later than the ninth century. A targum of the two books of *Chronicles* has more recently been found in the University of Cambridge, printed at Amsterdam, with a Latin translation, in the year 1715. Christianity having been early preached in Syria, the Scriptures were translated into the language of that country probably as early as the *second* century. This version is of good authority, and is very valuable. The Arabic translation of the Scriptures was probably made about the tenth or eleventh century. This version is important in ascertaining the signification of several Hebrew words and forms of speech. The New Testament, and some portions of the Old, have been translated into the Ethiopic language. This version is of considerable antiquity, being executed about the fourth century. By means of this translation the Scriptures became somewhat extensively circulated in Ethiopia. The ancient capital of this country was Saba; and the queen whom the wisdom of Solomon attracted to Palestine was the sovereign of that country. Many Latin versions of the Scriptures were made at the first introduction of Christianity by unknown authors. The Vulgate, or Latin version, was made by *Saint Jerome*, at the command of Pope Domasus, near the close of the fourth century. Jerome appears to have formed his text in general out of the previous versions, collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. In the sixteenth century, the council of Trent decided the Latin Vulgate to be authentic, and to be exclusively used in the public service of the church. A revision of the Latin Vulgate was undertaken by Pope Sixtus V., and published at Rome in 1590; but suppressed by Pope Clement VII., whose authentic edition appeared in 1592. But, notwithstanding the revisions and variations of Sixtus and Clement, (both *infallible* pontiffs! that could err, however, occasionally, like other men,) who mistranslated several passages to support the peculiar dogmas of the Romish church, the Latin Vulgate preserves many true readings, where the modern Hebrew copies are corrupted. The Armenian version is worthy of note. The author of this version was Miesrod, a minister of state, and inventor of the Armenian letters. This version was probably completed at an early period in the fifth century; it has remained in use among the Armenian people ever since. The history of this people furnishes some illustrious instances of almost unexampled genuine piety.* In the seventeenth century manuscript copies of the Bible became so scarce in Armenia, that a

* Buchanan's Christian Researches; Memoirs of Episcopius.

single one cost 1200 livres, or £50.* The art of printing was called in, of which they had heard in Europe, by a council of Armenian bishops assembled in 1662. A number of editions of the Scriptures were soon printed and circulated among the people.

The modern versions of the Scriptures, or those made since the discovery of the art of printing, are two-fold—viz., in the Latin language, and in the vernacular languages of almost all countries in which Christianity has been propagated. The Latin versions have been executed both by the Church of Rome, by which they are now exclusively used, and by Protestants. The translations of the Scriptures into the different modern languages of the globe are so numerous, that it is extremely difficult to obtain correct accounts of all of them, and still more difficult to compress those accounts into an analysis suitable to the limits assigned to this discourse.

Among the different modern versions of the Scriptures, the German version holds a conspicuous place. This version was executed by Martin Luther of Wirtemberg, Germany, assisted by Melancthon and others. The New Testament was published in 1522; the Old Testament was not collected and published together until 1534. This version laid the foundation for the circulation of the Scriptures throughout the Germanic states. The first printed edition of any part of the Scriptures in English was the New Testament, at Hamburgh, in 1526. It was translated by William Tindal, with the assistance of other distinguished men. In 1535 was published the translation of Miles Coverdale, a great part of which was Tindal's; and two years after, John Rogers, the martyr, (who had assisted Tindal in his Biblical labors,) edited a Bible, probably at Hamburgh, under the assumed name of Thomas Matthews; hence it is generally known by the name of Matthews' Bible. During the sanguinary reign of Queen Mary, Miles Coverdale, John Knox, Christopher Goodman, and other English exiles, who had taken refuge at Geneva, published a new translation between the years 1557 and 1560. The New Testament of this edition was the first in English which was divided into verses. This is called the Geneva Bible.† We will pass other translations, such as the Roman Catholic English version, crowded with barbarous and foreign terms; a part of which was printed in 1582, the other part in 1609–10, &c.; and call the reader's attention to the version now in use, called King James' Bible. In consequence of objections being made to the English Bible, a new version was determined on by King James in 1604. Fifty-four men of distinguished learning and piety were selected for this purpose, seven of whom, probably, either declined the work from diffidence, or were prevented from engaging in it by death, as only forty-seven appear on the list of translators. Competent judges scruple not to affirm that it is accurate and faithful, that the translators have seized the very spirit and soul of the original, and impressed this almost everywhere with pathos and energy. Says Bishop Middleton, "Its style is incomparably superior to any thing which might be expected from the financial and perverted taste of our own age. It is simple; it is harmonious; it is energetic; and, which is of no small importance, use has made it familiar, and time

* Michaelis' Lectures.

† Horne's Introduction; Clarke's Succession of Sacred Literature.

has rendered it sacred." In order to ascertain whether the modern editions of this version were correct, it has recently been *collated* with a fac-simile of the first edition of King James' Bible. The following is from the *twenty-second annual report of the American Bible Society:*—

"Many friends of the society are aware, probably, that suspicions were awakened, a few years since in England, in regard to the integrity of the present English Bible. Charges of numerous and wide departures from the first edition of the translators had been freely circulated. * * * Having procured one of these copies, (a fac-simile copy of the first edition of King James' Bible, prepared with great minuteness,) your board felt it their duty to institute a rigid comparison between it and the standard copy of this society. To secure perfect fairness, as well as thoroughness, in such an undertaking, a supervising committee was appointed by the board, consisting of one member from each religious denomination connected with the society. A skilful proof reader was first directed to compare the early and the modern copy, word for word, and to note down all the discrepancies. Professor Bush, the editor of the society's publications, having in the library a great variety of Bibles issued during the three last centuries, was then requested to go through the same, and learn where and when the changes found commenced. The committee, then, each with a copy of some age in hand, carefully followed the editor, and examined the investigations. The whole subject was then laid before the entire board for their adjudication. The task has been arduous, though one of great interest. While it has been found that numerous variations exist between the early and the present copies of the English Bible, it is also found that they pertain only to unimportant particulars—such as capital letters, commas, italic words, &c., not affecting the sense." Thus the present copies of our English Bible are proved to be correct with its first edition.

By this synopsis we see how wonderfully the Scriptures have been circulated among the nations of the earth. Surely, O Lord, thou hast determined that thy law should be made known among all the tribes of men!

5. *The preservation of the Scriptures.* Considering the Bible the oldest book extant, its preservation to the present time may be well considered a prodigy; especially, if we consider its opposition to the principles of wicked men, and its universal tendency to disquiet their consciences. Men, in a course of rebellion and sin, do not like to be disturbed; they wish to remain quiet and unreproved. Whatever arouses them from their repose, exposes their wickedness, and unfolds their crimes, must meet with unsparing reprehension. This the Bible has done with a masterly hand; it has developed the contents of the depraved heart of man, and exhibited it as polluted and defiled; it has pointed out to man his untold crimes, showed him their moral turpitude, and threatened him with unending wo, unless he repent and believe in our Lord Jesus Christ. Universal rejection would have been the fate of such a production wherever men live in sin against God, and its destruction would naturally be sought with unremitting care. Such has been the fact respecting the Bible in all ages, as history abundantly demonstrates.

But, with all the hostility, virulence, menaces, fires of fagots, and unabated efforts of wicked men for its destruction, the Bible still exists a reprover of their base wickedness and folly, while its cotemporary publications have been entombed in oblivion.

In nearly all the persecutions against Christians during the first centuries of the Christian era, and even down to a later date, the destruction of the Bible was sought with unwearied assiduity. Antiochus left no means untried to destroy every copy of the Old Testament; he made it *death* for a Jew to possess or conceal a copy. In the year 303, Dioclesian, a Roman emperor, commanded the churches to be razed; *the Bibles to be burned*, &c.; all who persisted in their avowal of Christianity, to be made slaves; and those who would not sacrifice to heathen deities were to be imprisoned, or put to death. In one month, no less than seventeen thousand suffered death! In the province of Egypt alone, no less than one hundred and forty-four thousand persons are said to have died by violence of their persecutors, and seven hundred thousand through the fatigues of banishment, &c. The churches were thrown down, and all the copies of the holy Scriptures that could be found were *burned in the street.** This persecution, under Dioclesian and his successors, continued for about ten years with great severity. Others, at different times, have exhibited a deadly hate, and apparently superhuman malice, against the Bible; yet it not only has not perished, but not one sentence has been lost!

Soon literature and science began to decline, and as these declined Bibles became exceedingly scarce. The tenth and eleventh centuries was an age of the most profound ignorance and degrading superstition. And let our views be what they may of the general utility of monastic institutions, it is an acknowledged fact, that when literature was crushed everywhere else in these centuries, it found a refuge in the monasteries; and nearly all the copies of the Scriptures extant were deposited in these cloisters. Many of the monks devoted themselves exclusively to the study, and transcribing or copying of the holy Scriptures. Among them we may mention the name of Thomas à Kempis, author of the *Christian Pattern*, who lived in the fourteenth century, and died in the ninety-first year of his age. In the twelfth and thirteenth centuries, the dark and gloomy scenes of former times began to pass away. A glorious day began to dawn. Several translations of the Scriptures were made during these centuries, which, in some measure, contributed to the preservation of Scriptural knowledge from utter extinction. But, when the Scriptures began to receive a more extensive circulation, the people were often forbidden to possess or read them, by decrees of popes or councils; at least, forbidden to read them, except in the Latin tongue. The Council of Trent in 1564 passed the following edict:—"All persons are forbidden to use the Scriptures in the vulgar tongue, without a particular license; and whoever presumes to read or possess them without such license, shall not receive absolution, until he has delivered them up to the ordinary; and the bookseller who sells, or otherwise disposes of such translations, shall forfeit the value of the books, and be subject to such other punishment as the bishop shall judge suitable to the nature of

* See Miller's History of Propagation of Christianity.

the offense." But the reading of the Scriptures could not be suppressed. So long as the people could get them, they would read them. Some of the means by which the preservation of the Bible was effected are,

1. The durability of the materials on which the ancient manuscripts were written. The nature of these materials we have already noticed.

2. The strong attachment the early Christians manifested to the Scriptures. This attachment led them to seek their preservation in every possible way. When edicts were passed against reading the Scriptures they would read them in secret, choosing rather to obey God than man. When copies of the Scriptures became exceedingly scarce, and consequently high priced, they would make great efforts to obtain a copy, for which they would pay the most enormous sum. Rather than relinquish their love for the Scriptures they would suffer the confiscation of their property, imprisonment, torture, and even death itself.

3. The attention and interest manifested in reading the Scriptures. Such was the interest felt in perusing them, that a large proportion, and, in some instances, nearly the entire Scriptures, were committed to memory. Such was the tenaciousness of memory exhibited by some of the ancient worthies, that they seemed to make it a repository of the sacred records.

4. The particular care of Divine Providence has in all ages been vouchsafed in their preservation. He has been pleased to preserve the records containing his will as revealed to man. The arm that has raised itself against them has not prospered.

We have the most irrefragable evidence that not any of the canonical books of Scripture have been lost. "If any books seem to be wanting in our present canon, they are either such as are still remaining in the Scriptures unobserved under other appellations, or they are such as never were accounted canonical, and contained no points essential to salvation. Consequently they are those of which we may safely remain ignorant here, and for which we shall never be responsible hereafter."

The *uncorrupted* preservation of the Scriptures deserves particular attention. That the Old Testament has not been corrupted appears,

1. From the fact, that, "if the Jews had wilfully corrupted these books *before* the time of Christ and his apostles, the prophets would not have passed such a heinous offense in silence; and if they had been corrupted *in* the time of Christ and his apostles, these would not have failed to censure the Jews. If they had been mutilated or corrupted *after* the time of Christ, the Jews would unquestionably have expunged the falsified prophecies concerning Christ, which were cited by him and his apostles.

2. Neither before nor after the time of Christ *could* the Jews corrupt the Hebrew Scriptures; for, *before* that event, any forgery or material corruption would be rendered impossible by the reverence paid to these books by the Jews themselves, the publicity given to their contents by the reading of the law in public and in private, and by the jealousies subsisting between the Jews and Samaritans, and between the different sects into which the Jews were

divided. And *since* the birth of Christ, the Jews and Christians have been a mutual guard and check upon each other.

3. The agreement of all the manuscripts of the Old Testament, amounting to a great number, which are known to be extant, is a clear proof of its uncorrupted preservation.

That the New Testament has not been corrupted is manifest,

1. From the fact, that, as early as the two first centuries, the *very same* facts and doctrines were universally received by the Christians which we at this time believe on the credit of the New Testament.

2. The dispersion of the copies of the New Testament, which were multiplied and disseminated, either in the original Greek or the translations, as rapidly as the boundaries of the church enlarged, and also the effectual check interposed by various sects that existed in the Christian Church, rendered their corruption impossible.

3. The agreement of all the manuscripts is another proof of their purity. The manuscripts of the New Testament are far more numerous than those of any *single* classic author. Upward of three hundred and fifty have been collected by Griesbach. This agreement clearly shows that the books of the New Testament exist at present, in all essential points, precisely the same as they were when they left the hands of their authors. Let us now consider,

6. *The means for the circulation of the Scriptures.* These are too numerous for a detail in this place. We will notice but two of them—viz., Bible societies, and the translation of the Scriptures into the different languages of the earth. Though these means are somewhat connected, yet they seem to require a separate examination:—

(1.) There are about sixty-seven principal Bible societies in operation on the globe, fifty-four of which are in Europe, ten in Asia, and two in America. The professed object of these societies is the circulation of the holy Scriptures. The "British and Foreign Bible Society," and the "American Bible Society" require particular notice. The former of these societies was instituted in England in 1804. Its receipts for 1837 were 103,171*l.* 5*s.* 2*d.* The issues of books for the same time, at home, were 378,797 copies; and from depots abroad, 163,046 more; making in all 541,843, and an aggregate since the formation of the society of 10,297,645 copies. These books have been scattered in almost every quarter of the globe, and in very many different tongues. Says a distinguished writer, in speaking of this society, "simple, original, and comprehensive in its plan, this institution knows no distinction of sect or party. Equally open to 'Jew and Gentile, barbarian, Scythian, bond and free,' to aid its exertions, or receive its benefits, it calculates upon unparalleled utility, and embraces in its vast design the communication of the word of God to every nation, and kindred, and people, and tongue." Of this society, which has done more during the few years of its establishment toward the translation of the word of God into all languages, and its circulation among all nations, than had been effected by the collective energies of the whole Christian world in more than a thousand years previous to its institution, it is scarcely possible to speak too highly. To allow that it may have had imperfections, either in its construction or

operations, is only to allow that it bears the impress of every thing connected with human nature; but its defects, like spots in the sun, have been few and incidental, and scarcely at all perceptible, amid that splendor of light and truth by which it is surrounded. "The Bible," says an amiable and universally admired writer,* "is a light to our feet, and a lamp to our path. It points us to the way, the truth, and the life. It is our guide while we live, and our trust when we die. It is the charter of our salvation, and the pledge of our immortality. If there were but one Bible in the world, all the wealth of that world would not be adequate to the value of that Bible. How, then, can we sufficiently extol that society which has sent millions of this divine treasure into the most distant lands, and conveyed spiritual illumination into the darkest corners of the earth."

The American Bible Society was instituted at New-York in 1816. The receipts of this society for the year ending May 1838 amounts to eighty-five thousand six hundred and seventy-six dollars and eighty-three cents. During the year it has printed one hundred and fifty-eight thousand two hundred and ninety-eight copies of Bibles and Testaments, and an aggregate, since the formation of the society, of two millions three hundred and fifty-three thousand two hundred and ninety-eight. Most of the copies have been distributed, and a large number gratuitously. What a flood of light and glory has this circulation of the Scriptures shed forth on our dark and benighted world! "When that morning star, the British and Foreign Bible Society," first shone upon the world, presaging millennial day, many saw its beauty—felt its importance—and rejoiced at its rising. When the "American Bible Society" was formed, then the day dawned—and, through the mists of the morning, its radiance beamed faintly, but benignly, on the world; and "great was the company" of the pious, of different names and sects, that beheld and admired. Since then the shades of night have been retiring, and the effulgence of day has been shining stronger and clearer; and as its coruscations of light and glory have shot up around us, and streaked the moral heavens with living lustre and celestial brightness, eye after eye has been arrested by its resistless beams, until *now* it commands the wondering and approving gaze of the Christian. It is true, many at first looked at it as they were accustomed to look upon the northern aurora, as a phenomenon that would quickly pass away, leaving nothing but shadows and obscurity behind it. But they have looked again—it was brighter, and had spread further than before. Again they looked, and its dazzling brilliancy was fast overspreading the whole horizon. They turned their eyes to those parts of the earth where its vivifying rays had fallen, and they saw the midnight darkness of heathenism and sin fleeing away as the morning shadows from the mountain-top—the "lily of the valley," blooming in freshness and beauty in the land of benighted, though holy Palestine—the "rose of Sharon" rendering fragrant and salubrious the moral breezes of injured and neglected Africa—our own western wilderness budding and blossoming as "the garden of the Lord." Thus has the Bible gone forth in its benign and ameliorating influences among the different

* Miss Hannah More.

tribes of men, by means of Bible societies; and thus is it destined to go forth until irradiating light shall be seen in every part of the habitable globe. But we pass to notice,

(2.) That the circulation of the Scriptures is greatly facilitated by their translation into the different languages of men. Already has the Bible been translated into about one hundred and sixty languages of the babbling earth. The last report of the American Bible Society says, "The Bible is already translated into all those tongues most widely spoken by men, and further translations are in rapid progress by those who have taken up their abode among the heathen." How glorious will be the day when the holy Bible shall be read in the vernacular tongue of every nation under heaven! May we not speedily look for its appearance? Let the Christian church only come up to their duty in this work, and it will soon appear in all its heavenly effulgence! Fellow Christian, are you doing all in your power to circulate the holy Scriptures? Are you willing properly to exert your influence, give of your possessions, &c., for this holy work? Remember, that Bible and missionary societies will give you arms sufficiently long to reach the destitute in any portion of the earth. All nations are now accessible to the word of life. Will you send it to them? Remember that "commerce is bringing us into rapid contact with almost every people; motives innumerable are set before those who are favored with the light of revelation, to aim at the speedy and universal diffusion of this light among those who are yet in darkness. The Bible itself enjoins, and the success of those who attempt, in dependence on God, to perform this duty, gives encouragement in perseverance."

For the Methodist Magazine and Quarterly Review.

BY REV. D. SMITH, OF THE NEW-YORK CONFERENCE.

Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy, particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travelers. By the Rev. ALEXANDER KEITH, minister of St. Cyrus, Kincardineshire. From the sixth Edinburgh edition. New-York: J. & J. Harper, 1835.

IT is a fact of a somewhat humiliating character, that the best books are often the least read. Light and fugitive publications teem from the press, and cover the land, like the frogs of Egypt; while the writer who devotes his time and talents to the production of works of real utility, and the publisher who ventures his capital in bringing them before the public, are often doomed to "labor for naught, and spend their strength in vain."

Take one or two illustrations:—Dr. Webster spent about twenty years in preparing a dictionary of the English language. It was published, and met with the warmest approbation from men of the highest literary acquirements, and was republished in Europe; but, after passing through a single edition, such was the want of literary taste, that no publisher could be found to undertake a second edition. This great work—an imperishable monument of the talent, learning, and industry of its author—which ought to be an honor to the nation, is now its standing reproach.

Again: Alexander Wilson, a most eloquent writer and indefatigable naturalist, spent years in traversing the fields and woods of America, gathering information for the preparation of a work on ornithology. He is said to have been "a man of sincere piety, and to have been animated in his great work by Christian principles."—*Davenport.* The only reward he received for his labor was a small compensation for the mechanical business of coloring the plates of his own work.

In the mean time the American people have expended money enough on the novels, of very questionable morality, of Edward Lytton Bulwer, to publish twenty such works as Webster's Dictionary and Wilson's Ornithology. With such facts before us, we have little reason to congratulate ourselves on being "a reading community," or to continue ringing the changes on these familiar notes, "the march of intellect"—"the age of improvement"—"the advance of science."

These thoughts occurred on looking into the title-page of the work named at the head of this article. It comes from a press possessing unequalled facilities for bringing its publications into notice; and yet, though a book of uncommon merit, and published in 1835, a second edition does not appear as yet to have been called for. This leads us to remark upon a fact which appears to us somewhat singular: That is, that although prophecy—the subject of the book before us—among the evidences of Christianity stands *second* to no one, and may perhaps be considered as the *first*, yet that it is least studied and understood. If we consider the number of books printed and circulated on the other branches of theology, we shall find this comparatively neglected. While in family libraries we shall find a variety of books on other religious subjects, it is believed we shall seldom find so much as a single treatise on this. The pulpit also is comparatively silent on the subject of prophecy. It may be often named, or indefinitely alluded to, but seldom is it taken up as the theme of a discourse, in which definite predictions are given with their definite accomplishment. It may be suggested that commentaries supply the deficiency; but, if the writer is not mistaken, many of the most popular commentaries are singularly sparing in their illustrations of the fulfilment of prophecy. Besides, there are thousands of even Christian families who possess no such large works as a commentary on the whole Bible. But, admitting commentaries contained all that is desirable on this subject, and were in every family, yet the evidence would be scattered through different parts of several large volumes, and would not therefore be as likely to be read, or to make a distinct impression, as though found in a single volume.

We may further remark, that the "tract societies" seem to be deficient in this particular branch of their duty. Amid the great number which find their way into our houses, it is seldom we find a well-written tract upon prophecy. Could a number of the best Christian writers of the age be persuaded to employ their pens in writing half a score of tracts on prophecy, bringing the subject into a popular form, they would, without doubt, find a most promising field, and reap an abundant harvest. There are numbers of tracts on the evidences of Christianity, but they frequently cover too much ground, and divide the attention too much. The impression should be a unit to attain the greatest amount of success.

But to return to the point from which we set out—the failure of this subject to receive a due share of attention—we may inquire why it is so? It cannot be that it is devoid of interest. So far is this from being true, that scarcely any subject can be more interesting. It connects with itself some of the most thrilling incidents in history; it leads us forth with the traveler and antiquary amid the ruins and records of ancient cities; and it also comes home to our understandings and consciences, as a subject of the truth or falsity of which we have the highest interest in being assured.

Let any one follow Mr. Keith through a description of ancient Babylon, as drawn by the pens of Herodotus or Diodorus Siculus, and embodied in his work. Let him then listen to the doom of Babylon, uttered by Isaiah, Jeremiah, and Daniel, when the proud city was in its glory, and when its frowning battlements "appeared rather like the bulwarks of nature than the workmanship of art." Then let him go with Porter, Rich, Mignan, or Buckingham, and (through the ample quotations from their travels, found in the book before us) visit *fallen* Babylon. The votary of romance himself could not find, even in the pages of a Scott, a theme of more thrilling interest.

Again: it cannot be that the argument from prophecy is not adapted to produce conviction in the popular mind. No argument can be plainer, and none, we apprehend, more forcible or better calculated for this purpose. To foretell events, ranging down the line of coming time for years or even ages—events "depending on causes not so much as existing when the prophecy was spoken and recorded—and likewise upon various circumstances, and a long arbitrary series of things, and the fluctuating uncertainties of human volitions, and even sometimes not at all upon any external circumstances, nor upon any created being, but merely upon the counsels and appointment of God himself—as such events can only be foreknown by that Being, one of whose attributes is omniscience," so to foretell them proves an inspiration from the "Father of lights" beyond the possibility of successful contradiction. Indeed, the argument from prophecy is one of the most conclusive and best adapted for producing conviction imaginable. "To foresee and foretell future events is a *miracle*;" and not only a miracle, but one "of which the *testimony remains in itself.* It is a miracle, because to foresee and foretell future events, to which no change of circumstances leads, no train of probabilities points, is as much beyond the abilities of human agents, as to cure diseases with a word, or even to raise the dead, which may properly be termed *miracles of power.* That actions of the latter kind were ever performed can be proved at a distant period only by witnesses, against whose testimony cavils may be raised, or causes for doubt advanced; but the man who reads a prophecy, and perceives the corresponding event, is *himself* the witness of the miracle. He sees that thus it is, and thus by human means it could not possibly have been. A prophecy yet unfulfilled is a miracle, at present incomplete; and these, if numerous, may be considered as the seeds of future conviction, ready to grow up and bear their fruit whenever the corresponding facts shall be exhibited on the theatre of the world. So admirably has this sort of evidence been contrived by the wisdom of God, that in pro-

portion as the lapse of ages might *seem* to weaken the argument derived from miracles long since performed, that very lapse serves only to strengthen the argument derived from the completion of prophecy."

If these remarks be correct—if prophecy furnish an argument every way adapted to the popular mind, as being remarkably fitted to elicit interest and produce conviction, the inquiry then again returns, Why does not the evidence from prophecy receive more general attention? And if, indeed, we should, pause here, unable to give any answer, and only be able to listen to the responsive echo of our own question, "*Why?*" the facts in the case would remain the same, the subject would be none the less important because of the unaccountable neglect. But we think an answer in part, at least, is at hand.

First. The pulpit, which usually takes the lead in directing the attention of the Christian community, is in fault. It does not give this subject its just claims. Why it does not we do not know, unless it be that, in giving a prediction and its accomplishment, such minuteness and accuracy are required as calls for considerable labor; and, particularly in the case of those who never write sermons, quite an exertion of memory. If this is not the cause, and whatever may be, the fact is still the same. If the writer of this article should say that he has enjoyed a tolerable opportunity of knowing what topics are discussed in the pulpits of different denominations of Christians, and yet, from year to year, has scarcely heard this one brought forward, it is apprehended he would only speak the experience of thousands.

It may be observed, as a second reason why this subject has not taken a more general hold of the *popular mind*, that it has not been heretofore reduced to a sufficiently *popular form*. Mr. Keith tells us, "the idea of the propriety of such a publication was first suggested to his mind in consequence of a conversation with a person who disbelieved the truth of Christianity, but whose mind seemed to be considerably affected even by a slight allusion to the argument from prophecy. Having endeavored in vain," says he, "to obtain for his perusal any *concise* treatise on the prophecies, considered exclusively as a matter of EVIDENCE; and having failed in soliciting others to undertake the work, the writer was induced to make the attempt."

The excellent work of Bishop Newton was indeed before the public—a work which probably would be preferred by those whose lives are devoted to theological studies; but that was too extensive to obtain a general circulation. Thousands who might be induced to read Mr. Keith would *think*, at least, that they had not time for reading so large a work as Bishop Newton's.

And here we may be allowed to remark, that most of the books which treat upon the evidences of Christianity are wanting in adaptation to the popular mind. They are generally too large, and embrace too wide a range. They are also too recondite, and too abstract in their reasonings: there is too much parade of learning —often quotations from the dead languages left untranslated; and the style is wanting in simplicity.

A writer in one of our public journals some time since observed,

in speaking of tracts, that we wanted for tract writers such men, as to style, as Cobbett. We may apply this remark to those who write for common people on the evidences of Christianity. The simplicity, the energy, the directness, and the common sense terms of that powerful writer should characterize the style of such works. Though the book of Mr. Keith is reduced to about the right size, and though the style is tolerably well calculated to fasten his subject, still he has not been entirely successful in this particular: his sentences are sometimes too long, too intricate, and too much labored. The choice of subjects is very judicious.

The following is a list of those embraced:—Chapter first contains the introduction, embracing remarks on the importance of the subject—General view of the evidence—On the obscurity of prophecy—Nature of proof from prophecy—Antiquity of the Old Testament Scriptures. Chapter second is on the prophecies concerning Christ, and the Christian religion, embracing the coming of the Messiah—Time of Christ's advent, &c.—The place of his birth—His character, &c.—The manner of his death—Nature of the Christian religion—Its rejection by the Jews, &c.—Propagation and extent of Christianity, &c. Chapter third—The destruction of Jerusalem. Chapter fourth—The destruction of Tyre. Chapter fifth is on the land of Judea and circumjacent countries; this embraces the ancient fertility of Judea, the cities of Judea, &c.—The countries, inhabitants, &c.—Partial exceptions from desolations, &c.—Samaria, Jerusalem, Ammon, Moab, Edom, and Idumea, Philistia, Gaza, Ashkelon, Ekron, Lebanon. The sixth chapter embraces Nineveh, Babylon, Tyre, and Egypt. The seventh, the Arabs—Slavery of the Africans—European colonies in Africa. The eighth chapter treats of the seven Churches of Asia. The ninth—Prophecy of the things noted in the Scriptures of truth, embracing the Macedonian empire—Alexander the Great—Kings of Syria and Egypt—Roman empire—Long-continued spiritual tyranny—and Turkish empire, together with some apposite concluding remarks.

We have given the table of contents entire, as it will give the reader who may not have seen the work a better view of the interesting topics embraced than we could otherwise impart. To furnish him with a specimen of the ability with which our author has treated his subject, we extract the following observations on the fate of Jerusalem, as announced by prophecy, and now fulfilled to the very letter. We must, however, remind him, that the predictions concerning the *destruction* of that devoted city, and their fulfilment, form a separate chapter, too long, however, to introduce here.

After speaking of the fulfilment of the prophecies concerning Samaria, our author proceeds to that of the capital of Judea:—"But the predicted fate of Jerusalem has been more conspicuously displayed and more fully illustrated than that of the capital of the ten tribes of Israel. It formed the theme of prophecy from the death-bed of Jacob, Gen. xlix, 10; and as the seat of government of the children of Judah, the sceptre departed not from it till the Messiah appeared on the expiration of seventeen hundred years after the death of the patriarch, and till the period of its desolation predicted by Daniel had arrived; Dan. ix, 24. A destiny diametrically opposite to the former awaited it even for a longer duration,

and here its greatness was gone, even at the very time when it was crowded with Jews from all quarters resorting to the feast, and when it was inhabited by a numerous population, dwelling in security and peace, its doom was denounced, that it was to be trodden down of the Gentiles till the time of the Gentiles should be fulfilled. The time of the Gentiles is not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it. No distance of space or of time can separate it from their affections: they perform their devotions with their faces toward it, as if it were the object of their worship as well as of their love; and although their desire to return be so strong, indelible, and innate, that every Jew in every generation counts himself an exile, yet they have never been able to rebuild their temple, nor to recover Jerusalem from the hands of the Gentiles. But greater power than that of a proscribed and exiled race has been added to their own in attempting to frustrate the counsel that professed to be of God. Julian, the emperor of the Romans, not only permitted but invited the Jews to rebuild Jerusalem and their temple, and promised to reestablish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the gospel, and restored his beloved, but deserted paganism. The zeal of the Jews was equal to his own; and the work was begun by laying again the foundations of the temple. In the space of three days Titus had formerly encompassed that city with a wall when it was crowded with his enemies; and instead of being obstructed, that great work, when it was confirmatory of an express prediction of Jesus, was completed with an astonishing celerity. And what could hinder the emperor of Rome from building a temple at Jerusalem when every Jew was zealous for the work. Nothing appeared against it, but a single sentence uttered some centuries before by one who had been crucified. If that word had been of man, would all the power of the monarch of the world have been thwarted in opposing it? And why did not Julian, with all his inveterate enmity and laborious opposition to Christianity, execute a work so easy and desirable? A heathen historian relates, that fearful balls of fire, bursting from the earth, sometimes burned the workmen, rendered the place inaccessible, and caused them to desist from the undertaking. The same narrative is attested by others. Chrysostom, who was a living witness, appealed to the existing state of the foundations, and to the universal testimony which was given to the fact. And an eminent modern traveler who visited, and minutely examined the spot, testifies, that 'there seems every reason for believing, that, in the reticulated remains still visible on the site of the temple, is seen a standing memorial of Julian's discomfiture.'—(*Clarke's Travels*, vol. ii, note at the end of the volume.) While destitute of this additional confirmation of its truth, the historical evidence was too strong even for the skepticism of Gibbon altogether to gainsay, and brought him to the acknowledgment that such authority must astonish an incredulous mind! Even independent of the miraculous interposition, the fulfilment is the same. The attempt was made avowedly, and it was abandoned without any apparent cause. It was never accomplished, and the prophecy stands fulfilled. But, even if the attempt of Julian had never

been made, the truth of the prophecy itself is unassailable. The Jews have never been reinstated in Judea. Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jews could approach unto Jerusalem but by bribery or stealth. It was a spot unlawful for them to touch. In the crusades all the power of Europe was employed to rescue Jerusalem from the heathen, but equally in vain. It has been trodden down for nearly eighteen centuries by its successive masters—by Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians; and again by the worst of rulers, the Arabs and the Turks. And could any thing be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should be banished from their own capital and country, and remain expelled and expatriated for nearly eighteen hundred years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in Scripture so hard to be believed as was this fact at the period of its prediction? And even with the example of the Jews before us, is it likely, or is it credible, or who can foretell that the present inhabitants of any country upon earth shall be banished into all nations—retain their distinctive character—meet with an unparalleled fate—continue a people—without a government, and without a country—and remain for an indefinite period, exceeding seventeen hundred years, till the fulfilment of a prescribed event, which has yet to be accomplished? Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?"

We have only to remark, in concluding, that Mr. Keith may sometimes be a little in fault in seeking a minute and particular fulfilment of those prophetic passages which were, perhaps, intended as mere general announcements. Still, he often succeeds in showing, that the declarations of the prophets were not only fulfilled as to their general scope, but that the scenes were so presented to the vision of the inspired seer that he saw them in their details, and wrote as though employed on a history, not only of past events, but events of which he had been an eye-witness.

To those who have not perused this book, and especially to those who are not particulary conversant with the characters and writings of the prophets, we would say, purchase this volume, and at once form an acquaintance with this most deeply interesting and highly important subject, and also with those singular and holy men employed by God in unveiling the future to the view of the world. If there is aught that is specially interesting in biography, we shall find it here. "The Hebrew prophets present a succession of men at once the most singular and the most venerable that ever appeared in so long a line of time in the world. They had special communion with God; they laid open the scenes of the future; they were ministers of the promised Messiah; they upheld religion and piety in the worst times, and at the greatest risks, and their disinterestedness was only equalled by their patriotism. The houses in which they lived were generally mean, and of their own building. Their food was chiefly pottage of herbs, unless when the people sent them

some better provision, as bread, parched corn, honey, dried fruits, and the like. Their dress was plain and coarse, tied about with a leathern girdle. Riches were no temptation to them: therefore Elisha not only refused Naaman's presents, but punished his servant Gehazi very severely for clandestinely obtaining a small share of them. To succeeding ages they have left a character consecrated by holiness, and 'visions of the Holy One,' which still unveil to the church his most glorious attributes and his deepest designs. They flourished in a continued succession of more than a thousand years, reckoning from Moses to Malachi, all co-operating in the same designs, uniting in one spirit to deliver the same doctrines, and to predict the same blessings to mankind. Their claims to a divine commission were demonstrated by the intrinsic excellency of their doctrine, by the disinterested zeal and undaunted courage with which they prosecuted their ministry, and persevered in their great designs, and by the unimpeachable integrity of their conduct. But even those credentials of a divine commission were still further confirmed by the exercise of miraculous powers, and by the completion of many less important predictions which they uttered. These illustrious personages were likewise as well the types as the harbingers of that greater Prophet whom they foretold, and in the general outline of their character, as well as in particular events of their lives, they prefigured to the Jews the future Teacher of mankind."

Such were the Hebrew prophets. The study of their characters combines pleasure and profit in a degree only equalled by that derived from a knowledge of their most singularly faithful delineations of coming events—events which were, when predicted, shrouded with the dark, and, to mere uninspired mortals, impenetrable veil of futurity.

REVIEW.

From the (London) Wesleyan Methodist Magazine.

The Centenary of Wesleyan Methodism. A brief Sketch of the Rise, Progress, and present State of the Wesleyan Methodist Societies throughout the World. By Thomas Jackson. Mason.

That we have to commence the critical labors of the year by the examination and announcement of this important volume, we cannot but regard as an auspicious circumstance. We may say, in the very outset, that unpretending as is its character, it is nevertheless a volume which only Mr. Jackson could have written. Peculiar qualifications were required for it, and those peculiar qualifications were all found in him. Accurate and extensive acquaintance with the early history of Methodism, and with the lives of its venerated founder and his truly illustrious brother; a clear insight into that admirable scheme of theology which the Methodists believe is contained in the sacred Scriptures, and which they likewise believe it pleased God to employ Mr. Wesley in reviving, when unhappily it had been too long and too much overlooked; that well-disciplined state of mind by which the stores of information which years of untiring industry had accu-

mulated, might most advantageously be brought to bear upon the assigned theme; strong attachment to Methodism, both in its doctrine and discipline, connected with the truly catholic charity which acknowledges all who "hold the head" as part of the great Christian brotherhood; the knowledge of that important position between what are now called, (and we employ the terms only distinctively, and in reference to their common use,) "high church and low dissenting principles,"—a position which, by a series of remarkable providences, the Methodists have been led to occupy, and by the occupation of which we sometimes hope they may have the delightful employment of assisting to effect a reconciliation, the news of which, because of its mighty tendency to further the work of God in the salvation of men, would be a cause of rejoicing in heaven itself. These and other qualifications were requisite for the useful performance of the task allotted by the last conference to their esteemed president; and all who know him, know that these are the very qualifications which he possesses. We believe we are only discharging a public duty, and expressing a public sentiment, in declaring our belief that the last conference was providentially directed in the choice of its president. The immediate connection of the choice with the circumstances of the approaching centenary of Wesleyan Methodism, and with the steps to be taken previously to its actual celebration, neither was nor could have been foreseen. The meetings that have been held on the subject, to the interest and power of which the president has contributed in so large a degree, afford the most convincing evidence that the great Head of the Church graciously and wisely directed his servants in the choice of an officer, from whom, as it now turns out, very peculiar service was required, that service being the very one for which Mr. Jackson's peculiar qualifications precisely adapted him.

The volume before us originated in the request, (not to say, appointment,) of the conference. When it had been resolved that the first centenary of the formation of the Wesleyan societies should be religiously observed, it was immediately perceived that a brief, but comprehensive view of the subject to which the centenary celebration would relate, was essentially necessary:—necessary, in the first place, for large numbers in the Methodist societies and congregations, whose acquaintance with the history and progress of Methodism is by no means either accurate or extensive; and, in the second place, for the religious public, who, observing our religious celebrations, might naturally be led to ask, "What mean ye by these things?" and who have a right, in all Christian courtesy, to a very distinct reply. In the case before us it has happened, as often it has occurred before, a particular occasion has been the means of supplying a general want. In Mr. Jackson's centenary volume the Wesleyan reader will have a clearly conceived and well-executed outline of a comprehensive, important, and deeply-interesting subject, plainly brought before him; and with the knowledge of it which is here afforded, many will possess a far juster notion of Methodism in its rise and progress, in its nature and character, than they do at present. But this is not all. We are of opinion that many have hitherto been at least partially unacquainted with Methodism, though connected with it and attached to it, just for want of such a manual as is now given them. Their knowledge of

the whole system was not sufficiently clear to make the study of its details pleasant and easy. With this admirable hand-book in their possession, they will be stimulated to more extended inquiry. We are much mistaken if the centenary volume be not, in very many families, the precursor to Mr. Wesley's Works, or, at all events, to his Sermons and Journals.

As to the public generally, we anticipate, (and we anticipate with pleasure,) a somewhat similar result. The readers of the Wesleyan Magazine have often had their attention directed to the very remarkable fact, that, whether among Churchmen or Dissenters, there is very little knowledge of what is called Methodism beyond those more evident and notorious facts which have, in a manner, forced themselves upon public attention. We do not recollect a single opponent who seems to have taken the trouble, before he animadverted on Methodism, to inquire what Methodism was. There are some who find fault with what they have termed the "exclusiveness of the Methodist literature." If excluding influence there has been, its source must not be looked for among the Methodists themselves. Whether it has been inattention, or whether it has been prejudice, and even dislike, the result has been an unacquaintedness with Wesleyan documents which, considering the publicity of Wesleyanism itself, is, we confess, somewhat surprising. Hence, if any writer wishes to refer to Methodism, it never seems to have constituted any part of his previous reading; but he reads *pro re nata;* and in order to this, seeks for some compendium or other, (no matter whether by friend or foe,) out of which he manages to make up a few paragraphs, the statements of which are far more frequently incorrect than otherwise. And then, when we complain of this,—complain, that is to say, not of being attacked, but of being misrepresented,—it is imputed to extreme sensitiveness. One thing is plain. Though Methodism obviously presents to the observer some very singular phenomena, few appear to be willing to take the trouble necessary for ascertaining their real character, by tracing them to their originating principles, and then studying those principles again in their other forms of development. What we are going to say may be attributed perhaps to our own partial attachment to Methodism, but we do really regret this; regret it, not for our own sakes, for the misrepresentations of others do not injure us, but for the sake of those who might, we do honestly believe, be benefited by a better understanding of Methodism, in its system of doctrine and discipline, and in those principles which are involved in the peculiar and seldom-understood position which it occupies among the other sections of the churches of Christ. Under these circumstances we wanted what, in classical language, and in reference to the employment of the term by the early Christian writers, might be called "an apology." The word is now too ambiguous, or too generally used in the restricted sense of *an excuse*, to be taken as the actual *title* even of a volume that should possess the very character which, in its original application, it was intended to indicate. We may, however, employ it descriptively, and say that in this "centenary volume" Mr. Jackson has given to the world a calm, lucid, and impressive apology for Wesleyan Methodism.

We are glad to have the present opportunity of expressing our

opinion unrestrictedly on the value of the volume on which we are now remarking. Few writers in connection with Methodism have done greater service to Wesleyan literature than its esteemed author; but his connection with the periodicals of the society has been such as to prevent that notice being taken of his services which they merited. In the present instance any favorable notice which we may express will be but the anticipated opinion of thousands, we believe we may say, tens of thousands of readers. We happen to know that the volume is anxiously expected; and the more anxiously for those intimations of its contents which have been collected from the addresses of the president at those "centenary meetings" which he has attended; and to the delightful character and issues of which those addresses are known to have so largely contributed.

We do not intend to give any large extracts from the volume. The circulation which it will speedily obtain renders copious citation altogether unnecessary. We shall do little more than describe the plan of the work, and the manner in which Mr. Jackson has executed the task allotted to him.

Most of our readers will doubtless recollect the "minute" of the last conference, in which Mr. Jackson was requested to prepare the "centenary volume;" but as our object is not merely to communicate information, but likewise to put the history of the work on permanent (and in some measure, official) record, the minute itself must be quoted. It is as follows:—

"That our president is also requested to prepare and publish, as early as possible, a brief but comprehensive work on the subject of the centenary; including, with succinct notices of the origin, progress, and present state of Wesleyan Methodism, and of the leading facts in the life and history of the revered founder of our societies, such remarks as may assist our friends in the devout improvement of the occasion."—*Minutes*, 1838. Qu. xxiii., Resol. 5.

In pursuance of this request the volume before us has been written, and is now published; and when we remember the multiplied and onerous duties of the presidency, increased by the calls for correspondence and personal attendance arising from the public meetings of the centenary committee, we feel that the author has laid us under additional obligations, by having so promptly attended to a duty, the performance of which must have completely absorbed the few intervals of leisure which other duties had left.

The volume is arranged in seven chapters, besides an appendix, containing an account of the first meeting of the centenary committee at Manchester, in November last. The chapters are on the following subjects:—

I. State of Religion in England before the Rise of Methodism. II. The early Life, and the Conversion of the two Wesleys. III. Measures adopted by the Wesleys for the Revival of Religion. IV. The Revival and Spread of Religion through the Labors of the two Wesleys, and of their Coadjutors. V. The Death of the two Wesleys, and of their principal Clerical Friends. VI. The Progress of Religion after Mr. Wesley's Death. VII. Concluding Remarks.

Of the subjects on which these chapters treat, we now proceed to give a brief account.

To us it appears that the first chapter must have been the most difficult of the whole. The subjects to which it refers are such as show that, somewhere or other, guilt of a very serious character rested. If Mr. Wesley found the country in a high degree of religious prosperity; if he found that divine truth, in its beautiful simplicity and power, was preached by the ministers of religion, and welcomed by the people; if he saw springing up all around him the rich fruits of righteousness, proving that the churches not only "had rest," but that they were "walking in the fear of the Lord, and the comfort of the Holy Ghost;" if, we say, this was the state of things which he beheld, it would be difficult to justify the measures which he adopted, and the ecclesiastical improprieties (viewing him as a clergyman) in which he engaged. He himself, whenever attacked on the subject, uniformly rested his vindication here—that the work in which he was engaged was an extraordinary one, and rendered necessary by the pressing exigencies of the case. But those exigencies could not have arisen unless there had been a most melancholy failure in duty; nor could they have been general, unless the failure had been general likewise; and to speak of general failure without giving offence is no very easy task. Still, Mr. Jackson had a solemn duty to perform, not merely, not even principally, in reference to the character of Mr. Wesley, but in reference to truth and righteousness, and to the whole church of God. He has performed it well. He has stated the facts without exaggeration, and with a tone evincing that in his own spirit there was no unhallowed exultation while narrating the negligence which he was bound not to conceal. We give the opening sentences:—

"Few periods of British history are of deeper interest than the early part of the eighteenth century. The army, under the command of the Duke of Marlborough, had gained a series of brilliant victories on the European continent; and at home philosophy and polite learning flourished beyond all former example. The discoveries of Newton filled the civilized world with astonishment; and the compositions of Addison, Steele, Swift, Pope, and others, have secured for that period the name of the Augustan age of English literature. While these eminent men occupied the public attention, other agents were in a course of training, who were destined by Providence to achieve victories greater than Marlborough ever contemplated—victories over sin and brutal ignorance; and to produce changes in the state of society more profound, momentous, and extensive, than the most polished writers have been able to effect. At the very time when patriots and politicians were fired with the military success of the great general of the age, and gentler spirits were charmed with the smooth numbers of Pope, and the graceful simplicity of Addison, Mrs. Wesley at Epworth, in obscurity, poverty, and sorrow, by her prayers, example, and assiduous instructions, was forming the character of her sons, two of whom were among the principal instruments of reviving Christianity in its primitive spirituality and power."—Page 2, [Eng. edit.]

After stating the intention of the Wesleyan body to celebrate, in the year 1839, "the centenary of this great revival of religion," Mr. Jackson thus proceeds to state the circumstances which prove that such a revival had become essentially necessary:—

"That some extraordinary means were then necessary to bring the truths of Christianity more effectually to bear upon the spirit and conduct of the people of England is generally acknowledged. On this subject, indeed, the

evidence is fearfully strong and conclusive. *It was unquestionably the most unevangelical period that had ever occurred in this country since the Reformation was completed in the reign of Elizabeth.* Infidelity was extensively prevalent, both in the form of downright blasphemy and of philosophical speculation. Of this no doubt can be entertained, when it is remembered that the pernicious and wicked writings of Hobbes, Toland, Blount, Collins, Mandeville, Shaftesbury, Tindal, Morgan, Woolston, and Chubb, were then in full circulation; and that the higher and more influential classes of society were especially corrupted by their poison. The evil was aggravated by the appearance, about the middle of the century, of the infidel speculations of Bolingbroke. By many it was regarded as a settled point that Christianity was a fable, which they were justified in holding up to public reprobation and scorn for the manner in which it had restrained the appetites and passions of mankind."—Page 3.

He next adverts to the inroads of the Arian and Socinian heresies, both among Churchmen and Dissenters; and to the departure from the great principles of the gospel, as taught at the Reformation, both in the Church and out of it, of many by whom, on other points, catholic orthodoxy was firmly maintained and ably defended. The result of this doctrinal defection is thus impressively given:—

"These facts are stated not for any party or sinister purpose, but to show that the nation was on the brink of ruin both with regard to religion and public morals; and that unless God in his merciful providence had raised up some extraordinary means of counteracting the evils which were then in full operation, the consequences must have been most disastrous. The age was not so remarkable for any one particular vice or crime, as for a general abandonment to ungodliness, and to profligacy of manners. Persons of rank and fashion laughed at religion, and the common people wallowed in sin."—Page 8.

Having thus opened the case, the witnesses are examined. Their evidence would have justified even stronger language than any which Mr. Jackson has chosen to use. He gives extracts, directly bearing on the subject, from Bishop Burnet, (1713,) Bishop Gibson, (1728,) Bishop Butler, (1736,) and Archbishop Secker, (1738;) and "to the sad testimonies given by these eminent prelates," adds four others, "selected from the writings of devout and orthodox dissenters." These are Dr. John Guyse, (1729,) the Rev. John Hurrion, (1729,) Dr. Isaac Watts, (1731), and the Rev. Abraham Taylor, (1734.) He then subjoins:—

"Testimonies of a similar kind might be multiplied to an almost unlimited extent; but these may at present suffice. They furnish melancholy proof of the fearful prevalence of infidelity, and of profligacy of manners among the irreligious part of the community—of the spread and withering influence of antichristian error among professing Christians; while the existing ministry, in the length and breadth of the land, with some honorable exceptions, was comparatively powerless. Churchmen carried on from year to year the Boyle Lecture, in opposition to infidelity and skepticism; and the Lady Moyer Lecture, in defence of Christian orthodoxy. The Dissenters also established their Lectures at Salters' Hall, Bury-street and Lime-street, against popery, and other forms of heterodox opinion, which were rapidly gaining ground among them; and many of the lecturers discharged their duty with very superior zeal and ability. Yet, amid all this effort, accompanied by the regrets of good men on account of the declension of spiritual and practical religion, it is undeniable that 'iniquity abounded, and the love of many waxed cold.' The enemy triumphed, and Israel was faint-hearted."—Page 22.

The second chapter is devoted to the "early Life, and the Conversion of the two Wesleys." The leading facts of the history of the brothers are succinctly stated, and their early religious opinions, the changes which these underwent, the means by which the change was effected, and the results to which it led, are given with equal correctness and judgment. From this part of the work, however, it is not necessary to multiply quotations. We content ourselves with giving one, which will prepare the reader of the volume for all that follows.

"From this time the two brothers were new men. A sensible application of the blood of Christ to their consciences rendered them cheerful and happy, and produced in their hearts an intense love to their Saviour. Having obtained, by the simple exercise of faith in Christ, not only the abiding witness of the pardoning and adopting mercy of God, but also that purity of heart which they had long unsuccessfully endeavored to obtain by works of righteousness and law, they were astonished at their former errors, and longed to make known the great salvation which is thus attainable by all. Before this period they served God because they feared him; now they loved him from a joyous assurance that he had first loved them. They confessed that up to this period they had been mere servants of God: now they stood in a filial relation to him; and because they were sons, God sent forth the Spirit of his Son into their hearts, crying Abba, Father. They had labored with all fidelity to benefit mankind because they felt this to be their duty; but now the love of Christ kindled in their breasts a generous and yearning affection for the whole human race, and a willingness to lay down their lives if others might only be converted and saved."—Page 65.

Under the influence of this holy and potent feeling, mourning for the sins of men, and fully persuaded of the saving power of the truth and grace of God, they gave themselves up to the service of God, resolving to follow as his providence should lead. The next chapter opens out this most interesting portion of their history, and describes "the measures adopted by the Wesleys for the revival of religion." Mr. Jackson arranges his statements in seven classes:—"Field Preaching;" "The Formation of Societies;" "Employment of Preachers who had not received Episcopal Ordination;" "Institution of an Itinerant Ministry;" "The Erection of separate places of Worship;" "The Publication of Books;" "The Adoption of a simple and impressive mode of Preaching."

Even they who have been most accustomed to look at the various branches of labor in which the Wesley's engaged, when they have them thus arranged before them as in one scheme, and recollect the object which was contemplated, and the undecaying ardor, the unfatigued energy, the unswerving consistency, with which they were prosecuted to the very end of life, will be disposed to pause that they may adore the wisdom and love by which such efficient instruments of usefulness were raised up, employed, and directed. The first step in the great work was taken when Mr. Wesley, imitating Mr. Whitefield's example, engaged in the work which God has so signally marked with his approbation, that of field-preaching. By what process of Christian reasoning this can be called disorderly we are at a loss to conceive. Where is it said, whence even can it be inferred, that God can only be worshipped, (ordinarily at least,) in a place consecrated according to the Levitical idea of consecration? Even under the law such consecration was only required for what was properly the

typical department of service; and this was all done away in Christ, and so pronounced to be by himself in those solemnly significant words addressed to the Samaritan woman,—"The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." To commence the worship of God in a newly-erected building, and intended for that purpose, by solemn acts of devotion, is, no doubt, an impressive, and may be a very profitable, mode of proceeding. But the moment it is said, "These services are necessary for the *consecration* of the place, and till the place be consecrated, worship there is unlawful," then mischievous superstition comes in the place of godly simplicity. And when this is carried so far that a minister of Christ is prevented from seeking that he may reclaim the wanderers from Christ's fold by Christ's appointed method, *preaching to them*, then does such superstitious order become deeply sinful. It was a happy day for England when Mr. Wesley first crossed the line which only superstitious practice had drawn. The reformers preached out of doors; and in the establishment of the reformed religion they made no law, they provided no formularies for these Levitical consecrations; and when Mr. Wesley preached out of doors he violated no order that the rulers of the Church had the legal power to prescribe. It is time that this question were sifted and decided. If field-preaching be unlawful, let the law be shown. Ancient Judaism condemned it not. The practice of the Lord Jesus, of his apostles, and of the early Christians, condemned it not. The Roman Catholic Church condemns it not. The Scotch Presbyterian Church condemns it not. The English Separatists condemn it not. The reformers whom Mary persecuted condemned it not, but practised it. Who first made it unlawful? And if unlawful it be, even for a clergyman, is it unlawful by contravention of some positive injunction, or only by inference?

But the most remarkable step taken by Mr. Wesley was the "employment of preachers who had not received episcopal ordination." This, indeed, he never previously contemplated; and in nothing do his piety and magnanimity shine more conspicuously than in this surrender of some of his deepest convictions to what he had reason to believe was the will of God. Mr. Jackson thus states the commencement of what appeared to be, (rather than really was,) this new order of things:—

"The first that was thus employed was Thomas Maxfield, a young man who had been converted under Mr. John Wesley's preaching at Bristol, in May, 1739. He became deeply pious; and prayed, exhorted, and expounded the Scriptures with uncommon power. Lady Huntingdon, who knew him well at this period of his life, speaks of him in terms of the highest admiration. He was appointed to assist in the society in London in the absence of the Wesleys, and there he began to preach. Complaint of this was forwarded to Mr. Wesley, who hastened to London with all speed to stop the alleged irregularity. His mother then lived in his house adjoining the Foundery. On his arrival she perceived that his countenance was expressive of dissatisfaction, and inquired the cause. 'Thomas Maxfield,' said he abruptly, 'has turned preacher, I find.' She looked attentively at him, and replied, 'John, you know what my sentiments have been. You cannot suspect me of favoring too readily any thing of this kind. But take care what you do with

respect to that young man; for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching; and hear him also yourself.' He took the advice, and submitted to what he believed to be the order of God."—Page 91.

When he went forth "into the highways and hedges," he did that, though not himself foreseeing it, which rendered this ulterior measure necessary. By field-preaching, the outcasts, and they that were ready to perish, were gathered together, and wanted folding and shepherding. Besides, the harvest truly was plenteous, and the laborers were few. More laborers were wanted, and the Lord of the harvest raised them up. It is a remarkable circumstance that the first instrument in the great work was one who was "a faithful man, able to teach others;" and who, by the external appointment of a section of the church the evangelical orthodoxy of which is sufficiently declared by established formularies, was fully and regularly a presbyter of the catholic church of Christ. He belonged therefore to that body which possesses, we believe, the right of ordination, by whatever restrictions and limitations it may be necessary from time to time to guard the particular exercise of it. We are not now going to enter into this subject controversially. We shall content ourselves in expressing our settled conviction, (in which, we believe, most of our readers are united with us,) that the peculiar circumstances of the case justified Mr. Wesley in exercising that power of recognition and appointment which belonged to him as a presbyter of the church of Christ. He did not himself, we believe, clearly perceive the real character of the position in which he was placed. Even his powerful understanding was not quickly delivered from the influence of long-established opinions. Ultimately, however, he did yield; and by officially authorizing those whom he believed God had called to preach, he at once recognized that personal divine call, the necessity of which the Church of England had declared to be a fundamental doctrine, and preserved that order and regularity without which the church itself, as an organized and visible body, could not exist. By insisting on the first, order was prevented from degenerating into a dead and corrupting formalism: by insisting on the last, a barrier was set up against a wild and devastating enthusiasm.

One single extract is all we can make from the excellent section on "the Publication of Books," as one of "the measures adapted by the Wesleys for the revival of religion." After referring to his numerous theological writings, whether didactic or controversial, he says,—

"To him it was a matter of solid gratification that his ministry, and that of his 'fellow-helpers to the truth,' roused many a dormant mind to reflection and inquiry; and as it was his anxious wish to raise up an intelligent as well as a holy people, he published concise grammars of the English, French, Latin, and Greek languages; with an Epitome of the Roman History. To these he added an abridged History of England, and another of the Christian Church, in four volumes each; besides a Compendium of Natural Philosophy, in five volumes; that peasants, and persons of neglected education, might have the means of acquiring knowledge at the smallest possible expense of time and money. In providing cheap literature, he anticipated the movements of more modern times by many years; and in this kind of service he labored almost alone for nearly half a century. Moral and sacred poetry he strongly recommended, and published selections of this kind in three volumes; and

portable editions of Milton and Young, with notes explaining the difficult passages, and directing attention to the finest paragraphs."—Page 114.

The truthfulness and power of the following description of Mr. Charles Wesley will be at once acknowledged by all who are qualified to form a judgment on the subject:—

"Above almost all men that ever lived, he was the child of feeling; and from the time of his conversion till his fires were quenched in death he thought and breathed in sacred verse. His was not 'made poetry,' but 'poetry that made itself.' It flowed from the depth of his heart in a perennial stream, as clear as it was full and strong. He supplied the Methodists with hymns suited to every occasion, and on all possible subjects connected with their spiritual concerns, and that with an energy, a purity, a copiousness of diction, and with a richness of evangelical sentiment, of which the Christian Church had perhaps never before seen an equal example. There is scarcely a feeling of the heart in the entire process of salvation from the first dawn of light upon the understanding, and the incipient sorrows of penitence, to the joys of pardon, the entire sanctification of the soul, and its triumphant entrance into paradise, which he has not expressed in genuine poetry. All that he and his brother taught from the pulpit of the evil of sin, the glory of Christ, the efficiency of the atonement, the power and grace of the Holy Spirit, 'the good fight of faith,' the peace and joy of believing, and the ecstatic anticipations of hope, he enabled the people to sing in strains worthy of the brightest days of the primitive church, when she had received the pentecostal baptism of fire. Never were people so favored with respect to the substance of their psalmody as the Wesleyan Connection has always been."—Page 116.

The fourth chapter, on "the Revival and Spread of Religion, through the Labors of the two Wesleys, and their Coadjutors," is one of the most interesting and instructive in the volume. Its subjects, however, are too consecutive, and too closely woven together, for separate quotation. We refer the reader to it with confidence. Success, we are aware, is not always a proof of the divine approbation. The wicked may prosper in the world, and even error may extensively prevail. "To the law and the testimony," therefore: "if men speak not according to this word, it is because there is no light in them." Nevertheless there are circumstances under which success may be appealed to subordinately, and in corroboration of other and more direct lines of argument. In the case of Mr. Wesley, we see a man of strong and cultivated understanding led to discover his own want of that religion in the heart which the Scriptures describe. He seeks for it, and obtains it. Looking around him, and judging of what he saw in the world from what he read in the Scriptures, his whole soul was moved with compassion; and, feeling himself the power of divine truth and love, and believing it to be his duty as a minister of Christ to call others to enjoy the salvation he had himself experienced, he went forth—his only weapon, the word of God—his only dependence, the grace of God. He preached, because he believed; believed not only that God had called men to repentance, faith, and holiness, but that he had promised to receive and bless all them that with true repentance and faith should turn unto him. He expected, therefore, that what he believed to be a ministry of truth, should likewise be a ministry of saving power. Many disregarded—some opposed—and some stood by in doubtful suspense as to the result. The appeal was made to God, not for miracles, but for the ordinary blessings of his

grace. The appeal was not made in vain. God answered as by fire; and through the length and breadth of the land was heard the cry, "The Lord, he is the God; the Lord, he is the God." And so loud was it, and so prolonged, and so evidently produced by an influence from above, that not only did many sleepers awake, but they who were awakened learned the lesson which we believe the providence of God intended to teach by this remarkable interposition, and a new style of preaching became common; that is, ministers, both in the Church and out of it, began to resort to a style from which there never should have been any departure.

We pass over the fifth chapter likewise with a single remark, and only making a single quotation from it. Its subject is "The Death of the two Wesleys, and of their principal Clerical Friends." We scarcely need remark that it is solemnly delightful; solemn, because it treats of death; delightful, because it admits us to the sanctuary of the Christian's dying hour, and shows us in Mr. Wesley's case how fully answered was the petition he had often presented at the throne of the heavenly grace:—

"Till glad I lay my body down,
Thy servant, Lord, attend;
And O, my life of mercy crown
With a triumphant end."

We only quote the last paragraph of the chapter:—

"Thus led into a course of usefulness which he had never contemplated, and to which, in the first instance, he had a strong aversion, he devoted his life to the one object of spreading true religion in the world. That which he attempted to advance was not the mere forms and circumstances of Christianity, much less matters of doubtful disputation; but solid virtue; the love of God, and of all mankind; happiness in God, and entire conformity to his will. For this he preached, and wrote, and traveled, and sustained the charge of the numerous societies and preachers; adjusting their differences, solving their doubts, and directing their movements. From this one object nothing could draw him aside. Neither the caresses of friends, nor the occasional perverseness of individuals among his own people, nor the opposition of furious mobs, nor the incessant and bitter peltings of the press, could induce him to falter in his career, or suspend his labors for a single day. Weakness and infirmities he had, for he was a fallen man; but who among his detractors emulate his active zeal, and patient, laborious love? His spiritual children will ever bless God for such an instrument of good, especially in an age of infidelity, lukewarmness, and irreligion; for crowning his efforts and plans with such unexampled success; and for supporting him under cares and discouragements which feeble human nature could never of itself have sustained."—Page 220.

The sixth chapter is devoted to "the Progress of Religion after Mr. Wesley's Death;" and the seventh, to "Concluding Remarks." Both are exceedingly important, and would furnish valuable extracts, especially on the peculiar character of Methodism; the singular and strongly marked position which the Methodists occupy, as they are persuaded, by a train of decidedly providential occurrences; and on the privileges enjoyed by the Wesleyan societies, and the duties which it is believed are incumbent upon them. But for all these, as we have already exceeded our limits, we must refer to the work itself; and we do this the less reluctantly as we venture to anticipate

that there are few Methodist families in which a copy will not be found. Two passages, however, we cannot refrain from quoting; one in which the substance of the Oxford tract controversy is, in a few words, put in complete sunshine; the other, stating the spirit in which the approaching centenary celebration should be observed, in terms not unworthy even of that high office which the author so deservedly fills.

Speaking of the Oxford tract writers, he says:—

"What is still worse, they describe the Christian salvation, not as consisting in justification and a new and holy nature, obtained by faith in the perfect sacrifice of Christ; but an indefinite and mysterious something which is received through the sacraments, administered by men, whether holy or wicked, who have received their appointment in a direct line from the apostles."—Page 310.

As to the centenary observances, he speaks thus:—

"God forbid that in this celebration we should glory in man. If we do, we shall grieve the Holy Spirit, and bring a blight upon our work. God will 'spread dung upon our faces,' and spurn both us and our unhallowed services. He is jealous of his honor; and the glory which belongs to him he will not share with any other being either in earth or heaven. The view of Methodistical agency and success which is presented in these pages is not intended to inspire pride and vain glory, but to show the nature and extent of the benefit for which our thanks ought to be presented to the God of all grace. The Wesleys and their noble companion in evangelical labor, Mr. Whitefield, were indeed extraordinary men; but they were not men casually brought into existence, and whose powers were casually called forth by the circumstances of the times, as a profane and godless philosophy would insinuate. They were raised up by God as the instruments of his mercy to the world. The peculiar talents with which they were endued were his gift. Their piety, their zeal for the divine glory, their yearning pity for ignorant and wicked men, their meek endurance of opposition, and their patience in toil and suffering, were all the effect of his holy inspiration. The whole of their success in turning men to Christ depended upon the exertion of the divine power; for no man can come to Christ unless he be drawn by the Father. The good that was in them was all of God; and whatever was in them of weakness, infirmity, error, and sin, was of themselves. While, therefore, we think upon our fathers in this work,—of the generations that have entered into rest through their labors,—of the tens of thousands, in different parts of the world, who are following in the same path,—of the various means which are now employed to extend and perpetuate the work,—and of the cheering tokens of spiritual prosperity which we still witness,—let us beware of confining our attention to second causes. The hand of God is in all this, and the entire glory must be given to his infinite goodness."—Page 296.

We are glad that circumstances have allowed us, without any reservation, to anticipate the reader's judgment on this centenary volume, and by anticipation to put it upon record in the pages of the Wesleyan Methodist Magazine. Where could the estimate which will be formed of the service rendered to the Wesleyan connection, (not to speak of the cause of religion generally,) by the present publication, be more fitly expressed than in the columns of the work, to the efficiency and value of which its author has so long and so largely contributed?

[A reprint of the work noticed above is in press, and will be shortly published by Mason & Lane.—Eds.]

RECENT PUBLICATIONS.

Malcom's Travels in Burmah, Hindostan, Malaya, Siam, and China, in 1 vol. 8vo. and 2 vols. 12mo.—with a superb original map of South-eastern Asia, five steel plate engravings, and about 100 wood-cuts. Gould, Kendall & Lincoln: Boston, 1839.

We have not had the pleasure to see this work, though for the notice of the subject, the reputation of the author, and from brief extracts published while it was in press, we have no doubt it will have an extensive circulation, and be eagerly read by the friends of missions throughout the country.

The following brief statement of its prominent characteristics is contained in the prospectus of the publishers:—

"It is not a mere diary of events which befell the traveler, but contains thousands of facts, dates, numbers, prices, &c., &c., which are either original or gleaned from sources not accessible in this country.

Incidents, anecdotes, and scenes have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various missions as will make the work equally acceptable to every persuasion.

Such sketches are given of the history of the country, towns, and missions which are described, as serve to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, and engineers, and surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our stock of oriental illustrations. No pains or expense has been spared in these, or the mechanical execution. Five of these are on steel, showing landscapes of Maulmein, Tavoy, Margui, and Sagaing, and a curious page exhibiting specimens of fifteen different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best-informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the board of missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions, or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and other important subjects, are added at the close of the work, and must constitute no small part of its value."

The remarks which follow appeared in the Boston Mercantile Journal before the work was issued from the press:—

'Mr. Malcom is well known as an elegant writer, and he has shown in this production that he is a man of great powers of observation; and we doubt not that this description, full and accurate, of the condition of the inhabitants of Burmah, of their manners, laws, customs, literature, religion, social and domestic habits, &c., will be gladly welcomed by the reading public. We make some extracts from this interesting publication, which will give our readers an idea of its contents.

'The following is a graphic description of a squall extracted from his journal of the passage to India, in the ship Louvre:—

"The majesty of a few sharp squalls, however, repays one for the danger they may involve, and tempts the timid passenger to tempt the wind and a wetting, for the pleasure of the sight. Every sluggish sailor is converted instantly into a hero. Every order is obeyed on the run. The lofty display of canvass, which had been flapping against the masts, is rapidly reduced as the threatening cloud draws on. Regardless of the huge drops which now begin to descend, the captain stands at the weather bulwark, peering through half-closed lids into the gathering gloom. Fitful gusts herald the approaching gale. More canvass is taken in; the waves are lashed to foam; the winds howl through the rigging; the bulk-heads creak and strain; the ship careens to the water's edge; and the huge spray springs over the weather bow: then comes the rain in torrents; the mainsail is furled, the spanker brailed up, and the man at the wheel is charged to 'mind his weather helm.' Soon the whole force of the blast is upon us. 'Hard up!' roars the captain. 'Hard up, sir!' responds the watchful helmsman. The noble thing turns her back to the tremendous uproar, and away we scud, conscious of safety, and thrilling with emotions of sublimity.

"The rush is over! The dripping seamen expand again the venturous canvas—the decks are swabbed—the tropical sun comes out gloriously—we pair ourselves to promenade—and evening smiles from golden clouds, that speak of day-gladdened realms beyond. And now the rolling billows, disrobed of their foaming glitter, quiet themselves for the repose of night, while the blessed moon beams mildly from mid-heaven.

'Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee!
Where'er we turn thy glories shine,
And all things bright and fair are thine.'"

'The hospitality of the natives is well illustrated in the following incident:—

"To avoid three or perhaps four days' delay in going round Tavoy Point, and up the river, I was set ashore, with a few articles of immediate necessity, at Moung-ma-goung, a small Burman village, eight or ten miles' walk from Tavoy. It stands nearly a mile from the shore, with wide paths and good houses, beautifully shaded by noble trees, especially the bonyatha or jack, a species of the bread-fruit. While the necessary preparations were being made, I was conducted to the cool zayat; and was scarcely seated on its floor of split canes, when a woman brought a nice mat for me to lie on, another presented me with cool water, and the head man went and plucked for me a half dozen of fine oranges. None sought or expected the least reward, but disappeared, and left me to my repose. A constant succession of children, however, came to gaze at the foreigner; and some women, with babes on their hips, squatted at a little distance to gratify their curiosity; all, however, behaving with decorum and respect. In a Burman village, the zayat is the only tavern. It consists of a shed, with a floor raised three or four feet from the ground, and wide verandas to keep off the sun. The quality of the building varies with the wealth and generosity of the villagers. Some are truly splendid. As chairs and tables are out of the question, and as every traveler carries his own provision, here is an ample hotel. The neighbors readily furnish water, and fruits seem free. A little fire, kindled near, cooks the rice; an hour's slumber follows the unpretending meal, and all things are ready for a start."

'Mr. Malcom made several excursions into the country, and his descriptions of the interior are very interesting:—

"The whole region immediately above Maulmain is alluvial; the rocks chiefly blue limestone of excellent quality. The country is flat, fertile, and beautiful; but, though once populous, is now thinly inhabited. The scenery is rendered romantic and peculiar by small mountains, rising abruptly from the level fields to the height of four, five, and six hundred feet; the base scarcely exceeding the size of the summit. In most parts, trees and shrubs cling to the sides; but here and there the castellated and perpendicular rocks project above the foliage like the turrets of some huge ruined tower. On the summits of many of them, apparently inaccessible to human feet, Boodhist zeal has erected pagodas, whose white forms, conspicuous far and near, remind the traveler every moment that he surveys a region covered with the shadows of spiritual death. Some of the smaller of these hills I ascended. My heart sickened as I stood beside the dumb gods of this deluded people, looking down and around on a fine country, half peopled by half-civilized tribes, enjoying but half the blessings of their delicious climate, borne by whole generations to the chambers of death. They eat, and drink, and die. No inventions, no discoveries, no attainments, no enjoyments, are theirs, but such as have descended to them age by age; and nothing is left to prove they have been, but their decayed pagodas, misshapen gods, and unblessed graves."

'The following is the form of the judicial oath among the Burmese, which is indeed a curiosity:—

"I will speak the truth. If I speak not the truth, may it be through the influence of the laws of demerit, viz., passion, anger, folly, pride, false opinion, immodesty, hard-heartedness, and skepticism; so that when I and my relations are on land, land animals, as tigers, elephants, buffaloes, poisonous serpents, scorpions, &c., shall seize, crush, and bite us, so that we shall certainly die. Let the calamities occasioned by fire, water, rulers, thieves, and enemies, oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting clotted black blood, and suddenly die before the assembled people. When I am going by water, may the aquatic genii assault me, the boat be upset, and the property lost; and may alligators, porpoises, sharks, or other sea monsters, seize and crush me to death; and when I change worlds, may I not arrive among men or nats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment, hell, prita, beasts, and athurakai.

"If I speak truth, may I and my relations, through the influence of the ten laws of merit, and on account of the efficacy of truth, be freed from all calamities within and without the body; and may evils which have not yet come be warded far away. May the ten calamities, and the five enemies also be kept far away. May the thunderbolts and lightning, the genii of waters, and all sea animals, love me, that I may be safe from them. May my prosperity increase like the rising sun and the waxing moon; and may the seven possessions, the seven laws, the seven merits of the virtuous, be permanent in my person; and when I change worlds, may I not go to the four states of punishment, but attain the happiness of men and nats, and realize merit, reward, and annihilation."

'Mr. Malcom gives a very full account of the Boodhist religion, which has been for centuries the most prevalent form of religion on earth, and is professed by half of the population of China, Lao, Cochin China, and Ceylon; all of Camboja, Siam, Burmah, Thibet, Tartary and Loo Choo, and a great part of Japan, and other islands of the South seas. He says very correctly that "a system which

thus enchains the minds of half the human race, deserves the attention of both Christians and philosophers, however fabulous and absurd." After describing their religion, the author goes on to say,—

"No false religion, ancient or modern, is comparable to this. Its philosophy is, indeed, not exceeded in folly by any other; but its doctrines and practical piety bear a strong resemblance to those of Holy Scripture. There is scarcely a principle or precept in the Bedagat which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are in all cases either really beneficial to mankind or harmless. It has no mythology of obscene and ferocious deities; no sanguinary or impure observances; no self-inflicted tortures; no tyrannizing priesthood; no confounding of right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, &c., it seems to have followed genuine traditions. In almost every respect it seems to be the best religion which man has ever invented.

"At the same time, we must regard Boodhism with unmeasured reprobation, if we compare it, not with other false religions, but with truth. Its entire base is false. It is built, not on love to God, nor even love to man, but on personal merit. It is a system of religion without a god. It is literally atheism. Instead of a heavenly Father, forgiving sin, and filial service from a pure heart, as the effect of love, it presents nothing to love, for its deity is dead; nothing as the ultimate object of action but self; and nothing for man's highest and holiest ambition but annihilation."

The price of the work, it is said, will probably not exceed $2.50.

A Grammatical Analysis of Selections from the Hebrew Scriptures, with an Exercise in Hebrew Composition. By ISAAC NORDHEIMER, *Doctor in Philosophy of the University of Munich, Prof. of Arabic, Syriac, and other Oriental Languages, and acting Prof. of Hebrew in the University of the City of New-York.* New-York: Wiley & Putnam, 1838. pp. 148.

Chrestomathies have, not unfrequently, belied their name. Instead of being easy lessons, they have been among the most difficult compositions which could be selected. The compilers have sought for beautiful pieces, highly rhetorical extracts, rather than those excerpts which would be in the reach of the mere beginner. Some pieces in the Græca Minora would task the powers of an accomplished scholar. Most of the German reading-books which we have seen are open to the same objection. The Arabic chrestomathies seem to be intended to furnish specimens of the most elegant compositions in the language. They are any thing but chrestomathies. Doubtless De Sacy, Kosegarten and Rödiger would find no stumbling-block in reading them. But, alas for the poor tyro! When he opens their pages, he plunges into a black forest. He is at once involved in a labyrinth where there is no clew.

Dr. Nordheimer, we believe, has avoided this sad mistake. Some of his selections are taken from the Hebrew prophets, but these are found in the latter end of the volume, after ample grammatical analyses and explanatory remarks on a number of chapters in Genesis, several passages from the other books of the Pentateuch, and a few of the easier Psalms. The most difficult points in these prophetical selections are moreover elucidated by well-timed observa-

tions. Perhaps the student when he reaches these extracts will be able to master all their difficulties. Dr. Nordheimer has very properly confined himself almost exclusively to the clearing up of difficulties of a grammatical nature. The young reader is only bewildered by exegesis. Besides, the study of grammar and of the mere forms, in the hands of an intelligent instructor, can be made to assume much interest. The poetical division of the work is preceded by a succinct statement of the peculiarities which exist in the structure of Hebrew poetry. The advanced reader, who would wish for more ample details, would do well to read De Wette's Introduction to the Psalms, translated by Prof. Torrey of the University of Vermont, and published in the Bibl. Repos., vol. iii, p. 445, First Series. It being universally admitted that the practice of composing in a foreign tongue is one of the surest means of becoming thoroughly imbued with its spirit, Dr. Nordheimer has inserted at the close of his volume an Exercise in Hebrew Composition, with accompanying auxiliary directions.

The volume will add to the well-established reputation of the author, or rather authors, for the Chrestomathy is to be considered as the joint production of Dr. Nordheimer and of Mr. William W. Turner, both having borne an equal share in the plan and execution of it. We believe that there is but one opinion among all competent judges of the Grammar, to which this Chrestomathy is a supplement, and that opinion is one of high commendation. We shall look with interest for the second volume of the Grammar, which is to embrace a consideration of the syntax. The whole series will exhibit the author as a very able oriental scholar. We hope for corresponding good fruits in the studies and literary character of the country.—*American Biblical Repository.*

The American Journal of Science and Arts. No. 72. (Jan. 1839.)

This work, the publication of which has for so long a time honored our city and the whole country, is too well known to our readers to need any commendation at our hands. To carry on a scientific journal, in this comparatively new country—to provide for its editorial and pecuniary sustenance through a long course of years—demands more than common courage and energy. Journals of this nature, and indeed periodicals of every kind, are a short-lived race. The journal before us has survived several of its former European contemporaries; it has outlived some rivalry and much apathy, and now stands, with a solitary exception, the oldest quarterly in the land. This position is mainly due to the determined perseverance of its distinguished editor, Professor Silliman. It is scarcely necessary for us to state, that the publication has become identified with American science, and is everywhere received as its accredited representative. It has now arrived at the *thirty-sixth* volume, and for a year or more has been under the joint superintendence of Prof. Silliman and his son. In their hands it will, we are confident, continue to be liberally and energetically carried on, and be, as it has heretofore been, the great promoter, as well as the storehouse, of American science. The Journal belongs to the *whole Union;* and it should be the delight, no less than it is

the duty of every man of wealth and intelligence in the land, to do all in his power for its support.

We annex a very summary account of what appear to us the more important articles in the number recently issued. We are of course obliged to be brief, and we earnestly recommend all those who wish to know more of the work to become its patrons without delay.

The first article is by Mr. W. C. Redfield, and treats of the *Courses of Hurricanes*, and of the *Tyfoons* or *Tornadoes of the China Sea*. We gave, in our first number, an account of the important discoveries of this gentleman concerning the nature of these violent storms. This paper is the result of his continued investigations. It corroborates his previous positions, and shows that the law of storms is the same in China as in our own region of the world. The article is extensive, (occupying 22 pages,) and is worthy of the careful attention of all those who feel interested in the philosophy of winds.

Art. 3 is a graphic description, by Rev. John Woods, of a whirlwind storm, witnessed in New-Hampshire in 1821; which, as Mr. W. truly remarks, was undoubtedly such as occasion *water-spouts* at sea.

The subject of *meteors and shooting stars*, which now receives a great share of attention from men of science in all parts of the world, has, we notice, given occasion to no less than *four* distinct articles in the present number. This Journal has indeed taken the lead in this matter; and the various extensive articles on this subject, which it presented some years since, have been more eagerly sought and more extensively translated and copied abroad than those of any other description. The first paper (art. 2) of the four, is an elaborate account, by Prof. Elias Loomis, of the meteor which passed over the state of New-York, May 18, 1838, about 8 P. M. The results of the observations and calculations are these: that the meteor was about three quarters of a mile in diameter; that it moved with an absolute velocity of about forty miles in a second, in an irregular path, nearly horizontal, but slightly inclined upward. Its average height was about 30 miles above the earth's surface. Prof. L. next compares the phenomena of this meteor with those of shooting stars as heretofore determined, and arrives at the conclusion that "the meteor of May 18 did not differ essentially from the ordinary shooting stars, with the exception of its magnitude."

Arts. 10 and 20, by Prof. Lovering and Prof. Olmsted, respectively relate to meteoric observations on or about the 13th of November, 1838. At Cambridge, Mass., meteors were somewhat more numerous than usual on the morning of the 14th, but less so than as observed at Middlebury, Vt., and reported in Prof. O.'s paper. At Vienna, (Austria,) as we stated two weeks since, more than a thousand shooting stars were seen in six hours on the morning of the 14th. It thus appears that, for the last eight years, meteors have been uncommonly numerous about the 13th of November.

Art. 19, by Mr. E. C. Herrick, relates to observations made here about the 7th of December, 1838; which, taken in connection with other facts, seem to show that meteors are also unusually numerous at that season of the year.

Art. 4, consists of Notes on American Geology, by Mr. T. A. Conrad, who is known to be uncommonly skilful in fossil geology.

Arts. 5, 14, 17, by Dr. C. G. Page, Mr. A. W. Campbell, and Dr. Schweigger, respectively relate to experiments in electro-magnetism, with especial reference to its employment as a moving power.

Art. 6, by Mr. B. Tappan, comprises descriptions and drawings of three new American shells.

Art. 7, by Dr. B. H. Coates, endeavors to show the virtue of the Uvularia perfoliata, in curing poisoned wounds.

Art. 8, covers 46 pages, and is a condensed abstract of the proceedings of the eighth meeting of the British and Foreign Association for the Advancement of Science; an institution which annually contributes large additions to the stock of human knowledge.

Art. 9, by Mr. W. W. Mather, proposes a new and easy method of detecting silver and gold when combined with the ores of other metals.

Art. 11, is a notice from Dr. Robert Hare, respecting the fusion of platina, a new ether, &c.

Art. 12, is by Mr. Junius Smith, and sets forth, in a striking light, the importance of steam navigation generally, but more particularly the advantages of steam ships in naval engagements.

Art. 13, by Dr. J. L. Riddell, treats of a new mode of preserving specimens of natural history.

Art. 15, contains much interesting information from Prof. W. M. Carpenter, respecting Opelousas, Attakapas, &c., and some curious observations concerning the rapid bituminization of trees at Port Hudson, on the banks of the Mississippi.

Art. 16, on the liquefaction and solidification of carbonic acid, by Dr. J. K. Mitchell, gives us a full account of the apparatus by means of which this gas is rendered solid, and describes its properties and its probable uses.

Art. 18, by Mr. J. G. Anthony, describes and figures a fossil encrinite, found in Ohio.

Art. 21, is a communication on recent and fossil infusoria, by Prof. Ehrenberg, whose discoveries in this field have been so surprising.

To the *articles* succeed twenty-five pages of *miscellanies*, comprising twenty-five distinct notices of much variety and interest; but which for want of room we cannot here particularize.—*New-Haven Record.*

First Latin Lessons, containing the most important parts of the Grammar of the Latin Language, together with appropriate Exercises in the Translating and Writing of Latin, for the use of beginners. By Charles Anthon, L.L.D. New-York: Harper & Brothers.

The Harmony of Christian Faith and Christian Character, and the Culture and Discipline of the Mind. By John Abercrombie, M. D., F. R. S. E., author of "Inquiries concerning the Intellectual Powers and the Investigation of Truth," "The Philosophy of the Moral Feelings," &c., &c. New-York: Harper & Brothers. 1839. pp. 146.

ERRATUM.

In the last No., page 109, the word spelled *ανθρόποκτόνος* should be *ανδροποκτονος*.

Wesley

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THE

METHODIST MAGAZINE

AND

Quarterly Review.

EDITED BY S. LUCKEY AND G. COLES.

VOL. XXI, No. 3. JULY, 1839. NEW SERIES—VOL. X, No. 3.

For the Methodist Magazine and Quarterly Review.

SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES.

[*Continued from page* 185.]

PART III.—NO. II.

THE copper-colored race—which, in both Americas, amounts to not less than six millions—is a mysterious portion of the family of man. In seeking its origin the antiquary finds himself without even the dim light of fable, which sheds its faint and scattered beams on the infancy of most ancient nations that have long since been extinct. Nor is it less singular in the striking uniformity of its long-settled character. Though this race has existed in nearly two thousand tribes, which have been distinguished by hundreds of dissimilar languages, it has retained a surprising similarity in the great outlines of its physical and moral character. While its habits and manners are found to be modified to some extent by each particular tribe, there is an inflexibility, a steadfast perseverance, in what essentially characterizes the whole mass.

That the color of this people should vary so triflingly, though for centuries they have been spread from Hudson's Bay to the Straits of Magellan, is a problem not easy of solution. The strongest evidence has been urged, that the varying colors of the human race are directly referable to the powerful influence of climate. But these aborigines of the new world have existed through successive generations in every climate on the globe, and have retained almost the same complexion in the midst of the perpetual snows of the north, under the mild climate of the temperate zone, and under the glowing fervors of a vertical sun. Indeed, their color seems no longer subject to change by the influence of that element which painted them in their present hue. It is so connected with organic disposition, and has been transmitted unaltered through so many generations, that the same causes will doubtless continue to act in a uniform manner, and preclude all material change through ages to come.

The most observing travelers have likewise been struck with the almost perfect similarity of features found in the different families of these respective tribes. But this striking family-likeness is doubt-

less referable to the combined action of two very different causes—*local situation* and *mental inactivity*. The dissociating principles act so strongly on savages that the name of a river, a ridge of mountains, or a group of hills, forms an impassable limit to their friendly regards. Toward all beyond such narrow bounds the most implacable hatred is cherished, and the most bloody purposes are formed. The action of these principles has divided into hundreds of clans the ancient population of the American continent, and so effectually prevented intermarriages as that between many tribes they never occurred for centuries, but have been confined entirely within the narrow compass of each tribe respectively; and when these have been repeated through several successive ages, there becomes fixed a certain organic type, which may not improperly be entitled a "national equality of configuration."

So entirely similar are the features of different persons in the same tribe, that they can only be discriminated by the most attentive observation. An insulated state has been observed to produce a like effect, but to a more limited extent, among the Jews in Europe, and the various castes in India. But, in proportion as men are raised in the scale of intelligence, this tendency is counteracted. Hence it rises into effect most fully where mind is the least elicited. That the improvement of intellect acts as a powerful instrument to diversify the expression of the countenance, none can be ignorant who has the least acquaintance with the power of mind to imprint its operations on the face. And as the countenance reflects the emotions of the soul in proportion as they are frequent, variable, and enduring, and not in proportion to the violence in which transient bursts may break forth, the strong feelings occasionally awakened in the savage breast, by a thirst of blood, could not be such a mental exercise as to give variety to the physiognomy. These savages seem almost totally void of that sensibility which brings the mind in contact with the external world, and multiplies our joys or sorrows in proportion to the number and strength of surrounding incentives. Living, as most of these tribes do, under the happiest climate on the globe, where spontaneous nature provides for most of their wants, they feel but feebly the usual causes of mental anxiety, or incentives to vigorous exertion. Thousands of them wishing no covering but the paint which smears them, and no food but the fruit of their forests, remain so dead to that bright circle of exciting objects which act on civilized man as never to be roused from the everlasting slumbers in which they repose. Thus that interesting variety of expression found in improved society—where mind is summoned forth by the voice of thrilling events, where hope and fear, with their kindred emotions, are vividly and permanently excited—can never be expected among these indolent natives, who seem almost as void of emotion as the earth on which they lounge.

Another fact, originating in the social state of these tribes, has arrested the attention of most travelers who have visited them: I allude to the singular circumstance, that scarcely an instance of deformity has been found among these children of nature. This has been most groundlessly ascribed to a favorable influence which savage life exerts in producing corporeal beauty and vigor. But the strongest evidences exist that it is entirely referable to other

causes. These causes are two, which, though no way kindred, exert a combined influence in securing the event.

The first we shall mention is the fact, that a deformed female was never known to be married in these tribes; for we are assured that no amount of wealth or family friendship ever induces an Indian to make a wife of *such* a female. Hereditary deformity among such a people is therefore never likely to exist, though it is by no means an unusual occurrence in civilized society.

A concurring cause with that we have mentioned is found in the cruelty of parents toward their deformed offspring, and the imminent peril to which barbarous life exposes infancy. Were the affection for offspring in savage parents strong and vivid as in the bosom of civilized man, still their infirm infants would be unequal to the hardships of their condition; and when to these inevitable exposures are added the wanton neglect of those who instrumentally gave them existence, and their intentional neglect of their deformed and sickly infants, it can occasion no astonishment that such seldom survive to reach manhood. That savage life is incomparably worse than civilized life, as adapted to the increase and vigor of the species, every fact connected with the subject which history transmits unequivocally demonstrates.

In this hasty sketch of Indian character, we must, at least, bestow a passing notice on the manners and customs of this mysterious people. As in South America the temperature of every climate on the globe is found, from the unmelting frosts of the pole to the burning sun of the equator, some variety would be expected in the manners and customs of its ancient inhabitants. Spread out as these aborigines are, from the summits of the snow-capped Andes to the burning shores of the Amazon, it is impossible that all should have adopted the same modes of living. Those on the lofty table-lands of the Cordilleras, who never feel the relaxing influence of a tropical sun, are more active, manly, and enterprising. They are distinguished by a love of liberty, and an energy of character, to which those in the plains could never be roused by all those great changes which have passed with whirlwind speed over the revolutionary republics around them.

But this race, as a whole, appears remarkably adapted to the variety of its local situation. It is perfectly at home whether on the frosty ridges of the mountains, on the marshy shores of the Oronoco, on the woodless plains of the La Plata, or amid the spicy groves of the Amazon. It appears equally contented where it depends on the precarious supplies yielded by the game taken in the chase on the high lands, where it feeds on the spontaneous fruits of the fields and forests on the plains, where it is entirely supported by fish taken from their streams, which swarm with millions of the finny tribes, and where it lives for a quarter of the year on mere *clay* during the overflowing of the Oronoco.

Nor does the history of pathology furnish a more singular fact than those involved in this last-mentioned mode of Indian subsistence. The facts in the case are, that several large tribes on the Oronoco, and especially the Otomacs, who live chiefly on fish for three-fourths of the year, subsist almost exclusively on *clay* during the other three months; that they neither suffer decay in health or

strength during that period; that they swallow three-fourths of a pound of clay daily, and that the sensation of hunger is as effectually removed by it as by ordinary food!* They select a very fine clay, taken from an alluvial stratum of the most unctuous earth, form it into small balls, and slightly harden them by the fire. These are found stacked together in small pyramids in their huts, and are taken without any farther preparation than being partially moistened in water. Though it is a matter of historical record that clay is used for food in Java, Guiana, New Caledonia, and in the Archipelago, yet no instance is mentioned in any of these places in which clay has been made the exclusive diet of human beings. This instance in South America is believed to stand alone, in which men have for months in succession subsisted on *clay alone;* and this is a pathological problem, a solution of which the writer is not aware has ever been furnished.

But, on whatever aliment these tribes subsist, in whatever pursuit they are engaged, or wheresoever their residence is located, *female* degradation, that never absent attendant of pagan life, is found to exist. Polygamy among the Indians in South America is almost universal; and that endless and frightful train of evils, inseparable from this violation of the law of nature and of God, is felt in all its blighting power in the savage state. Here the vilest passions of nature, which have never been curbed by the least restraint, are fanned into the most desolating flame. The Indian hut, which is sufficiently wretched from the want of every convenience, is rendered a thousand times more miserable by the mutual jealousies and boiling rancor of the fiend-like inmates.

But, exclusive of this fruitful source of female wo, of domestic strife, and of social confusion, the sufferings of every Indian wife are so intense as to be more easily conceived than described. She is an abject slave, and her husband a most consummate tyrant. So awfully are these women impressed with the overwhelming calamities of married life, that, when they speak of that state, they clothe their thoughts in the most expressive terms which their language affords. Of this, we may take a specimen from the doleful song in which the matrons address themselves to the bride on the day of her wedding:—"Ah, my daughter," say they, "what torments thou preparest for thyself! Hadst thou foreseen their terrible magnitude

* Humboldt observes, that some animals, like savage men, when pressed with hunger, swallow clay stones, and other hard substances. Instances of this may be found among wolves in the north-east of Europe, reindeer in higher latitudes, kids in Siberia, and crocodiles in Egypt and South America. In some of these have been found, on dissection, small blocks of wood, and large quantities of clay; and in the crocodile pieces of iron, and large stones, more than three inches in diameter. That these indigestible substances may remove the sensation of hunger may readily be conceived, as that is removed when food is taken into the stomach long before the process of digestion commences, or before the chyme is converted into chyle. Whether this is effected by the impression exerted by the aliment on the coats of the stomach, or by the digestive apparatus being filled with substances which excite the mucus membranes to an abundant secretion of gastric juice, and so remove the uneasy sensation of hunger; or whether it is referable to some other undiscovered process, may never be determined. But the fact has been sustained by too many experiments to leave room for doubt.

thou wouldst never have married. Ah, couldst thou believe that, in a married state, thou canst not pass a single moment without weeping tears of blood, thou wouldst have shrunk with horror from a condition so frightful!"

The history of every Indian wife shows that these startling descriptions of her wo are sober realities, and not rhetorical figures. The day of her nuptials is the last of her existence in which she has not to lament her unhappy lot. If the soil is cultivated, it is only by her diligence. The fields only produce as her hand tills them. If the crops are protected, she guards them. If the harvests are gathered, it must be by her labor; and while she toils under the drenching rains and burning suns, her husband lounges in the shade, smokes his tobacco, or quaffs his chicha.

These unfeeling barbarians use their wives alike for slaves in the field, and for beasts of burden to carry their loads. Nothing is more common than for the women to be seen bending under a load of corn or game, each with her infant fastened to her burden, and her stupid husband passing listlessly before her, without the weight of a feather to encumber him. And then, after she has prepared a meal of that which her own labor had procured, she must stand by trembling with dread of her lord's frown, and not be permitted to taste a morsel until he has finished his meal, and then only to satisfy the cravings of nature by the fragments he has left! Indeed, if her constant privations, her exhausting toils, and her unpitied sufferings, be all considered, death must appear a welcome refuge from the storms of a life so crowded with calamities. No enlightened mind can contemplate a picture of female degradation in a pagan state without feeling, immeasurably beyond the power of all words to express, how much the gospel has done in elevating the social destiny of that sex. Indeed, were we to grant the most shocking extravagances of infidelity, and concede that death is annihilation, and eternity but a dream, still we should, at the greatest sacrifices, send these unpitied sufferers the gospel; for it is the decision of all history, both of civilized and barbarous ages, that nothing below the revealed oracles of God can elevate woman to that lofty position from which she is formed to send out so kindly an influence.

Among the tribes of whose character we are drawing this sketch all other parts of domestic discipline are the legitimate result of that part which we have noticed. Parents have not the least control over their sons after the latter acquire muscular power sufficient to cope with their fathers; and it is impossible to conceive the disrespect, and even animosity, they evince for the paternal instrument of their existence. This want of respect, and feeling of hatred for their father, are the natural fruit of the heart-sickening manner in which his domestic relations are sustained.

That brute force by which those of the softer sex, the mother and wife, are subjected to slavery; and that entire want in the father of care and affection for his offspring—which should be the dearest parts of himself—could not but awaken in his sons the worst passions of nature. Over his daughters the father exercises the most absolute control, and never gives them in marriage without receiving from their intended husbands a stipulated compensation.

The marriage ceremonies among these tribes are totally uncon-

nected with religious rites. The means of celebrating them are furnished by the female attendants; the men who assemble on the occasion bring with them materials for the erection of a hut for the newly-connected pair. This ceremony, like most other occasions which convoke the Indians, never closes without a delirious dance and beastly drunkenness.

It is not unusual that females among those tribes within the tropics become mothers before they reach their thirteenth year. But where nature is so rapid in her approaches to maturity, she is no less so in her advances toward decay and dissolution. Where youth reaches manhood with so much greater speed than in higher latitudes, the entire race of life is proportionally abbreviated. This precocity is strikingly observable on the banks of the Oronoco, and is not prevented by those poisonous marshes which distinguish a section of its shores.

Indeed, there are no local circumstances which appear armed with sufficient power to affect materially the health or social condition of this mysterious people. To collect all the striking facts in their history illustrative of this statement would swell these pages to a volume. As a specimen of many, one, however, must be adduced. To avoid the mighty sweep of the waters of the Oronoco, which annually overflow a vast level on its banks, a large tribe, amounting to nearly ten thousand, *build their houses on the branches of trees.* These aerial habitations are located more than twenty feet above the highest point to which the periodical inundations arise. This places them above the miasmata generated by the retiring waters, which could not long be inhaled without destroying all human life. These inhabitants of the air prepare their residences on a group of *mangrove trees,* by weaving and twisting together their branches for a floor, and constructing the roofs of the broad leaves of the same trees. And while the temporary sea overwhelms the plains, they subsist on the medullary flower—which is the true *sago* of South America—of the same tree. Thus one season of the year they have beneath them an ocean of water, and during another a cloud of the most deathly vapours; yet, in defiance of these combined hostile influences, these children of the forest enjoy health, and increase in their number.

There are also numerous tribes, near the equator, which wear no clothes at any season of the year. While this indicates how deeply they have sunk into degradation, and how near an approach they have made to brutal stupidity—as they are unconscious of the least impropriety, they feel no shame in this state of entire nudity—it also excites surprise that their naked surface should resist the remarkable damps, rapid changes, and burning sun of their climate.

But we should omit one of the most prominent traits in the portrait of Indian character were we not to notice their *love of war.* With many of the aboriginal nations of the new world *war* was the all-absorbing engagement.* Each Indian passed through the se-

* The nations composing the great empires of Mexico and Peru are not included with the fierce and bloody tribes of which we speak. Those nations, especially such as were embraced in the Peruvian empire, were of a docile, pacific character. Their character had been formed under the mild, paternal sway of incarial power.

verest discipline before he could be admitted to the rank of a warrior. The great aim was to raise their passive courage, by this previous discipline, to the utmost point of human endurance; so that the dread of falling into the hands of cold-blooded murderers might not intimidate them when on the grim edge of battle. Nor are we furnished by the history of any ancient nation with instances of more enduring firmness than those which have occurred among these natives under the most shocking tortures. Indeed, it would have been incredible that flesh and blood could suppress every fear and complaint under such protracted agony, had it not been made indubitable by the most authentic history of these tribes. In the event of their becoming prisoners of war they were fully aware that nothing but the most excruciating torments awaited them. That a groan, or a sigh, or even a distorted feature, would open new sources of pleasure to the malice of their tormentors, and consign their own memory to the traditional annals of infamy; and as savages have little reason to attach value to life, as the sensibilities of their nature have been previously made callous, and as they know not what death is, in its fearful and unending consequences, it was the acme of their ambition to meet their horrid doom with a sullen coolness.

Their rage for war was the ferocity of wild beasts, and not the valor of military heroes. They were roused to rush into the field of blood, not by a hope of booty, but by a thirst for revenge—not by a love of glory, but by a desire of extermination. They never entered a field of battle without a dreadful purpose to spill the blood of the last man in the ranks of the enemy; for those who were not slain in the field were to be butchered for the amusement, and often for the food of the conquerors. Thus, as devastation, and not conquest, was the fatal aim of all their warlike enterprises, every means of destruction within their power was eagerly employed. The most deadly poison furnished by the vegetable kingdom was used to tinge their arrows, so that the slightest wound should inflict the most insupportable agonies, and issue in certain death.

To give or receive quarters in the field of conflict was never thought of by these infuriated tigers; so entirely were they disrobed of humanity that nothing could quench their rage until their vengeance was glutted by their enemies' blood. Hence it was found when Europeans entered the new world that several tribes in South America had recently become extinct, and this work of utter extermination had doubtless been going on during many centuries. Indeed, the work of death was the only object within their mental range which could rouse their slumbering energies; and when the bloody strife was ended, they sunk back into their previous inertness, from which they were not awakened until the yell of war summoned them again to the field of mutual massacre.

But the nations which the discoverers of the new world found in a state of civilization possessed a pacific character, which formed a perfect contrast to those blood-thirsty and ferocious barbarians. This was the only portion of the aboriginal population which the conquerors of South America may be said to have subdued. All the more scattered tribes, like those in North America, were either exterminated by the conquerors, or made to retire into the more

inaccessible regions of their forests. But Peru and Mexico, and a great portion of the kingdom of the Zac, were not only taken by their European invaders, but their thickly settled inhabitants were subdued and mastered.

With a glance at the oppression which these suffering millions endured, we shall conclude the present number. But this must be preceded by a rapid outline of the *colonial* system by which Spain governed her South American possessions. These colonies did not belong to Spain, but to the king of Spain, having been granted to Ferdinand and Isabella by Pope Alexander VI. By this grant all the southern hemisphere of the new world, west of a given longitude, was made the property of the Spanish crown. Though his holiness had no more property in the American territory than the emperor of China, the superstition of the age gave validity to this ecclesiastical title. Hence all the authority of the discoverers, the conquerors, and the governors of South America, flowed entirely and directly from the Spanish crown.

All grants of lands were made by the king, and when the conditions failed on which they were to be possessed, they reverted to him. The highest officers felt themselves acting under no responsibility, but to him; all power, political and civil, centred in him. In every instance, the system required that in any of its parts it should be exercised, modified, or suspended, entirely at his pleasure, totally independent of his Spanish subjects at home, and of his transatlantic vassals in America. The utmost extent to which the civil privileges of the colonies reached was the power of creating the inferior city and village officers, and of regulating their internal commerce, under restrictions so severe as to leave them nothing but the empty name of privilege.

Indeed, the tyranny by which they were governed was scarcely inferior to that under which Russia or Turkey has groaned. Nor was it less desolating, as the agents of the despot acted thousands of miles from the source of the power which clothed them. Each deputy possessed within his viceroyalty all the prerogatives of his sovereign, and frequently exceeded the splendor of the Spanish court in the magnificence of his own. He generally appointed the chief officers in the military, executive, and judicial departments: he consequently could render them all subservient to his own purposes.

As it was the policy of the crown to make the American colonies in every possible way tributary to the parent state, it encouraged the working of mines to an extent extremely prejudicial to the permanent interest of the colonies. By this arrangement the king aimed at two objects—the increase of his revenue, and the diversion of public attention from agricultural and manufacturing pursuits. The tribute claimed by the crown was one-fifth of all the precious metals extracted from the mines. As these amounted to millions annually, they produced a larger tribute than could have otherwise been derived from the new world; and by depending on the gold and silver of their mountains for a supply of their wants, they would remit a large proportion of the remaining four-fifths to the mother country for the commodities for which they were left entirely dependent on her. The second and paramount object was

to *continue* the colonies entirely dependent for all their merchandise on the parent state, by preventing them from providing for themselves. By this narrow and selfish policy the wants of the colonies were multiplied, and by a kindred arrangement these wants could be supplied by Spain alone.

Not a vessel belonging to the colonies could enter any foreign port on the globe; the Spanish ports themselves were not open to colonial vessels. Indeed, they were prohibited from going to neighboring provinces only under the most intolerable restrictions. Confiscation and death were the dreadful penalty inflicted for trading with any other nation. Nor was this exclusiveness confined to mercantile transactions, it reached to the privilege of social intercourse. No foreigner could even enter the colonies without special permission from the highest authorities. Thus were they cut off from all intercourse with the human race, little less than if located on another planet; and to secure the perpetuity of this state of insulation and vassalage, almost every important office in South America was filled by natives of Spain, or such as had been sent there to be educated under the shade of the throne.

In examining the records of official appointments in Spanish America, which extend through three hundred years, we find, of the one hundred and sixty viceroys, and of the five hundred and eighty captain-generals, governors, and presidents of the royal audiences, only eighteen which were not born in Spain; and this small minority had passed several years in the parent state, and become deeply imbued with its spirit of oppression. Thus, from the period of the conquest up to that of the revolution, these provinces were under the sway of foreign officers, who had no interest to consult but that of their family, and no favor to court but that of their transatlantic sovereign. And here, where no officer felt himself amenable to the people, where the only being on earth to whom he was responsible was located in the old world, what could be expected but the deepest corruption and the most high-handed oppression! Such, in fact, was the result.

Perhaps modern times furnish not a single instance of an administration so thoroughly corrupt in all its branches, and in all its operations, as was that in South America prior to the revolution. Under such a system, tyrannical in its nature, and pressed into purposes of self-aggrandizement by all its functionaries, what but the utmost cruelty could fall to the lot of the enslaved Indians! Their very groans were stifled before they could reach the ear of the distant monarch. At the commencement of the Spanish settlement in South America a certain number of Indians was assigned to each landholder, somewhat after the manner in which the Russians are disposed of at the sale of the estate on which they may live. This gave the proprietor power over the persons of the natives, which soon matured into a system of the most oppressive tyranny. In the master avarice extinguished humanity, and his slaves were used rather like brutes than like men. Under this iron-hearted cruelty these unprotected sufferers wasted away with so frightful a rapidity that, after millions of them had sunk into a premature grave, and fears were entertained that the entire race would become extinct, they were raised in some of the colonies to the rank

of *citizens*. This, however, instead of raising them to a state of liberty, only changed the *circumstances* of their bondage; they passed from under the hand of private to that of public oppression.

In this new relation to the state there was demanded of them an amount of tribute which was often entirely beyond their ability, which involved them in more fearful calamities than any with which their former state had threatened them. Of their sufferings, the history of Peru furnishes a most affecting picture. This viceroyalty was divided into fifty-eight provinces. Over each of these was placed a pretor, who was invested with the power of judging and punishing civil and criminal offences, in the name of the king. He, being authorized to impose a heavy tax on each Indian, not younger than eighteen or older than fifty-five, did not scruple to demand it of such as were both much below and far above these ages. The law also exempted all caciques with their families, and such Indians as were corporeally infirm and mentally deficient. But these enjoyed no exemption from the exorbitant claims of the pretor. On the old and the young, the healthy and the invalid, he imposed alike the enormous tax; and in every case where his receipt was lost, the Indian was imperatively required to meet the same claim the second time. To prevent the aged and infirm from being cruelly scourged by these merciless collectors for unavoidable delinquency, brothers and friends tasked themselves doubly, and often sunk under this insupportable burden.

In the event the Indian could not advance the required sum, whatever could be found in his hut was sacrificed to raise it; and when there was too little for the purpose, he was compelled to labor at so reduced a price that he could scarcely cancel the claims of one year before those of another became due; and not unfrequently did his miseries end his days before the iron grasp of his oppressor had been unloosed.

Another source of Indian sufferings originated in the liberty which the pretors obtained to distribute goods among the natives, under the pretence of promoting habits of diligence. History never recorded a more horrible system of oppression and tyranny than that into which this was matured by these official merchants. The legal right which they had to dispense such goods as they pleased—to fix upon them their own price—to sell them without the consent of the receiver—and to obtain payment by coercion—opened a door for boundless extortion and the most insupportable tyranny. When these men entered on their office they purchased, at a reduced price, a large amount of unsaleable goods, which they disposed of to the Indians—against their loudest remonstrances—at six or eight times the primary price! In vain did these miserable beings urge, with tears, that they could not pay for such articles—that they did not need them—that they knew not even the use of them. All their most humble and earnest beseechings to be released from this necessity were unheeded; the goods they *must* take, though many of them were not less unsuitable to their state than the finest Turkey carpets would have been to their floorless hovels.

One part of this system of insult and robbery consisted in the distribution of *mules* among the natives. Of these each pretor procured five or six hundred, and sold them to the Indians for four or

five times their value, under circumstances in which they could neither be hired without his consent, or withheld when he called for them. Hence when a merchant needed mules to transport his goods his application was not to the proprietor, but to the pretor, who always commanded such Indians to perform the journey as were most deeply in his debt. After the pretor had received the transportation money, he refunded one-fourth of it to the merchant, to be applied in feeding the mules; one half of it was allowed toward the debt originating in the purchase of the animals; one-eighth was to answer on the unavoidable debt for the goods forced on them; and the remaining one-eighth went to the owners of the mules to defray their expenses during the tour. But as this was scarcely sufficient for the unavoidable demands of the journey, whenever an accident occurred it fell in its whole weight on the Indians. When a few mules failed or died—which was generally the case, on these long and rugged journeys—their owners were ruined; but the ruthless pretor relaxed none of his claims.

These are but a small part of the practical bearing of that barbarous system by which the pretors wasted and crushed this unhappy race. Nor was the lot of the other class of Indians, who were hired to landholders, less wretched. These received from $14 to $18 per annum, and the use of a garden thirty or forty yards in extent. The tribute demanded of each was $8, which left not more than $10 for the support of his family; $7 of this small pittance was expended for corn, and the balance was indispensable for the coarse covering which clothed him. Then the claims of the curate remained to be met, so that the laborer unavoidably involved himself in debt to his employer; and while this was the case, the creditor had control over his person. As years rolled on the debt accumulated, which made his life and slavery commensurate; and often after his demise his children were compelled, by the greatest drudgery, to cancel the inevitable debt of their father.

If a member of his family died, the father was overwhelmed with the utmost consternation. Believing, as he did, that the agonizing soul of the deceased could enjoy no repose until the ecclesiastical services were paid for, no personal sacrifice was deemed too painful to procure the requisite sum. Thus superstition conspired with avarice to consummate the wretchedness of their victims.

Such as failed to meet the claims of the pretor were doomed to a fate still more severe. After being dragged to the manufactories, they were compelled to labor for one real per day; one half of which went to liquidate that officer's claim, and the other half to procure food for the laborer. As this was furnished by the employer, it often consisted of damaged grain and diseased animals; and the quantity even of this wretched fare was far below a competency. When any by flight sought release from this living death, they were soon overtaken by the pursuer, and dragged back, with their hair tied to his horse's tail. The punishments inflicted on them in the event of any delinquency was of the severest character. Every species of torments which the wanton cruelty of an easily enraged overseer could invent was endured by these patient sufferers. When other means failed to satisfy his ire, two burning sticks were so rubbed together as to emit showers of sparks on the

naked back of the delinquent, who was firmly bound with his face to the earth.

But, of all the means by which havoc was made of this trampled race, none have been so fearfully successful as their *servitude in the mines.* A legal regulation existed, called the mita, by which every proprietor of lands and mines claimed the personal services of a certain number of Indians for the space of a year. This fund of human labor was so regulated as to procure annually, by ballot, a sufficient number of Indians for the various work assigned them. So dreaded were the services of the mines, that those on whom the lot fell considered their summons to the work equivalent to the sentence of death. Before they went to that sepulchre of their nation every preparation was made as though they were never again to return. The weeping farewells which rung through their cottages at their separation from their friends and homes resembled the doleful scenes of a dying hour.

When the labors of the year were finished, they found themselves in debt to their employer; as he was responsible for $8 tribute imposed on each Indian, and furnished his laborers with their miserable food and lodging, their wages were absorbed, and future services still due. While they remained in arrears to their employer, they could not leave his service. Thus each succeeding year accumulated their unavoidable debt till all hope of release fled for ever; but more frequently death freed the sufferer before the first year revolved. Exchanging the delightful air and health-preserving exercise of his own native mountains, for the noxious vapors and exhausting labors of the mines, the Indian soon began to pine under disease; and, after a few months, frequently sunk spirit-broken into an untimely grave. Then the desolate widow, with her bereaved children, were thrown back to their empty hut, to bleed over remembered wrongs which had murdered a father and a husband!

Nor were these instances of oppressed humanity few or unfrequent; more than twelve thousand of this enslaved race were annually subject to this mita-conscription in Potosi alone. In this single mountain, where nearly five thousand mines have been opened, not less than one million three hundred thousand Indians have sunk into the grave under this iron rod of tyranny! Who then shall draw the terrific picture of Indian suffering endured in all the mines in the new world. The stream of gold and silver which was poured for three centuries from South America into the parent state was chiefly extracted from the mountains by this suffering race, and has gone to Spain stained with their blood, which cries to Heaven for retributive justice.

But this bloody work of extermination was urged forward by other means than the pestiferous vapors of the mines. Marauding parties from Brazil depopulated thousands of miles in search of natives, for the purpose of supplying that empire with slaves. These merciless man-hunters, more savage than the tribes they wasted in every expedition, added murder to the crime of man-stealing. Their captives were bound together, and driven, like herds of cattle, through storms and streams, often fainting with hunger, and famishing with thirst. Those that became too much exhausted to advance with the company were shot to the ground, or cut down

with the sword. If infants obstructed the march, they were torn from their mothers' breasts, and dashed before their eyes! In this ferocious manner three hundred thousand were hunted down within the brief period of five years; and in the short space between 1628 and 1630 six hundred thousand were dragged from their homes, and sold in Rio for slaves.

In examining the various records of inhumanity and blood, which extend through one hundred and thirty years, not less than two millions are found to have been sold for slaves, or cruelly murdered, by these kidnappers. Thus four hundred Indian towns were left one vast solitude, covered only with the ruins of deserted dwellings, and stained with the blood of their former inhabitants.

But our limits preclude the detail of that almost endless variety of miseries which were inflicted on this unfortunate people. These would form a volume of history, and awaken the deepest sympathy. Were we to pass in silence the facts, that the means of subsistence enjoyed by Europeans in South America were procured by the personal labor of the Indians; that the treasures of immense wealth, possessed by thousands prior to the revolution, were opened by them; that the numberless flocks and herds which filled the valleys and whitened the hills of their oppressors were raised and guarded by them; and that scarcely a vestige of this vast amount remains with this beggared race; still would their history form an agitating record at which humanity would shudder.

It has been alleged in behalf of the inflicters of all these various sufferings on the Indians, that they brought to them the *knowledge of Christianity.* Had they indeed done this in the high and significant import of these terms, it would have arrayed them before coming generations in the glory of the most benignant benefactors. But did they do this? The instruments of divine mercy could not have come to these pagan nations, bearing the torch of a Saviour's dying love in one hand, and fetters by which to load them for ever, in the other. If the most faithful historical records deserve our confidence, we are compelled to believe that the conquerors of South America brought no religion to its ancient inhabitants, but such as would best subserve the purposes of their ambition, and most effectually enslave the millions they had conquered. The ecclesiastical establishment was evidently instituted in these colonies as an auxiliary to the civil government. It was employed not to diffuse intelligence among these children of nature—not to elevate from its deep degradation this rude mass of pagan mind; but as a mighty engine of power, by which tyranny could sway a more absolute control. The priest was so necessary to the magistrate that civil power was never wanting to effectuate the selfish plans which the hierarchy might originate. Hence many of the clergy in Mexico and Peru became masters of the most princely fortunes. They did not feed the flock, but they fleeced it.

As a specimen of their rapacity, one or two well-authenticated instances may be here adduced:—A curate in Quito exacted for each year, exclusive of his dues and fees, two hundred sheep, six thousand head of poultry, four thousand pigs, and fifty thousand eggs. To insure the payment of this enormous claim, he refused the masses on the respective festivals until a due proportion of it

had been met; and as the deluded multitude believed that to be without these was to be exposed to every curse which could threaten the enemies of Heaven, no exertions were too great to prevent this overwhelming calamity. Indeed, those men, who possessed power to inflict the most fearful judgments during this life, and to leave the soul in unreprieved agonies through all the fiery ages of the next, could not fail to have their kind interposition secured at any expense.

Among their artifices to make their agency in changing the allotment of the dead a source of revenue, the following, transmitted by a traveler of unquestionable veracity, may be noticed:—A priest in 1817, having left a young man of his profession in his place during his absence on a journey, inquired immediately on his return who had died during his absence? Such a rich cacique, replied the young substitute. What did you receive for the funeral services, rejoined the priest? So much was the answer. The amount being but a moderate sum, the priest was exceedingly exasperated; and after administering a severe reprimand to the newly initiated, he sent in great haste for the sons of the deceased. "You," said he to the young men, "have acted unworthy of your noble family. By withholding the requisite price, you compel the soul of your pious father to agonize longer in purgatorial torments. Why did you not generously accelerate his passage to paradise?" Stung by these cutting rebukes, the sons expressed the deepest regret for their delinquency; but added, "Now there is no remedy." "Yes, there is," says the priest, "I will compromise the matter. I will have the statue of your excellent and pious father formed of wax; and funeral services shall be performed over his effigy, and masses shall be said for the repose of his soul." The sons affected an agreeable surprise at this newly-invented remedy, and were glad to pay five or six hundred dollars for this mock funeral, as it was the only means by which they could escape the terrible censure of this angry ecclesiastic. Thus these men, by chicanery, made a living worth six or eight hundred dollars, bring them as many thousands. The contributions they arbitrarily imposed on the Indians, and the enormous sums they charged for their agency in procuring the repose of departed friends, in some instances swelled their revenue to that of a princely fortune.

That they succeeded in making vast numbers of the natives Catholics, is a fact which involved as little difficulty as it does doubt. With regard to the millions which embraced the Catholic system in the densely populated empires of Peru and Mexico, little reason needs to be assigned for their doing so, excepting that which is found in the Spanish conquest. To induce an ignorant nation, reduced to abject slavery, to exchange its superstition for the religion of its conquerors, requires less evidence than that which convinces the understanding and sways the heart; especially when the new system, as in the case in question, allows the converts to incorporate many of their former ceremonies into that religion for which they exchange a portion of their own. None who are acquainted with the history of Catholic missions among other rude nations can remain at a loss to account for the sudden conversion of these conquered empires.

The ready manner in which the more barbarous nations of the new world received Catholicism is referable, in part, to the same principles. The missionaries pretended that many of the doctrines and mysteries of Christianity resembled the crude and barbarous superstitions which had been originated in the depths of paganism. Others, guided by the influence and example of their chiefs, exchanged their religion for one of whose distinctive principles they were totally ignorant; and a still greater number, overawed by that power, at whose touch the glories of their ancestors had fled, embraced, as a matter of *policy*, the religion of their conquerors. Indeed, it is impossible to take an enlightened survey of this apparent change, which occurred among these pagan tribes, without attributing it chiefly to the combined influence of force and fraud.

These spurious conversions left their subjects in nearly the same state of mental and moral degradation as that in which their ancestors had groped in the starless night of their paganism. If we allow that their new religion taught them to abandon some of their most brutal and bloody rites—to cover themselves with garments instead of paints—to quit the practice of cutting their chins, noses, and cheeks—to abstain from the worship of birds, reptiles, and quadrupeds—and to refrain from exposing their infirm offspring to that inevitable death to which they had long been in the habit of consigning them; if we grant that these changes are the fruit of its agency, we ascribe to it the full amount of its effects. Close attention to these Indians, who are said to be Christianized, will leave no doubt that their conversion consists in *dispossessing* their minds of *old ideas*, without supplying them with new ones; and in transferring their devotions from toads and reptiles to the Virgin Mary and the images of the saints. This change in the created objects of their worship was entirely consistent with the same moral state of the worshipper. Hence, while they renounced the most grossly superstitious parts of their paganism, they retained the highest veneration for its more refined usages. Had the missionaries dissipated mental darkness by communicating to them the knowledge of letters, and moral darkness by pouring around them the light of revealed truth; had they thus elicited the mental and moral powers, and waked the soul from its profound and protracted slumbers, the Indians would have abandoned, and not exchanged, the objects of their idolatrous worship.* But that the Indians were subjects of no such elevating process was deplorably evident, by that deep degradation in which the new religion allowed them to continue. In a state of so great imbecility were these native disciples long after their boasted conversion had been effected, that an ecclesiastical decree pronounced them incompetent to receive the eucharist; and their incapacity was the only reason why they were exonerated from the terrible jurisdiction of the inquisition—which, in 1570, by the pious zeal of Philip II., was established in South America.

* It would be doing the greatest injustice to many individuals among the Catholic missionaries to involve them all in this censure. There are some bright instances of sacrifice, personal hazard, and even martyrdom, suffered by these men, in their noble attempts to convert the American Indians. Had this been the character of them in general, some of the blackest pages in the history of human depravity had been wanting.

It was not till Paul III. issued a counter decree—which raised the Indians to the rank of rational beings—that they were admitted to the Lord's supper. Indeed, had the missionaries enlightened them, they would have defeated the very object for which their missions were established. It would have unfitted them to subserve the purposes of political tyranny and hierarchical ambition. Several of the tribes, with no more light than that which nature shed upon them, perceiving the boundless ambition of these men, burst away from their restraints, and resumed the native liberty of their savage state.

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GOD'S METHOD OF WEIGHING THE ACTIONS OF MEN.

BY REV. M. SORIN, OF THE PHILADELPHIA CONFERENCE.

1 Sam. ii, 3: "*The Lord is a God of knowledge, and by him are actions weighed.*"

To trace the relation of these words to the context, and to explain the history in which we find them, would require a course of reflections not precisely suited to the pulpit, and would perhaps be a misappropriation of our time. To develop the strong moral principles they embrace, and to bring them home to our hearts and consciences, may be equally as interesting, and a decidedly more profitable employment.

The character of Almighty God, as intimated in the text, is in perfect contrast with what we know of human nature from every day's observation. "The Lord is a God of knowledge, and by him actions are weighed;" but man is an imperfect and a short-sighted creature, whose recollections of the past are defective and confused—whose knowledge of the future is mere matter of conjecture, or favor from God; and whose understanding of the numerous subjects around him is limited to their names, and some few of the purposes to which they may be applied.

On almost every topic that enlivens the conversation of the fireside—that occupies the attention of the public through the medium of the press—or that calls forth the energies and resources of the pulpit—it is a conceded point, that we know but in part. True as this is of every other question, it is still more strikingly true of many of the more interesting and important events in the moral history of each individual man; and yet, notwithstanding, it is deserving of remark, that on these very subjects our precipitancy in judgment is so perfectly conformed to the limited nature of our information, that the one might, in most instances, be regarded as the rule of the other—or these two might be supposed to sustain the relation of cause and effect.

Behold, then, in the character of Jehovah, a standing reproof of the arrogance and the ignorant presumption of man! for, although a God of knowledge, he weighs the actions of men. From him let us learn to judge, not from appearances, but to judge righteous judgment.

Instead of pursuing these reflections further, we shall,

I. *Make some remarks on the knowledge of God.*

II. *Show that, in the light of this knowledge, he will weigh the actions of men.*

I. Make some remarks on the knowledge of God.

When we speak of knowledge, as an attribute of *human* character, we refer to that state of mental enlargement and improvement of which the human mind is capable, or to which it has been elevated, through the power of education. But knowledge in man is always of necessity comparatively limited; the weakness of his faculties, the brevity of his life, and the numerous cares and afflictions attendant on his present state of being, all present barriers of fearful magnitude to the enlargement of his intellectual research, and to the accumulation of those facts and deductions, the possession of which constitute a man of knowledge.

But when we raise our minds to the great Father of spirits, the Lord of life and glory, we have attained an elevation where none of these difficulties attend the operation of mind, and where they cannot in any way impair the conception, or mislead the judgment of the understanding, for the simple reason that he is a God of knowledge.

The knowledge of God is that distinct and complete perception which he has of all beings and things that do or that can exist. It comprehends their essence, attributes, relations, and tendencies, andall that is mysterious in their origin, wonderful in the progressive development of their nature, or eventful in its consummation or overthrow. It marks the rise and influence of every cause and agency in the material, intellectual, and moral departments of his works, and traces the nature, number, and magnitude of their effects; in a word, the universal range of matter and mind, whatever may be the mode of its existence, or the place of its location.

This knowledge belongs essentially to God. He is a God of knowledge, as he is a God of truth, of holiness, and of power; it is not more essential to him to be uncaused in his being, than it is that he be independent in his knowledge. All other knowledge is derived, whether it be that of angels or of men. If not received by direct revelation from God, it is obtained by the careful exercise and cultivation of their intellectual powers. It is, therefore, progressive in its nature, and is gradually rising into clearer views of the various topics on which it is exercised.

But the knowledge of God is underived. It is independent; as there was none before him, so there is none equal to him. Of all created beings, it may be said that there was a time when they had but one idea, then two, &c. But the Lord is a God of knowledge; what he now understands he always understood. Nothing is new to him, nor can any thing be old as the subject of his knowledge. The ideas he now has he always had, and will have for ever. He is the high and lofty One that inhabiteth eternity, whose understanding is infinite, whose knowledge is unsearchable, and whose judgments are past finding out. Hence saith the prophet, "Who hath directed the Spirit of the Lord? or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and

taught him knowledge, and showed to him the way of understanding?"

But the knowledge of God is absolute. It not only extends to all things that can be known, but it fully comprehends all to which it extends. The past, the present, and the future are all equally present with him. There is no height, nor depth; no oblivious shades of the past, nor unexplored regions in the immensity of the future, on which his omniscient eye does not rest with fixed and searching gaze. As he fills all space with his presence, so he comprehends all duration by his knowledge. As he is everywhere to uphold all things by the word of his power, so does he pervade all duration, inhabiting eternity, to know the end from the beginning:—

> "O wondrous knowledge, deep and high!
> Where can a creature hide?"

To us some things are secret, but to God there are no secrets. That which is done in the dark is as if it had transpired in the light; and that which was spoken in the ear in the closet, as if it had been proclaimed upon the house-top. To us some things are imperfectly known, because they are remote in their location, but God is everywhere; and the adoring seraph that burns at the foot of the throne is not more perfectly understood, in all the elements of his intellectual and moral worth, than those kindred spirits who explore the remotest regions in the immensity of space. To us some things are mysterious, but to God there are no mysteries—none in nature; none in providence; none in grace.

To him the whole economy of nature is perfectly simple in its construction, and regular and harmonious in its operations. To him there are no intricacies or perplexities in providence. He brings light out of darkness, order out of confusion, and even causes the wrath of man to praise him. So also in redemption, which stretches out before us as an illimitable and fathomless ocean of light, of truth, and of loveliness. To us it is illimitable, but God "meteth it out with a span:" to us it is unfathomable, but God "holdeth these waters of life in the hollow of his hand." Its profoundest depths, its comprehensive range, its mysterious and hallowing power on the human mind; every thing, from the immaculate conception of the Lord Jesus to the regeneration of the human soul, is perfectly understood by him, for he is a God of knowledge.

When we contemplate this truth, either abstractly or as it is exemplified in the works of creation and providence, it is one of great and overwhelming power and sublimity. But, viewed in its obvious relation to the moral principles and habits of men, as the light in which they appear to the Almighty, and as the rule according to which he will try our actions, it is one of fearful and startling import. But this is the view given of the subject in the text; and to this aspect of the question we turn, in order,

II. To show that, in the light of this knowledge, he will weigh the actions of men.

The text manifestly intimates that the knowledge of God is the light in which things appear to him, and according to which he approves or disapproves of them. As this knowledge is infinite, he

can have no false perception of any thing, nor can he place an improper estimate on any of the actions of men. With men frequently that which is of little worth is highly esteemed, while things of infinite importance are set at naught; but with God actions are weighed.

Weighing is a process by which the intrinsic or relative value of articles is ascertained or determined, and always supposes a standard of value; a conformity or non-conformity to which determines the value of the article weighed. Hence the term is figuratively introduced in the text, as intimating the exact manner in which God will examine and judge of the actions of men. Every thing has its appropriate measure or law. The proper measure of the actions of intelligent beings is law; and of moral actions is moral law. And by this standard the God of knowledge will weigh the actions of men; not, however, abstractly, but in connection with their motives, their circumstances, the intention of the agent, and their results.

First. Actions will be weighed in connection with their motives. The motive is that particular consideration which, being presented to the mind, determines it to act. It is, therefore, a circumstance which gives primary character to action, and fixes its reputation with God, before it is matter of cognizance with man. An act may be good in itself, when viewed apart from its motives; whereas, if properly considered, it has all the elements of a heinous wickedness, and is justly deserving of the deepest hell.

It is good to feed the hungry, to clothe the naked, to perform the various duties of religion; but if the motive from which these actions flow be unsound, it changes their entire character as matter of acceptable service to God. The impurity of the fountain poisons the stream, and that which it was hoped would be ground of commendation and reward becomes the cause of a harsher censure and a deeper condemnation.

As this is an age of much apparent liberality of feeling and action—an age in which all the passions and predilections of the human mind are marshalled and brought into the field for the accomplishment of great and benevolent objects—it may not be amiss, in order to avoid a future disappointment in our reward, to bear in mind that actions are weighed in connection with their *motives*.

The motive determines both the nature and time of the reward. Men who perform their works for God, who have a regard to the recompense of well-doing, will receive that recompense hereafter. But they who do their works to be seen of men, to please themselves, to gratify their pride, their prejudice, or their party, "verily, I say unto you, that they have their reward," so far as it may be regarded as matter of benevolence or public good. But, so far as it was an act of hypocrisy and self-seeking, their retribution is yet with the Almighty.

There is a class of men whose liberality is only the dictate of sheer good nature. What they do is done under the power of constitutional impulse, without any special regard to moral principle or obligation to God. They give as readily to build a synagogue for Satan as a temple for Jehovah, and are as ready to hold stock in the theatre as a seat in the church of Christ.

Another class there is who mostly give, but always do it grudgingly. They desire the reputation, but they abhor the expense of being liberal; and always, when called upon to aid in any benevolent enterprise, experience a most painful struggle between inclination and character. They desire to be reputed generous and liberal; but the cost is a burden too intolerable to be borne—and is not borne, if they can manage to save their reputation and escape.

We see another class, whose contributions are always regulated by a steady regard to *praise*. They never give, unless it be under such circumstances as will exhibit them to advantage before the world! A poor man who needs a morsel of bread, or a garment to protect him against the piercing cold, is hastily shaken off, as a rude and insolent leech, from their benevolence; while the agent of some public institution, whose reports will be duly made known to the world, receives, perhaps, in the same day or hour, a thousandfold more than would have made the poor man's heart sing for joy, and filled his lean and gloomy home, at least, with transient comfort.

There is yet another class of character who always give, both with promptitude and cheerfulness, not because they are interested in the object, or pleased with the applicant, but because they regard it as matter of duty to God; believing it better to give, even to a hundred unworthy applicants, than to withhold from one truly deserving. They always give according to the ability with which God has blessed them. Here it certainly is by no means difficult to conjecture whose actions, when weighed in the balance of the sanctuary, will answer the demands of the law, and who will then be seen to have spent their strength for naught, and their labor in vain.

Secondly. Actions will be weighed in connection with their circumstances. These are

Circumstances of time and place.—The time and place of an act is always a consideration of moment. The sons of Eli rendered themselves specially offensive in the sight of God, by the perpetration of their wickedness at the door of the tabernacle, and in the time of the sacrifices. It evinced a state of the greatest abandonment to vice and recklessness thus to rush into the presence of the Most High, and to change the temple of his holiness into a theatre of folly and crime.

If we may readily conceive it possible, on the one hand, for a person to be placed in circumstances in which it would be almost impossible to avoid sin, of which the history of Joseph furnishes an instance; so, on the other, we can specify situations in life in which it would require a very great want of correct principle to run into wickedness. The sons of Eli, above alluded to, are a case in point.

Now, if it be an aggravation of treason and rebellion to attempt the life of a monarch on his throne, and in the midst of his ministers, surely it is a circumstance highly aggravating to sin against God in his holy temple, and in the time of his worship; to blaspheme his fearful name at the foot of his altar; and venture thus into the very light of heaven with the dispositions and the intentions of fiends.

There are also circumstances of *grace and mercy*. That it does please Almighty God frequently to pour out of his Holy Spirit, in an unusual manner, on the church and on the world, is certain; and it is not less certain that these seasons afford special advantages to men for moral and spiritual improvement, and, of course, impose corresponding obligations.

Again: there are circumstances of wrath and judgment. When the Almighty rises up out of his holy place, and shakes terribly the earth, and the sinners in Zion are afraid, and fearfulness surpriseth the hypocrite, then, saith the prophet, "when thy judgments are abroad in the earth, the inhabitants will learn righteousness."

Now "the Lord is a God of knowledge," his understanding is infinite, "and by him actions are weighed;" weighed in connection with their circumstances. There is the worldling who interrupts a serious discourse of our Lord Jesus with this request, "Lord, speak to my brother, that he divide the inheritance with me." He ought to have said, "What shall I do to inherit eternal life?" "How shall I escape the wrath to come?" But, with the Son of God before him for his instructer, his mind was engrossed with the things of this life: he was willing that Christ should adjust his temporal difficulties, but cared not that he should enlighten his soul—as many now value their ministers the more as they are clever, jovial, business men, than as they are men of piety and fidelity in their office.

Behold Judas, who, while his Lord was discoursing on the subject of his approaching passion, praying with and for his disciples, with holiest fervor and sympathy—there he sat, settling in his mind the price of his Master, and resolving to sell him for thirty pieces of silver!—like some in our own times, who, while they sit under the word of life, meditate the ruin of those that preach it to them. Reader, art thou the man?

There was Ananias, who, in a time of great religious excitement in the church, resolved to be liberal, but afterward, yielding to his natural love of the world, he refused to redeem his promise, lied to conceal his dishonesty, was smitten of God, and died.

In all these cases, it will be seen that the circumstances give character to the action; and in judging of the one, the other must be taken into the account.

Thirdly. Actions will be weighed in connection with their design, or the intention of the agent.

Men not unfrequently intend more evil than they are actually able to accomplish; they also fall short of the good they previously designed. In both instances they are judged of according to the actual results; but God fixes the reputation of the deed by reference to the intention; and therefore the widow's mite was more acceptable to him than the abundance of the more ostentatious contributors; for if there be first a willing mind, it is accepted according to that which a man hath.

The Lord said to David, "Thou didst well, that it was in thy heart to build me a house," although the work was reserved for another person. Thus it was well for Whitefield to intend, or project the building of an orphan house in Georgia. It was well for Dr. Coke to intend his East India missions; for although these holy men were not permitted to realize all their fond expectations, their

views were obviously in accordance with the counsels of the Most High; and, in the providence of God, they pointed to fields of labor that others were to occupy; and certainly in that day when actions are weighed, the benevolence of the intention will add mightily to the reputation of their deeds.

And then the unlawful cravings of avarice will also be scrutinized as theft and robbery—the dark, cruel musings of malice will be punished as murder—and the evil glances of licentious love will be turned into hell as adultery! For he that said, "Thou shalt not steal," also said, "Thou shalt not covet;" and the authority that said, "Thou shalt not kill," has also declared, that "he that hateth his brother is a murderer." See Matt. v, 26, 27. But once more,

Fourthly. Actions are to be weighed in connection with their results.

Men most generally, when they perform an act, especially if it be of doubtful tendency, fix to themselves certain limits within which its consequences are to be confined. But all such restrictive regulations, imposed on our own deeds, are perfectly the work of the imagination. While the thought is yet in the heart, and the word remains on the tongue, they may be easily suppressed; and, although in themselves displeasing to God, they exert no deleterious influence over the affairs of others. But when that thought becomes imbodied in words, or that desire of the heart starts into the existence of a palpable deed, it is then immortal; it becomes an active principle in society—a circulating medium of good or evil—and aids or injures multitudes of whom its author will never hear, until actions are weighed in connection with their results. To place this in a clearer light, accompany me in the following remarks:—

That miserable child of avarice and perdition, the devotee of cards and dice, whose only prayer and purpose under heaven is to dupe and defraud his fellow men, does not, perhaps, design all the withering consequences that attend his heartless trade. He did not design to drive a father to distraction, to break the heart of a tender female, a wife, a mother—to reduce a family of innocent and helpless children to beggary and ruin. No; he did not intend, nor did he care to prevent it. Urged on by the cruel lust of gain, he resolved to make every thing bend to his own purposes; he closed his own eyes upon consequences, and left others to grapple with them as they might be able. But is he therefore excusable, either before the world, or the Judge of all the earth? Certainly not. The incendiary who casts a fire-brand, not caring where it falls, to the destruction of your property, and asks, Am I not in sport? Or the assassin, who discharges his fire-arms into the busy throng of industrious men, to the loss of limb or life, is not more truly guilty than he.

The *libertine* who, by many a base and unmanly art, by perjuring his conscience and selling his soul, at last succeeded in destroying the object of his criminal affection, did not intend all the gloomy results that ensued;—the ruined mother—the murdered child—the deathless infamy on earth—the ceaseless torture in hell. No; he did not intend them, nor did he care to prevent them. He would not, and therefore perhaps he did not see, all the consequences. But is his perverseness to be his apology; and because

he ruined your child with his eyes shut, closed for the purpose, is he therefore not a murderer?

The *slanderer*, who secretly set an evil suspicion in motion, smiled as it formed into rumor, and exulted as it gained credence in the neighborhood or the church, fancied to himself at first certain limits within which its effects would be confined. But an ordinary degree of attention would have seen these limits yielding as the air, and boundless as the horizon of human existence. And was he not capable of that reflection; and was he not under obligation to exercise it, in all cases, and more especially in those which concern the welfare and happiness of others? Most unquestionably he was; and he is therefore justly chargeable with the first, and also with the final result—the consequences which he might so easily have foreseen and prevented, and which, in refusing to prevent, he has constituted his own.

The unfeeling child of plenty, who turned from his door the hand of supplicating indigence, to shiver and perish in the winter cold, did not intend to be guilty of a brother's blood; but such was the effect—the natural, legitimate, and speedy effect. And who will answer for it at the bar of God when actions are weighed? Not merely the morsel of bread refused, but also the consequences of the refusal, will be weighed by Him who even now asks, "Cain, where is thy brother?" In vain you reply, "Am I my brother's keeper?" The voice of his blood crieth unto God from the ground.

The minister of the sanctuary, who, to serve himself, his friend, or his party, suppressed truth, or made the pulpit the instrument of his prejudice, his passions, or his pride, may read his doom in Ezek. xxxiii. Miserable man, who, occupying a position sufficiently elevated to see and show the way to life eternal, becomes a stumbling-block to deathless souls, who, either through his levity or his pride, his time-serving, carelessness, or crimes, are involved in shame and everlasting contempt.

But time would fail to follow out this branch of our subject into all its natural and important bearings. Our actions will be weighed in connection with their results—immediate, more remote, and final results. Nor is this unreasonable. The individual who fires a city may be regarded as continuing his agency while the devastating flame is unsubdued; and he who poisons a fountain is guilty of destroying the thirsty pilgrim who drinks of its stream. And so he who exhibits impure prints or books in his windows or elsewhere, or vends them from his counter, or issues them from his press, or creates them with his pen, or in any way brings them before the world, is, and ought to be, held accountable for their effects. Not unfrequently he sets a wave of thought and feeling in motion, which rolls on, swelling and spreading in its course, through a long succession of ages, casting up mire and dirt, the elements of moral contamination, disease, and death, to countless millions! Here are effects wider than the population of any one country or generation, and deathless as the mind. And is it not true, awfully true, of the prime mover of these effects, even while in his grave, that "he, being dead, yet speaketh."

Thus we see in what sense God will weigh the actions of men, in an even balance, held by an impartial hand, and seen in the light of

an infinite understanding. The simple deed, its circumstances, the intention of the agent, and its consequences—all these shall come into notice as matter of pleasing review, or of painful and tremendous condemnation. We shall,

III. Make some improvement.

First, let us learn to cultivate our rational powers. "The Lord is a God of knowledge;" heaven is a place of superior knowledge, where we shall see as we are seen, and know as we are known. The angels of light, those living creatures around about the throne, are pre-eminent in knowledge. And are we then to worship in that temple of light? Are we to be the companions of those celestial spirits, and to participate in the nature and felicity of Jehovah, the God of knowledge? Then let us cultivate our rational powers; let us endeavor to increase our stock of knowledge, by reading, observation, reflection, and prayer.

There are many topics within the range of human inquiry calculated to afford matter of pleasing contemplation to the mind of man, and to assist in weaning him from the low pursuits of this world, and in fitting him for a more elevated and felicitous state of being; but which, not being essential either to his present safety or future well-being, are not placed fully within the reach of the great mass of mind. Thus the splendor of the heavenly orbs, and the still more magnificent heavens, in which they proclaim the glory of God, and show forth his handiwork, are spread out before the universe of intelligent beings, a wonderful exhibition of the wisdom and power of the Almighty, which all may see and admire, but few can understand. It requires time, learning, and labor, and a superior reach of thought, to enter that vast theatre of action, and survey the order and majesty of the arrangement, the harmony and sublimity of the operation. But, if this is a pleasure reserved for the few, it is one the loss of which is not felt by the many; and the less so because the Spirit of God has dictated a book infinitely more sublime in its revelations, and important in its bearings, than the volume of nature. It is a farther revelation of his will, enlarged and improved, in which life and immortality are brought to light. Here we may learn the nature and will of God, the character and employments of celestial spirits, the destiny of the just made perfect, the rewards of virtue, and the inevitable doom of wicked men. Here we may learn the principles of the doctrine of Christ, and have our minds enlightened, enlarged, and sanctified, to know the only true God, and Jesus Christ whom he hath sent, whom to know aright is life eternal. Such knowledge it is the will of God we should cultivate. He has given us the capacity requisite to its attainment; blessed us with ample means for its prosecution, and so identified it with our happiness as to make it at once both our duty and interest.

Secondly. Let us learn to judge cautiously, righteously, and not from appearances only. If we would pronounce a fair and impartial judgment on any one, we must first ascertain his circumstances, motives, and intentions. We must weigh his actions; and if we are incompetent to this, we are not less so to pronounce judgment upon him.

If we suppose the adoption of this rule, so obviously Scriptural,

there would be at once an end of all unrighteous and of all uncharitable judging. Men would learn to speak cautiously of each other; would suspend their judgment frequently in the ordinary affairs of life, and much more in relation to those principles and habits which involve a man's reputation in this life, and his destiny in that to come. The Almighty has reserved to himself alone the tremendous right of pronouncing on the moral condition and final destiny of men. We may with perfect safety infer the general character of the tree from its foliage and fruit; but to say when, and how, it shall be cut down, belongs exclusively to the great Proprietor of the vineyard.

Let us, therefore, learn to be slow in judgment, and impartial in judging. "The wrath of man worketh not the righteousness of God." Let us not venture to anticipate the decisions of that day which shall try every man's work as by fire. Let us bear in mind, that we have all yet to be weighed in the balance of the divine law; and we are advertised beforehand, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Thirdly. Let us admire the perfection of Divine Providence. "He is a God of knowledge." "He is light, and in him is no darkness at all." From his high and holy habitation, where he dwells in glory ineffable, he *looks abroad* on the vast regions of space, swarming with systems, created, upheld, and directed by the word of his power. Thus we are taught in the word of God to contemplate the almighty Creator and Preserver of all, as presiding over and guiding the affairs of this great universe, however complicated in their arrangement, vast in the field of their operation, or protracted in the period of their existence.

He beholds, as the creature of his special care, each of the various systems that people the regions of space, and every world in each, in all their leading and subordinate arrangements, their various circumstances, their heaving oceans and murmuring rills; the different tribes of rational and irrational beings that inhabit them—that crowd their cities, that roam in their deserts or warble in their groves—with all their cares, their wants and sufferings, their hopes and fears, their joys and sorrows. He has not left our world to plunge its way through the regions of space, like a vessel in a stormy sea, without rudder, chart, or guide, a sport of warring winds and opposing tides; much less has he left its intelligent population as helpless orphans, unpitied and unprovided for, amid the abounding ills and ceaseless vicissitudes of life. A God of knowledge, he enters into the very minutia of our circumstances, bottles up our tears, and numbers the hairs of our head: he watches over our race with more than paternal tenderness. How vastly more cheering, reasonable, and sublime are these views of the divine character and government than any we can derive from the shriveled, cold, and heartless systems of modern infidelity. Who can hesitate to determine which is the more excellent? Christian, this God is our God for ever and ever. He will be our guide even unto death.

We have yet one reflection more; it is a reflection of deep and solemn import to the wicked. "The Lord is a God of knowledge,"

and "there is no might or counsel against him;" there is no darkness in which the votaries of iniquity can hide themselves. If they should dig into hell, thence would he bring them forth. There is no remote point in the regions of space to which the offender may retire, a voluntary exile from the displeasure of his God. God is everywhere. There is no power or strength in numbers, though even kings should set themselves; there is no wisdom or cunning in the policy of men, though even rulers take counsel together. What Jehovah has appointed that shall come to pass. He has appointed the day of trial, he has fixed the standard of value, and placed it before the world; and we all hasten to the period and the place where actions are weighed;—where actions are weighed in an even balance, held by an impartial hand, and in the sight and with the approval of the assembled universe. Then many things highly esteemed by men on earth will be regarded as a vile and loathsome abomination;—there, not only the outward act, but the secret principle of action, will be brought into view. Startling beyond all the anticipations of hope, or the forebodings of despair, will be the developments and disclosures attendant on that day of trial. There the child of earthly suffering and privation, whose spirit was sanctified by the blood of the cross, will shine forth, to the honor of divine grace, as a star in the kingdom of his Father; and there many who shone as stars amid the constellations of this world will disappear in the darkness of everlasting night! Men will be astonished to see how many of the great and prominent actors on the theatre of this life, the reputed wise and mighty, chief captains, and men of renown, will be received without ceremony, and judged without favor. How they will be weighed in the same balance with the ignoble throng—will be weighed by themselves, without their reputation, equipage, and earthly glory. The poor man without his poverty, and the rich man without his gold, will be weighed together, with their actions. These things will then be no further remembered than as they presented aids or difficulties in the performance of duty. Then it will not be so much what number of talents we had as how we improved them; not whether we were esteemed by men, but whether we esteemed and performed the will of God.

What, then, are our principles? Are we without charity, without pity, forbearance, or compassion, unforgiving and vindictive? Then, behold the law!—behold the eternal Judge!—behold the throne!—all proclaim, "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." On the other hand, "Blessed are the merciful, for they shall obtain mercy."

In view of these facts, let us watch and be sober, cultivate uprightness of intention and tenderness of spirit: let us seek, through the Lord Jesus Christ, such an assurance of the divine favor as will enable us to contemplate that day of trial with composure, with confidence, with transport; saying with the apostle, "Even so, come, Lord Jesus, and come quickly. Amen."

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ON THE IMPORTANCE OF A WELL INSTRUCTED MINISTRY.

BY REV. D. SMITH, OF THE NEW-YORK CONFERENCE.

THE progress of Methodism since its first establishment has been both constant and rapid. Unchanging and unaltered in its doctrines and aims, it has encountered the opposition, and fearlessly met the difficulties, incident to a young and rising denomination. Its doctrines and ecclesiastical organization have passed the ordeal of the most rigid scrutiny, both from friends and foes; and the result has been an increasing confidence, on the part of its friends, in the Scriptural character of those doctrines and the wisdom of those who, under Divine Providence, planned its system of operations. Men of a philosophic cast of mind looking back upon the anticipations and predictions* of the past, and contemplating the scene actually exhibited by the present, and forgetting withal that Methodism was a child of Providence—a fact which furnishes the only true solution of its unexampled success—are beginning to eulogize the wisdom and foresight of John Wesley in terms of the highest commendation. Indeed, were we only carried back a few centuries, we might soon expect to see a place assigned him in the Pantheon.

Leaving speculation, however, for those who can find no better employment, it becomes us to keep to *action*. This we must do, both to retain what we have already gained and to continue our advances. It has been already remarked, that we have full confidence in the Scriptural character of our doctrines and the excellence of our system of operations. By this latter member of the last sentence are meant the general features of our system of operations. Neither Mr. Wesley, nor any wise man among his followers, ever supposed that the system sprung complete and full-grown from his mind, as Minerva from that of Jupiter. If there was any one prominent trait in Mr. Wesley's own character, it was a disposition to take advantage of every favorable circumstance, and to enter every opening door of providence.

* "As to their leader," (Wesley,) says Rev. John Bennett, in his Letters to a Young Lady, originally dedicated to the queen, "he is doubtless a prodigy. An old man, of nearly ninety years, rising constantly at four o'clock in the depth of winter; preaching frequently on the same day; journeying from place to place, and from one people to another kingdom; himself the bishop, secretary, judge, and governor of his people. The main spring of such a vast and complicated machine is a phenomenon that will vanish from our earthly horizon when he ceases to exist. His opinions, it is said, do not injure his cheerfulness. Time has planted few wrinkles on his forehead, though it has covered his head with snow. Notwithstanding the religious zeal that works wonders in his favor, and the deference naturally paid to the *first founder* of a sect, particularly when possessed of any genius or learning, yet his *peaceful* government of so numerous a people, for such a length of time, is a proof of extraordinary talents and address. Whenever he dies, his disciples will dwindle. They will not easily agree about a successor. No successor can have so undisputed a sovereignty, or possess so undisputed a throne. They will separate from the Church, and the separation will be fatal." The above quotation is given as a specimen of the views entertained by those who undertook to predict the fate of Methodism, and as heralding to the future the opinions of former times.

To oppose all improvements, therefore, under the impression that we are contending for what is sometimes termed "old Methodism," would be to betray ignorance both of the genius of Methodism and the character of its founder. Mr. Wesley, guided by Scriptural principles, and on the basis of Scriptural doctrine, laid *the foundation* of a system of doing good to the souls of men, and expected his followers, not laying *a new* foundation, but building upon the old, would go on and complete the edifice.

We indeed should prepare but a poor compliment to be inscribed on the pages of our future history, should we do that from *choice* which was formerly done from *necessity*, and perpetuate all the *disadvantages* inevitably connected with an infant church. If Mr. Wesley or Bishop Asbury could appoint but a single laborer to a large field, and infant societies could only have preaching once a fortnight, are we, under altered and improved circumstances, to refuse a church, a regular ministry, and stated ordinances, for fear of departing from the ancient land-marks? If Mr. Wesley found himself unable to give the young men whom he employed to labor under his direction that assistance, in qualifying themselves for the work, which he desired, and was obliged to send them out with but slender acquirements—a necessity which he greatly lamented—must we continue to do the same for fear of coming under the charge of substituting learning for piety?

There are some of every age, and every church, who scent degeneracy and heresy the moment learning is named in connection with the ministry. Should there be found in our ranks a single individual of this class, to such a one we would say, Methodism originated in a college. Its founder was an instructor in one of the most venerable of literary institutions: himself a scholar of no ordinary acquirements—a close student through life, he ever prized learning as the handmaid of piety. In the midst of building churches, and at a time when the societies in connection with him had small pecuniary resources, with numerous claims to meet, he established an institution of learning, and took up yearly collections for its support.

So far was he, indeed, from desiring an illiterate ministry, that he sets down a *want of knowledge* in the ministry as one of the chief obstacles in the way of the progress of piety. In answer to the question, "Why is it that the people under our care are not better?" he answers, "Other reasons may concur, but the chief is, because we are not more knowing and more holy."

We have thought proper to offer these preliminary observations for the benefit of any whom they may concern, before proceeding more directly to the consideration of the topic named at the head of this article. Before, however, we proceed further, it may be proper to observe, that we have no thought of arrogating to ourselves the honor of starting *a new subject*. The man who should address the Methodist Episcopal Church, through one of her periodicals, as though she had yet to learn the importance of an intelligent ministry, would but betray his own ignorance and stupidity. The object of this sketch is simply to *aid in keeping alive* an important subject. It may meet the eye of some young men who are looking forward to the ministry, or of others who have just entered it; and

the writer will not conceal from them the fact, that for *their* benefit it is chiefly intended. We may then proceed to observe,

That the very nature of the ministerial office is such as to require a greater degree of knowledge than any other calling whatever. The minister is a *teacher;* and an *untaught teacher*, even in the lowest branch of elementary science, would be a solecism too gross for the reception of the most illiterate. He is not barely a teacher in the ordinary acceptation of that term, but a teacher of the most elevated character. There are gradations in science. Intellectual science rises above that of physics, and moral science is above intellectual. Theology embraces the other as its subordinate branches; but rising up into the spiritual world, and bringing man in contact with the Infinite mind, it takes a wider range, and occupies a more elevated position, than any other subject whatever. In the discharge of his high functions, the minister will find himself called back to the ages of antiquity; its history, civil jurisprudence, religion, manners, and customs, will all come in review before him. His Bible will lead him to the study of ancient geography, poetry, and language. It will call him into the wide field of morals; it will bring him in contact with man as an intellectual, social, moral, and immortal being, and raise his conceptions to the throne of the Eternal, to study his government and attributes. The bare idea of attempting these high subjects in a style of incoherent rhapsody, or attempting to bring them before a congregation in broken sentences and inappropriate terms, is revolting in the extreme, Well may it be said of such a work as that of the Christian ministry—

> "No post on earth affords a place
> Of equal honor or disgrace."

We may learn the importance of a well instructed ministry from the practice of the founder of Christianity. I am well aware that superficial observers have supposed the Author of Christianity to have shown a decided preference for an illiterate ministry. "They were not the doctors of the law, the learned scribes, or men of wisdom, which he chose, but men from the fishing-boats of the sea of Galilee." We grant all this; but does this argue aught in favor of an ignorant ministry? Did he not choose men of very *superior native talent?* and did he not keep them under his own immediate tuition for the space of *three years?* Besides all this, did he not endow them with supernatural gifts, enabling them to preach in the different languages of the people to whom they were sent? Still further, did he not put the seal of his approbation upon learning in the most decided manner, by employing the most learned man among them to pen fourteen of the epistles of the New Testament? And lest there should be any mistake on this point, did he not direct his apostle to commend study and improvement, in his inspired directions to Timothy? "Give attendance to *reading.*" "*Study* to show thyself approved unto God, *a workman that need not be ashamed*, rightly dividing the word of truth."

The emergencies of the country require an intelligent ministry. The institutions of learning, our schools, academies, and colleges are, at present, chiefly in the hands, and under the guidance, of religious men. Following up the precedent set us by our pilgrim

forefathers, who erected the school-house and the church as some of the first buildings in their infant settlements, we have continued learning under the patronage of religion; and in this the ministry has taken the lead. Our success has justified the wisdom of both those who set and those who followed the example. A liberal government, laws characterized by simplicity and efficiency, a prosperous community, and a peaceful and flourishing religion, have been established. But *infidelity*, ever restless and reckless, having nothing to lose and every thing to gain by change, has of late shown symptoms bearing no equivocal character of a disposition to take the institutions of learning and the literature of the land into its own hands. It would hurl every minister from the seats of learning, and break at once and for ever the connection between the ministry and the forming of the minds of our youth. It would fain poison the fountains of intelligence, would write the books, edit the periodical literature of the day, and infuse itself into the entire mind of the nation.

If it could not get possession of the existing institutions of learning, it would destroy them; if it could not accomplish all by force, it would resort to stealth. If, coming in undisguised colors, its native ugliness should prove revolting, and it should be met by the glance of suspicion, it would be willing for a time to assume the garb of piety itself; and associating itself with the name of a free and easy religion, it would be willing to worship in the temples of Universalism, et cetera.

What would be the result should success crown the efforts of the secret and open foes of religion, we are at no loss to determine. France has already sat for the portrait: her infidel philosophers succeeded in corrupting the literature of the country, and then wrote out the true character and tendencies of their sentiments in the blood of the nation! "As the heathens fabled that Minerva issued full armed from the head of Jupiter, so no sooner were the speculations of atheistical philosophy matured than they gave birth to a ferocity which converted the most polished people in Europe into a horde of assassins—the seat of voluptuous refinement, of pleasure, and of arts, into a theatre of blood."

"The efforts of infidels to diffuse the principles of infidelity among the common people is an alarming symptom peculiar to the present time. Hume, Bolingbroke, and Gibbon addressed themselves solely to the more polished classes of the community, and would have thought their refined speculations debased by an attempt to enlist disciples from among the populace. Infidelity has of late grown condescending. Bred in the speculations of a daring philosophy, immured at first in the cloisters of the learned, and afterward nursed in the lap of voluptuousness and of courts, having at length reached its full maturity, it boldly ventures to challenge the suffrages of the people, solicits the acquaintance of peasants and mechanics, and seeks to draw whole nations to its standard."*

This picture, drawn originally with more special reference to Europe, is equally true of the actual state of things in the United States. A person not acquainted with the actual posture of affairs in our cities and villages, particularly among mechanics, would be

* Robert Hall's Sermon on Modern Infidelity.

surprised to learn with what diligence, (and generally by stealth,) infidel books and pamphlets have been circulated. They have been put into the hands of youth, and even children; and often, while their pious parents were praying for their conversion, the abettors of infidelity have been industriously poisoning their minds with the most insidious and destructive skepticism. Need it be added, that the emergencies of the times require not only a deeply pious and untiringly zealous, but also a well instructed ministry. We need men for this work well read in the evidences of revealed religion, able to draw the line of discrimination between the impostures of Mohammed and the truths of Christianity, between the lying wonders of paganism and popery and the miracles of Jesus, between the ambiguous oracles of heathenism and the inspired predictions of those men "who spake as they were moved by the Holy Ghost." We need men able to unravel the dextrous coils of sophistry in which error enwraps itself; men, whose thorough acquaintance with man, not barely in the abstract, but as he thinks, feels, and acts in society, shall enable them to lay open the hidden springs of the human heart, and show his auditors themselves in true colors.

The general diffusion of knowledge among all classes of the community is such as imperatively demands an intelligent and well trained ministry. Let it be remembered, that "it is not so much the duty of ministers to follow examples as to set them." They occupy a conspicuous position. Their office leads them into the van of the advancing host. They are expected to be among the first in whatever advances the general good. Under these circumstances for a minister to possess a mind untrained and destitute of mental furniture is to expose himself to mortification, and his office and character to contempt. A mental sluggard in his study, he will be a blunderer in the pulpit, and will soon be considered as an intruder into the sacred office by his brethren, while he will be set up as a laughing-stock by even school-boys.

The same qualifications which would have enabled a minister to pass very well thirty years since, will not answer for these times. Institutions of learning were not then multiplied as at present; and those that did exist, particularly the elementary schools, did not compare with those now in operation. With the improvements already made, and those projected and in progress, no inconsiderable share of science is likely to be brought to every man's door. History, the philosophy of language, geometry, chimistry, natural philosophy, the elements of astronomy, physiology, the elements of moral and intellectual science, and composition, are already taught in some of our common schools, and likely soon to be quite generally introduced. Books on all these subjects are multiplied, and cheap. Now no proposition in mathematics is more demonstrable than that the ministry, the public teachers of religion, must keep in advance of the general intelligence of society, or lose its influence over the public mind. The same acquirements which pass at present will not do twenty years hence. The progress of learning in the ministry must be onward; and those whom it may concern will do well to look to it that they do not introduce mere "novices" in learning into the sacred office.

The state of the nation demands an intelligent and influential ministry. In this country every thing is in motion. Nothing seems so permanently settled as not to be subject to frequent fluctuation. Towns, villages, states, and even nations, are rising up around us, as if by the influence of magic. Not only whole families, but nearly whole neighborhoods are found removing from one part of the continent to another. Let any one mark the line of our seaboard, where thousands of emigrants are pouring in from the old world; let him trace our great thoroughfares, our rivers, railroads, canals, and turnpikes; let him look into our public vehicles; let him look at the waves of our population rolling westward; let him turn his eye to Texas, where a nation, "like a young giant, is rushing up to manhood;" let him not forget the Oregon territory, where the germ of a nation has already made its appearance; let him also take into account the mania for speculation and money-making with which this nation has already run mad; and then, remembering that the gospel ministry, with the subordinate agencies under its control, is to be the chief instrument in infusing the moral elements which are to guide and save the millions spreading over this vast continent, let him ask himself, if a ministry endowed with gifts both solid and durable, as well as grace burning and self-sacrificing, is not required to meet the emergencies of the times.

The condition of our own beloved Zion—our own branch of the church—requires a well instructed ministry. As a church, we have grown up with unparalleled rapidity. Providence sent Methodism to these shores, and Providence opened "a great and effectual door" before it. It is within the memory of men still living when there was not a Methodist church in the United States. Now our numbers are greater than those of any other evangelical church within the limits of the nation. A necessary consequence attendant upon our rapid growth is that, until quite recently, we have not been able to turn our attention to the promotion of the cause of education to any considerable extent. The result was, that those of our youth who were in pursuit of an education were obliged to seek it in institutions under the influence and control of other denominations. As might be expected, many became alienated, or were drawn from us. The ranks of our ministry were often impoverished by young men of piety and promise going out among others to seek literary advantages which we could not give them, and finally connecting themselves with other ecclesiastical bodies.

To see our young men drawn from us in this way—young men for whom we had labored and prayed, and over whom we had rejoiced as children born into our spiritual household, was by no means agreeable. We felt that it was due to them and ourselves to make provision for them. Moreover, we felt bound also in honor, and by Christian principle, to contribute of the ability which we at length possessed in advancing the general cause of education. Accordingly we have succeeded in establishing seminaries of learning, academies and colleges, under our own patronage and influence. These institutions have rapidly filled up; they have been favored by the God of providence, and blessed by the Spirit of divine grace. The result has already been of a very cheering character.

But the point had in view at the commencement of these obser-

vations, and which is of the utmost moment, is this: *These institutions are fast raising up among us an intelligent and well instructed laity, and one which will expect and require a corresponding ministry.* It is vain, under any circumstances, to expect an intelligent laity will sit under an uninformed ministry.

We therefore reiterate the sentiment, the minister must keep ahead of his auditors. If he do not, he will inevitably lose his influence over the most influential and valuable of his hearers, and drive them into other churches. For ourselves, we are fully convinced that the ministry of our church is capable of being one of the most efficient on the face of the earth. Let us maintain and improve our piety; let us retain our simplicity and zeal; let us be pastors, as well as preachers; let us continue, as from the beginning, the spirit of self-sacrifice; let us never give up our impassioned style of address, but continue to speak as though we were in earnest; and then let us follow out the intention of Mr. Wesley who penned, and our fathers who adopted, the rule found in section xvi, pages 59 and 60 of our Discipline; let us get all the learning we can, particularly that which more immediately concerns our calling, and the followers of Wesley will be second in efficiency to none on earth. "It was once remarked of the preachers of the Methodist Church by a learned infidel, that, were they only panoplied in the literary armor which is worn by the preachers of some other sects, they would, in five years, make a conquest of the world." Were we panoplied in all the literary armor the world could furnish, and did we possess the unction and energy of a Paul, we should not probably be favored with so sudden and extensive a conquest as this eulogy of our zeal would imply. But, with the learning and zeal which we may call to our aid, we may be privileged with acting a successful part, at least, in the great warfare against sin and the powers of darkness.

As to the *means* of bringing about an improvement, and meeting the wants of the church in the particular which forms the subject of this article, that must be left to those who may be selected to represent the church in her highest ecclesiastical council, and to the bishops and annual conferences. The writer may, however, be permitted to observe, that if there could be *a greater number of examinations of the candidates for sacred orders among us, and if they could be more thorough, it would be for the mutual advantage of all concerned.* Why should there not be a rule requiring an examination into the *literary acquirements*, as well as the piety and native gifts, of those who ask a recommendation to the annual conferences from the quarterly conferences? This could be done either before the quarterly conference, or before a committee, by the presiding elder; or in case he should not be present, or should desire it, by some senior minister; or some one or two ministers, with the presiding elder, might do it. Then, why should not the examinations be extended to four years, instead of two? And, again, why not examine candidates every year, and report upon their cases to the conference? Our system, too, might, with advantage to the church, require four years' probation before admission into full connection. It would then be a year shorter than that required by our Wesleyan brethren.

It is certainly no advantage to the young men themselves to find their way into our annual conferences too easy. They need something to arouse their energies, and call out their powers. To throw them upon their own resources at the outset of their ministerial career is one of the best things in the world for them. Some of the most pious and intelligent among them would be among the first to ask for more thorough and frequent examinations. They feel the want of a spur to assist them in overcoming the mental sluggishness common, in a greater or less degree, to all.

In connection with the qualifications required for admission into our conferences, it should be remembered that we are not like other churches in our ecclesiastical organization. They induct a man into their ministry, and send him off to seek a field of labor where he can find one. They throw him upon his own resources, and let him sink or swim, as he can. We take a man, and agree to find him a field of labor, and must sink or swim with him. If he be incompetent, we share the results. If a church or circuit run down under him, we must go and build it up. If he scatter a congregation, we must pay the penalty, and go and get it together, if we can, even though we have not bread to eat or a coat to wear while doing it. If we labor until flesh and blood complain, and lungs and nerves cry out, under the pressure of our burden, and incompetent men are among us, they may be our successors to blight and prostrate all we have done. Is it, therefore, unreasonable that we ask for such a system of trial and examination as shall let us know whom we are to vote into our ranks? *An itinerant ministry not well guarded must inevitably sink by its own weight.*

In closing this article, the writer cannot do better than to transcribe the following extracts from a small volume, lying before him, entitled "The Ministry we need," published by Taylor & Gould, New-York, 1835. After describing the ministry which the church demands, the author* observes:—"If it be said, that this exhibition is, on the whole, appalling, disheartening to our youth—I answer, The standard will always be low enough in practice, without sinking it in theory. Besides, it will be found on experiment to be a great deal cheaper to get competent knowledge than to go without it. No man knows what he can do till he tries; and he never will attempt great things if he has no adequate motive. If a man aims low, his skill is generally of that sort that he hits his mark; and in consequence the archer is as low as the archery: he conforms himself to a standard ignoble and degrading. If a young man knows not his weakness, it is equally true that he knows not his strength; and shall his self-ignorance, in any respect, be allowed to legislate for the church respecting the quality of her approved ministry? He needs to be encouraged, assisted, and enlarged. If in lower offices innumerable men task themselves to grand achievements, and succeed, why not in that profession which in importance, in profit, in peril, in courage, in magnificence, in usefulness, in responsibility, in solemnity, in glory, has nothing equal to it in the universe of human pursuits? What has ignorance to do in the sacred office? God is not the patron of darkness. He has none of it in his own nature, and near his altars there should be perpetual light. A

* Dr. Cox.

minister of Christ is expressed emphatically by the metaphor of a *star*. Why? Obviously because he is appropriately a luminary in the world—

'Mid upper, nether, and surrounding darkness.'

Its lodgment is a *candlestick*—a church lightened with its heavenly brilliancy, and upholding its pure and steady radiations."

There is a generous enthusiasm worthy of any bosom—indigenous to the purest, and inspired by that philosophy which sees things as they are. It ought to be encouraged and cultivated in every minister and every candidate. The aspirations of piety, the promise of intellect, and the stamps of vocation from above, are all involved in it. Yet for the same reason that piety is not all in the qualifications for the ministry, the mind must be stored, regulated, ripened, fully and correctly, or a brief and unfruitful career at best may be ordinarily predicted. There is special need of such preparation, all the more where there is excellence of capacity and adaptation of gifts connected with distinguished zeal. The greater momentum of the powers is only the more perilous without proportionate and balancing concomitants, verifying the poetry of the Roman satirist:—

"Vis consilii expers mole ruit sua."

"The finest energy, devoid
Of wisdom, soon is self-destroy'd."

For the Methodist Magazine and Quarterly Review.

JACOB'S DREAM; OR, THE MINISTRY OF ANGELS.

A Discourse on Genesis xxviii, 12.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

THE narrative of which this passage forms a conspicuous part presents a striking instance of that vigilant oversight which God takes of his creatures. This has been called by some his general providence; and perhaps the term *general* may be allowed, as a collective term, embracing all the individual interpositions of the Rector of the universe with regard to his creatures. It may also be used to denote the fact, that the providence of God extends to all the creatures that people his wide domain. But, while we admit that the providence of God extends to all his creatures, we have reason to believe that it is peculiarly interested in the concerns of rational beings, and that among them mankind have received no small amount of the divine regard. In view of this the patriarch asks, "What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment?" Job vii, 17, 18. And a similar question is

proposed by the psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psa. viii, 4. This great concern for man is manifested doubtless because of his superior nature and exalted destiny.

Among the children of men there are some who share more largely than others in God's providential regards. This is, no doubt, on account of the conspicuous part which they are called to perform in the great drama of life.

Among these we may reckon the hero of our subject. From his very birth he was marked by the special regards of Heaven; and these regards seemed ever to follow him, notwithstanding many of his acts in early life were calculated to defeat the purposes of God concerning him. The circumstances which surround him in the paragraph of his history which lies before us are peculiarly gloomy. By two acts of subtlety—for which, by the way, he was remarkable—he had well nigh incurred the forfeiture of his life. He first supplanted his brother in the matter of his birthright, and then with regard to the paternal blessing. On account of these things Esau resolved to slay him. Upon hearing this, his mother devised means to save his life. She adopted the following expedient:—After apprizing Jacob of his danger, she went to Isaac, and pretended to him that she was weary of her life because of the daughters of Heth, among whom Esau had married, and insinuated that she was apprehensive that Jacob would make a selection for a wife among them also. Upon which her uxorious husband gave Jacob permission to visit his grandfather at Padan-aram, and to marry one of his own cousins.

While on his journey he was benighted at a certain place, "and he took the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." And behold the Lord stood above it, and made an address to Jacob; which, with the vision of the ladder and the angels, proved to him that, though a fugitive, and apparently alone, yet he was still surrounded by the ever-watchful providence of God. For when he awoke, he exclaimed, "Surely the Lord is in this place, and I knew it not! How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And he called the name of that place Beth-el."

While this narrative shows, in a beautiful and striking manner, the providence of God, that passage of it which heads this discourse shows us one of the methods by which God exerts his providence toward men; to wit, *by the ministry of angels.*

Indeed, some have considered Jacob's ladder as typical of the Lord Jesus Christ, in whom both worlds meet, and in whom the divine and human natures are conjoined; and they suppose that our Lord applies this vision in this way himself:—

First. In his address to Nathanael, "Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man," John i, 11. Secondly. In his speech to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father but by me," John xiv, 6. The vision *may* have this typical reference, and our Lord's speech to Nathanael may have allusion to the

vision. But really I cannot see how that speech can support the typical application of the vision, which I should rather suppose has exclusive reference to the ministry of angels. As to Christ's address to Thomas, I do not think that that excellent passage has any reference at all to Jacob's vision. But that this vision was intended to point out the intercourse between heaven and earth by the ministry of angels, seems sufficiently manifest from the accompanying history, as well as sundry other passages of Scripture, and particularly Heb. i, 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Thus Jacob was ministered unto by angels; and he became the heir of salvation, by inheriting the promises contained in the covenant which God made with Abraham, Isaac, and afterward with himself.

In this discourse we have nothing to do with the nature of angels. We shall suppose them to be exclusively spiritual beings, in opposition to Clemens Alexandrinus, Origen, Tertullian, and others; and also that they are holy, wise, and powerful, though finite intelligences.

Let us consider the objects of their ministry.

Although the apostle says, that they are "sent forth to minister for them who shall be the heirs of salvation"—and none are the heirs of eternal salvation but the children of God; yet we are not to suppose that the ministry of good angels is *confined* to the righteous. "I will not say," says a favorite writer, "that they do not minister at all to those who, through their obstinate impenitence and unbelief, disinherit themselves of the kingdom. This world is a world of mercy, wherein God pours down many mercies, even on the evil and the unthankful; and many of these, it is very probable, are conveyed even to them by the ministry of angels; especially so long as they have any thought of God, or fear of God, before their eyes. But it is their favorite employ, their peculiar office, to minister to the heirs of salvation—to those who are now 'saved by faith,' or, at least, seeking God in sincerity."

One object of the ministry of angels is, doubtless, to convey information to God's people with respect to those subjects which are more immediately connected with their interests. Even the heathen were of opinion that some superior intelligences were employed in this work. Hence Socrates says, "My demon gives me notice every morning of the evil which may befall me that day." This may be branded as enthusiastic superstition; but it shows that the wise and virtuous among the heathens, not only recognized a rank of intelligences which answers to angelic spirits, but also believed that they were employed in communicating information, which, while it was interesting to, was otherwise above the reach of those to whom this information was given.

Indeed, we are not to be too hasty in supposing this idea of Socrates to be superstitious. One whom no man will charge with enthusiasm—a greater than Socrates—when, with his fellow-voyagers, exposed to the dangers of shipwreck, declared, "There stood by me, this night, the angel of God—saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee," Acts xxvii, 24. I need not add the prediction was realized.

It is remarkable, that many of the most sublime revelations which were ever made to the world were made through the instrumentality of angels. It is more than probable that that was an angel whom Ezekiel (chap. xl, 3) describes as a man, whose appearance was like the appearance of brass, and by whom the plan of the prophet's enigmatical temple was drawn. It was the angel Gabriel that revealed to Daniel that important and most glorious prophecy of the seventy weeks, which determined the period of our Lord's sacrifice—and the succeeding prophecies which refer to the state of the church during the reign of Antichrist, and of her final triumph over all her foes. It was the same Gabriel who "stands in the presence of God," ready to be sent to communicate glad tidings to men, who revealed to Zacharias the birth of the Baptist, and to the blessed Virgin the birth of him who was to be a "light to lighten the Gentiles, and the glory of his people Israel." And in those scenic representations of things that were and are to come, which are found in the Apocalypse, angels bear a prominent part. *They* sound the trumpets; *they* pour out the vials; *they* proclaim the day of vengeance on the enemies of the church, and the conquests and final triumph of him who is called the Word of God. Now, surely, it is not a vain thought to suppose that these celestial intelligences are still employed in similar services for man. We grant that the age of prophecy has ceased—miraculous interferences may have ceased also. But man still stands in need of celestial guidance. While he is in the present state of existence he wants continual instruction and superintendence; and it is more than probable that God frequently condescends to instruct and guide him by angelic ministrations, "causing his angel to go before him to lead him in the way."

Another design of the ministry of angels is the defence of the people of God. Defence implies danger—and the source of this danger may be found in evil angels and evil men. Of the former there are innumerable hosts; for, like the locusts of the east, "they throng the air, and darken heaven." Of the latter, we may say, with David, "Ten thousands of people have set themselves against us round about." The combined powers of earth and hell compose an army at once numerous, subtle, diligent, and powerful. In view of which we may well say, with the young man in Scripture story, who exclaimed, when he beheld the great Syrian host, with their horses and chariots, encompassing him and the prophet around about, "Alas! my master, how shall we do?" But, if our eyes were opened, we should be able to answer our own interrogatory, for we should behold the place around us full of horses and chariots of fire. (2 Kings vi.) These are that great host of the angels of God which encamp around the righteous to deliver them. (Psa. xxxiv, 7.) Yes; they are the angels of God's deliverance to his people; for they assume a belligerent attitude toward those wicked spirits in high places whose influence is adverse to the church of Christ. We have a remarkable proof of this in the Apocalypse, chap. xii, 7, &c., "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he

was cast out into the earth, and his angels were cast out with him." O! what a warfare was that warfare! How terrible the combatants! Spirits of light and spirits of darkness! The principalities and powers of heaven and hell! And what a battle-field—the region of the atmospheric heavens! Here they met; here was the arena where they fought the dreadful fight! A bloodless fight, for spirits warred! Here was the dragon vanquished—here were his hosts subdued—here did the powers of heaven prove victorious over all the hosts of hell—and here was a great deliverance wrought for the people of God!

And are not these holy angels continually employed in counterworking the powers of darkness? How frequently do they frustrate their schemes of malice—overcome their strength—and circumscribe their range? The holy Daniel knew their power to save when, in the lions' den, he exclaimed, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me!" Dan. vi, 22. This Peter knew—for, when thrust into prison by his enemies, bound with chains, and watched by soldiers, a light shone into his dungeon, and he beheld a celestial visitant, who, in spite of soldiers, and chains, and bars, and gates, delivered the apostle out of the hand of Herod, and from all the expectation of the people of the Jews. (Acts xii.)

And although the agency of angels, in this particular, be not now so ostensible as formerly, yet we may rest assured it is not less real, and not less effectual. For, were it not for this, or a similar defence, this earth would not be tenable, except to those who are lying in the wicked one, and them he would torment before the time!

But may not angels be also employed in administering consolations to the afflicted, and in enabling them to bear up under the ills of life? True; they cannot *properly* sympathize with us in our sorrows, for they themselves never tasted the cup of wo. But they can mark our distress—they can trace it to its source—and by God's permission, and at his command, they may whisper consolation to our hearts. They may apply the precious promises to our souls, and enable us to taste more fully the powers of the world to come. They may quicken our love, and increase our courage, by reminding us of that vast cloud of witnesses which have preceded us in passing through this vale of tears. Let none say this is airy speculation.

If we are tempted in all points like our Master, may we not expect to be comforted with the same consolations wherewith he himself was comforted of God? And was not he comforted by the ministry of angels? See him in the wilderness, after his long fasting and protracted temptation. As a man, his spiritual and physical energies are near prostration; but, "behold, angels came and ministered unto him," Matt. iv. And when he was called upon to drink the cup of wo—when the ponderous load of a world's iniquity was about to be laid upon him—when his feeble flesh shrunk back from the trial, and "abhorred to bear the wrath of an offended God"—when he was heard to pray, "Father, if thou be willing, let this cup pass from me: nevertheless, not my will, but thine be done"—then "there appeared unto him an angel from heaven strengthening him," Luke xxii, 43. One of those celestial beings that thousands of years before he had called into existence, and that shouted for joy when by his power the world was created—probably Gabriel himself, who was so interested

at his incarnation—now appears to assist him in his passion! Yes; to assist him—not, indeed, to tread with him the wine-press—for of the people, whether angelic or human, there was none with him in this work—but to strengthen his humanity, by revealing to him the joy that was set before him, in prospect of which he was enabled to "endure the cross, despising the shame."

We said that angels cannot sympathize with us in affliction, because they never suffered themselves. This remark will hold good with respect alone to those eldest sons of Deity that have ever been residents of the world of bliss. But the Scripture calls others angels besides them. Disembodied spirits, because they are made like unto the angels of God in heaven, are therefore termed angels. And how far these may sympathize with us in affliction we cannot tell. Many of them went up through great tribulation, and they cannot but remember their *own* trials; and, as they are benevolent beings, they cannot be regardless of *ours*. They consider us the junior members of that great family which is divided between earth and heaven. They are not ashamed to call us brethren. It must have been very gratifying to the apostle, when banished to a dreary island in the Egean sea, to receive the visits of a glorified saint, and to hear him say, "I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book."

Indeed, they are not only with us servants of the heavenly King; but, whether earth-born or heaven-born,

> "Angels *our* servants are,
> And keep in all our ways."

"For he hath given his angels charge concerning us; and in their hands they shall bear us up, lest at any time we dash our foot against a stone," Matt. iv, 6: and no doubt our departed friends, who are made like unto the angels, obtain

> "The grace to angels given
> To serve the royal heirs of heaven!"

While we are passing through this vale of tears, and following them who through faith and patience now inherit the promises, they are not unmoved at our afflictions—they do not fail to obtain permission of God to sympathize with us in our sufferings. If the lost sinner was concerned for his five brethren yet upon earth, and was desirous that they should escape from that place of torment to which he was doomed; surely our friends in paradise are not regardless of the afflictions of "their fellow-servants and brethren" upon the earth.

And it may not be amiss to remark, that they not only administer to us in affliction and trial, but also in seasons of comfort and prosperity. They rejoice with them that do rejoice. As they tune their harps, and sound their joyful notes, when one sinner repenteth; so, by analogy, we conclude that they delight to swell the note of holy rapture which breaks forth from the Christian's heart when he is *riding upon his high places*, and rejoicing in hope of the glory of God. It is impossible to determine how much they may advance our happiness, by their secret, mysterious operations upon the soul.

From what has been already said, we may discover the objects which angels have in view in their visits to this earth. But Jacob

saw them ascending as well as descending on that mystic ladder which he beheld in his vision. Now we may readily conceive that these winged intelligences are employed to bear the news of earth to heaven, as well as the news of heaven to earth. The angels are celestial *couriers*—their name imports as much. They fly over the earth—behold its inhabitants—their variegated circumstances—return to the celestial world, and there make known the result of their mission: and as they are not omniscient nor omnipresent beings, this is the only way by which they can arrive at a knowledge of what passes upon earth.

It is certain that every sinner's repentance is a cause of joy in the presence of the angels of God in heaven. Now they must be acquainted with the fact before they can rejoice at its occurrence. And as these facts are constantly occurring in different parts of the world, therefore there is constant need of these celestial spies ascending the ladder in order to convey the pleasing news to heaven; and this they can do with telegraphic despatch—for God hath made "his angels spirits, and his ministers a flame of fire."

Natural philosophy informs us, that a ray of light can travel at the astonishing rate of 194,188 miles in one second of time—and that it comes to us from the sun, a distance of 95,513,794 miles, in the short space of $8' 11\frac{43}{58}''$. And we have reason to believe that ministering spirits move with equal, or indeed greater celerity. Did not one of the seraphim fly almost as quick as thought from the temple of God in heaven to the prophet on earth, to consecrate him to the prophetic office. There is a remarkable account in the history of Bel and the Dragon, in the Apocrypha, which, although it may not be true in fact, will nevertheless show the opinion of the ancient Jews on this subject. Here the angel of the Lord is represented as taking the Prophet Habakkuk by the hair of his head, and, in "the vehemence of his spirit," transferring him in a moment from Jewry to Babylon: and then "the angel of the Lord set Habakkuk in his own place again immediately!" And, doubtless, in their upward flight, from earth to heaven, they move with equal swiftness—for the King's business requireth haste. Besides, they are anxious to make their reports to their sister spirits in glory; and we may well imagine how full of interest these reports must be, especially to the spirits of just men made perfect in paradise. But we must clip the wings of our imagination. We must not lift too high the veil which separates us from the most holy place.

There is another reason why angels are found ascending, as well as descending, the ladder Jacob saw. They minister to the heirs of salvation, by conveying their ransomed spirits to the world of bliss. No sooner has the soul cast off her mortal coil than angels spread their golden pinions to bear their "sister spirit" far away from earth to "mingle with the blaze of day!" They go in *bands* to "the chamber where the good man meets his fate;" they hover around his dying couch: they wait to hear pronounced, "A man is dead!" then they are ready to respond, "A child is born!" They seize the prize, and bear it through the trackless ether, and place it at the Saviour's feet!

Behold that poor, despised, afflicted man, reduced to the extreme of life by complicated ills, Heaven signs, and death executes his release.

from earth. The beggar dies—and, lo! he is carried by angels into Abraham's bosom. The infantile spirit, like the nestling eaglet, having not yet tried her pinions, mounts on those of angels, which bear her aloft, as the eaglet is borne upon the eagle's wings!

But there is yet another object of the ministry of angels. They are to be sent forth, on the last day, to "gather together God's elect from the four winds of heaven." By the voice of the archangel, and the trump of God, the "dead shall be raised incorruptible, and we shall be changed;" and angels are to be our escort when we are "caught up to meet our Lord in the air, to be for ever with the Lord."

Our conquering Head was thus conducted to the skies. When he ascended up on high he was accompanied by the chariots of God, which are twenty thousand, even thousands of thousands of angels. Psa. lxviii, 17, 18. They sung, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!" Psa. xxxiv, 7. And in like manner will they convey his ransomed people home. They will then exclaim, "Open ye the gates, that the righteous nation, which keepeth the truth, may enter in," Isa. xxvi, 2.

This will be their last and most glorious ascension. The people of Christ, being all redeemed from earth, will be angels' companions in heaven. Yes! and, in return for their services, they will communicate to angels a knowledge of those Christian mysteries which they now have a "desire to look into:" and thus "unto the principalities and powers in heavenly places shall be made known by the church the manifold wisdom of God," Eph. iii, 10.

From what we have said on this subject, we may learn, 1. The feelings which we ought to entertain toward these exalted intelligences. We should respect them, and esteem them very highly in love for their works' sake. But we must not worship them. No; nor must we trust in them as mediators. These are errors of pagan origin, into which many, both ancient and modern, have unfortunately fallen. The Romans considered their genii, and the Greeks their demons, subaltern deities and mediators; and accordingly Plato himself enjoined his disciples to honor and worship them. And the ancient Jews were also infected with this dangerous superstition. This appears from Tobit xii, 12, 15, where his ethereal companion is made to address Tobias' father in the following language:—"I am Raphael, one of the seven holy angels, which present the prayers of the saints. When thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One."

Philo, the Jew, has also this remarkable passage. Speaking of these celestial beings, he says:—"They are the presidents of the princes of the Almighty, like the eyes and ears of some great king, beholding and hearing all things. These the philosophers call *demons;* but the holy Scriptures call them *angels*, and that most properly—for they carry the Father's commands to the children, and the childrens' wants to the Father; and therefore the Scripture represents them as ascending and descending. Not that he needs such intelligence, who beforehand knows all things; but because it is more expedient for us mortals to make use of such mediators, that we may the more admire and reverence the Supreme Governor and the great power of his government.

From a sense hereof we desired a mediator: 'Speak thou to us, but let not God speak to us lest we die.'" This is a beautiful passage, but it contains a dangerous heresy.

To this heresy the Christians at Colosse were exposed, as appears from the apostle's caution:—"Let no man beguile you of your reward, in a voluntary humility and worshipping of angels," Col. ii, 18. And it is well known how egregiously the Latin and Greek Churches have erred on this point. They have many gods, and many mediators. It is true, they tell us that they do not allow supreme adoration to any but God, and offer only inferior adoration to all besides. Hence they divide their worship into λατρεια and δουλια; the former of which they render to God, and the latter to saints and angels. But, as Mr. Saurin well remarks, "The Scripture does not distinguish, as some divines with so little reason do, many sorts of religious adoration. We do not find there the distinction of the worship of *Latria* from the worship of *Dulia;* but *religious* adoration *is* distinguished from civil adoration." And we might add, that as this is the only distinction which obtains in the Scripture, and as it would be *folly* to offer angels *civil* adoration unless they were visibly present with us; so it would be *idolatry* to offer them *religious* worship, for this belongs to God alone. We must never forget, that "there is but one God, and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii, 5. Angels are but ministering spirits—servants of God, and servants of men. They are not the objects of religious *trust*, as though they were *mediators*—nor of religious *worship*, as though they were *deities*. We must remember that *the Lord stood above the ladder*, while "the angels of God were ascending and descending *on it!*" If God has chosen to make them his *agents*, we must not make them his *rivals!*

2. From the ministry of angels, let us learn, secondly, a lesson of humility and active benevolence. When they are not directly employed in striking their harps of praise before the throne of God in heaven, they are engaged in errands of mercy to the sons of men on earth. And their *visits* are not, as they have been represented, *few and far between*. But, like the Saviour of the world, *they go about doing good*. And this earth is the grand theatre of their benevolent operations. They make no invidious distinctions between the rich and the poor. They do not forsake the hovels of the wretched, and, "like the world, their ready visit pay where fortune smiles." No! but while they visit Abraham the patriarch at Mamre, they visit Lazarus also at the rich man's gate. They are not above discharging the most menial offices toward the children of men. Let this teach us that true dignity is not incompatible with the performance of the meanest services of good will toward our fellow-creatures.

Would we resemble angels? Let us visit the haunts of poverty—the hovels of distress—"the fatherless and the widow in their affliction—and keep ourselves unspotted from the world!" Nothing can lower our dignity but sin. Nothing can exalt our character so much as pure benevolence and heaven-born humility. And for the present, laying aside every other motive, let us seek to be filled with the former, and clothed with the latter, "because of the angels," 1 Cor. xi, 10.

3. From the ministry of angels, let us learn, thirdly, the security of the people of God. "What can harm us if we be followers of that

which is good?" Is not the Lord *of hosts* with us? Are not the armies of the living God stationed around us like a munition of rocks? If legions of wily fiends oppose us, "cannot we pray to our Father, and will he not presently give us more than twelve legions of angels for our defence?" Matt. xxvi, 53. We have strong consolations and a sure support.

Angels were, probably, seen as they came down upon the mountain, when the law was given by their "disposition;" but the Israelites could not come nigh unto them because of the terrors of Sinai. "But *we* are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, *and to an innumerable company of angels*, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," Heb. xii, 22, &c.

"Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee—and saying, Holy, holy, holy, Lord God of hosts! heaven and earth are full of thy glory! Glory be to thee, O Lord most high! Amen."

STANZAS.

"*Bless the Lord, ye, his angels.*"—Psalms.
"*And let all the angels of God worship him.*"—Hebrews.

When earth began to be—
This earth, which loud declares
Her Maker's majesty,
Ye glorious morning stars
With praises glow'd.
Your shouting joy
Knew no alloy,
Ye sons of God!

When th' incarnate God
In Bethl'hem did appear,
New joys ye flung abroad
On the nocturnal air;
His natal day
Ye oped with songs:
Him your glad tongues
Did homage pay!

When on the fatal tree
The Saviour hung accurst—
When ye desired to see
Into those things, ye first
Smother'd each flame,
Each harp unstrung;
But soon ye sung,
"Worthy the Lamb!"

When high the conqu'ror flew,
Shouting o'er death and hell,
Ye then were ready too
His victories to tell.
His upward way
With songs ye strew'd;
Spontaneous flow'd
Each choicest lay!

And when a sinner turns
  Repentant to his God,
Your rapture newly burns—
  Your songs ye sound abroad.
  Your pinions bear
The news on high,
And with your joy
  Ye rend the air!

And when the realms of earth
  Shall own their rightful King,
And sound abroad their mirth,
  Ye too with them shall sing—
  With them prolong,
Around the throne
Of the Three-One,
  Th' eternal song! S.

For the Methodist Magazine and Quarterly Review.

GOD'S WORD THE CHRISTIAN'S DELIGHT.

"O how love I thy law!"—Psa. cxix, 97.

BY REV. R. W. ALLEN, OF THE NEW-ENGLAND CONFERENCE.

[Continued from page 215.]

II. *This law claims our increasing attachment.*

This is more than intimated in the text: "O how love I thy law!" His attachment to this law had become exceedingly great; so great, that he said—"I do not forget thy law." "Thy law is my delight." "Mine eyes prevent the *night* watches, that I might meditate in thy word." Of every Christian it may be affirmed, "In his law doth he meditate day and night." That this law claims our increasing attachment is evident—

From its divine origin. That the Scriptures containing this law are from God, the Christian fully believes. This truth is one of the fundamental articles of his religion. But, though unnecessary to prove to the Christian that the Scriptures are divine, still it may not be amiss to notice some of those arguments by which this doctrine is supported. It may serve to increase his attachment to the sacred volume. As it respects the infidel and skeptic, we do not enter upon the subject with much expectation of convincing them of their error; for if what has been said on the subject in the multiplicity of elaborate and able works now before the public fails to convince them, but little can reasonably be hoped from what we may offer. We hope, however, *all* will candidly, seriously, and prayerfully, consider the subject.

We shall, in the first place, attempt to prove the divine origin of the Scriptures from the character of the writers themselves. That the Scriptures were written by *men* is admitted on all hands, infidels not excepted. It then remains to be shown what kind of men the writers were. They must, of course, have been either *good* or *bad* men. That they were good men—men of strict integrity and deep piety—(and we shall show, in the sequel, that they were inspired men)—appears from the following considerations:—

1. *The religion which they inculcated and urged upon the minds of their readers and hearers, was directly opposed to the principles and practice of mankind in all ages.* The religion of Moses was opposed to that of the *Egyptians.* He nobly and voluntarily relinquished all right to the regal crown, divested himself of all the pomp, glories, emolument, and aggrandizement of Egypt; *for he refused to be called the son of Pharaoh's daughter;* identified himself with the cause of God's suffering people: *His people shall be my people,* and with unshaken *fortitude* exposed the sins and vicious practices of the people. Now, what could have influenced Moses to such unconquerable courage and faithfulness in exposing the popular vices and corruptions of the age, had he not been a man of God, *having respect unto the recompense of reward?* Obloquy, reproach, calumny, and exquisite suffering were all that he could reasonably expect from the people, while, at the same time, he relinquished all hope of secular interest and worldly preferment. Such a course must be inexplicable on the ground that he was an impostor. What could have induced the patriarchs and prophets to seek the entire overthrow of the systems of wickedness of their day, had they not possessed the character which they claimed? And would the evangelists and apostles have fearlessly met the unholy prejudices and sins of the people, had they not possessed unshaken confidence in the promises of Jehovah? Would they have inculcated a religion, and urged its universal reception by motives drawn from heaven and hell, diametrically opposed to the principles and conduct of their hearers and readers, had they only aimed at deception? Were impostors ever known to act in this way? But, if they had confederated to impose upon mankind, it is incredible that none of their associates should not have confessed it. They had nothing to gain by obtruding falsehoods; but, on the contrary, they were exposed to the loss of every thing, even life itself, for preaching the doctrine of the cross, and bearing witness to the truth of Christianity. It is also utterly incredible that so many precepts of piety and virtue should have been delivered by men of such abandoned principles as they must have been, had they really been impostors. If the apostles and evangelists had designed to impose upon mankind, they would have accommodated themselves to the humors of the people whom they addressed, and would carefully have avoided whatever might shock or offend them; whereas they acted in quite a different manner. Now, who can for a moment believe, that the sacred writers, considering the doctrines and precepts which they taught and enforced, could have been impostors, or even wished to deceive? None, we think, with proper reflection on the subject, would believe it. If their whole tenor of life demonstrates that they were *good men*—men of integrity and piety—then certainly they would not present a system of religion, furnishing the only way and ground of salvation for the world, unless it was from God. That it was from God they had abundant means of ascertaining. The conclusion then is, that they have presented mankind with a system of truths divine in their origin. This, in our view, is the inevitable conclusion.

2. *The sacred writers taught and propagated the truths of Christianity in view of the most exquisite sufferings.* At this fact we have before hinted, but it seems to require farther examination. We shall

more particularly notice the writers of the New Testament and the first teachers of Christianity: for what is true of them in this respect is equally true of the writers of the Old Testament.

Whoever is at all acquainted with the Christian religion must admit that it would be likely to meet with opposition, it being altogether opposed to the principles and feelings of the human heart. Whoever therefore would engage in propagating this religion, cannot reasonably expect to go unassailed. Now, on the supposition that the first propagators of Christianity were impostors, what could they possibly have had in view in prosecuting their work with nothing but suffering and death before them? For they must have seen that they exposed themselves to these. But it may be said, "that men will face the greatest suffering and danger for emolument and worldly applause." True; but the whole course and conduct of the apostles evince that they neither sought nor desired these things: they renounced all worldly glory, gain, honor, or aggrandizement. Now one of these two conclusions must follow, and be admitted:—Either that the apostles were impostors, and wished to deceive mankind; and that, to carry out this deception, they were willing to suffer all that the ingenuity and malevolence of a wicked world could inflict upon them, when there was no way in which they could be the least gainers by it;—or, that they were men of God, *counting not their own lives near and dear unto them, so that they might finish the work given them of their Master to do.* Who would not embrace the latter conclusion?

But Christ foretold the sufferings which his followers would be called to endure. Both sacred and profane history agree on this point. Their persecutions were all in prospect before them:—

"Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake."

"When affliction or persecution ariseth for the word's sake, immediately they are offended."

"They shall lay hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."

"The time cometh that he that killeth you will think that he doeth God service."

We are not at liberty to argue from these passages, that Christ actually foretold all these events, and that they did accordingly come to pass—for this would be assuming what we are trying to prove; viz., that the Bible is divine in its origin. But we shall attempt to prove that these predictions did come to pass by other unquestionable evidence; or, at least, that the first propagators of Christianity did suffer almost beyond a parallel for their religion. But let those who profess to believe that the sacred writers were impostors inform us what it is supposed that they could possibly have had in view in penning such predictions as the above?

What the epistles of the apostles declare of the sufferings of the writers and first abettors of the Bible, the writings which remain of their companions and immediate followers expressly confirm.

Clement, who is honorably noticed by St. Paul in his epistle to the Philippians, has left us evidence to this point, in the following words:—"Let us take (says he) the examples of our own age. Through zeal

and envy, the most faithful and righteous pillars of the church have been persecuted even to the most grievous deaths. Let us set before our eyes *the holy apostles.* Peter, by unjust envy, underwent, not one or two, but many sufferings; till, at last, being martyred, he went to the place of glory that was due unto him. For the same cause did Paul, in like manner, receive the reward of his patience. Seven times he was in bonds; he was whipped and stoned; he preached both in the east and in the west, leaving behind him the glorious report of his faith; and so having taught the whole world righteousness, and for that end traveled even unto the utmost bounds of the west, he at last suffered martyrdom by the command of the governors, and departed out of the world and went unto his holy place, being become a most eminent pattern of patience unto all ages. To these holy apostles were joined a very great number of others, who, having through envy undergone, in like manner, many pains and torments, have left a glorious example to us."

Hermas, saluted by St. Paul, in his Epistle to the Romans, speaks thus:—"Such as have believed and suffered for the name of Christ, and have endured with a ready mind, and have given up their lives with all their hearts."

Polycarp, the disciple of St. John, says, in his only and short epistle:—"I exhort all of you, that ye obey the word of righteousness, and exercise all patience, which ye have set forth before your eyes, not only in the blessed Ignatius, and Lorimus, and Rufus, but in others among yourselves, and in *Paul himself, and the rest of the apostles;* being confident in this, that all these have not run in vain, but in faith and righteousness, and are gone to the place that was due to them from the Lord."

Ignatius, the contemporary of Polycarp, says, "Peter, and those who were with him at Christ's appearance, despised death, and were found to be above it." Other ancient Christian writers might be quoted, but the above are sufficient. Now, whether the first followers of Christ actually suffered as foretold by him, we leave the reader to judge.

That impostors should prosecute their labors in view of such sufferings is incredible; and that they should maintain their allegiance to their Master when called to *experience such sufferings* is still more incredible. Indeed, does not the above evidence of their suffering, under such circumstances, furnish sufficient proof that they were men of God?

3. *The time, style, and manner of the sacred writers, clearly show that they were men of the strictest integrity and sincerity.*

(1.) When were the facts and transactions recorded by the sacred historians first made public? Were they first made known in an after age, when there were none to witness to the truth or falsity of the narrations? No; they were first published among the people who witnessed the events related by the historians; and consequently they could (and doubtless *would*) have easily detected the falsehood in these accounts, if there had been any to detect. But nothing has ever been shown to be false in the writings, either of Moses and the prophets, or of the apostles, by the witnesses of the events which they recorded, or by the keenest opponents of Christianity.

Furthermore, monuments were erected, and institutions were established, in memory of some of the transactions recorded by the sacred writers, which would not have been done had they been an imposition. Now if the transactions were done openly, in view of a host of witnesses; if monuments were erected in remembrance of what had recently taken place; and if institutions were observed from the time in which they were said to be done, then they must be true. For example: it is recorded that Moses led the Israelites out of Egypt; that the king refused to let them go; that God threatened, and actually brought, many judgments on Egypt, on account of which Pharaoh let them go; that the king still hardened his heart, and pursued the Hebrews with the military strength of Egypt, until he and his host were drowned in the Red sea; that Israel passed through the sea safely, and were delivered from the deadly hate of their pursuers; that Israel were forty years in the wilderness, fed on manna, and led by a pillar of cloud by day, and a pillar of fire by night; during which time their history is signalized by the miraculous interposition of Divine Providence in their preservation and in the destruction of their enemies.

Now Moses did not pretend that these things were done in secret, but appeals to the outward senses of the people as witnesses of them: "Your eyes have seen all the great acts of the Lord, which he did." Does this look like the conduct of an impostor? Could Moses possibly make the people believe that they had seen all those mighty events and transactions, if they had not seen them? The institution of the *passover* was observed in commemoration of Israel's coming out of Egypt, and was sacredly kept by all from generation to generation. The annual observance of this institution is a standing proof that the event of which it was commemorative is true. Neither could the monuments or ordinances of great celebrity that existed among the Jews and Christians from the very time when they took place, and which exist to the present day in every country where either Jews or Christians are to be found,* receive the credence of the people unless the events of which they are commemorative did actually take place. Is it possible that the monuments of Lexington and of Bunker Hill could obtain credence, if those impressive events which they are designed to commemorate were not true? The fraud would be quickly seen, and the monuments razed to the ground. Nor is it possible to suppose that the monument at Gilgal, commemorative of the passage of Jordan by the Israelites, could be imposed on that generation; and no easier on any succeeding generations, for the same impossibility would exist.

But let us briefly examine some of those events recorded in the New Testament. We will particularly notice the *miracles* which were said to be wrought by Christ. It is said, that he gave sight to those born blind; that he healed the obstinate leprosy; that he made those who wanted a limb, perfect—those who were bowed down, straight—those who shook with palsy, robust; that he nerved the withered arm with strength; that he restored demoniacs to reason;

* Among the Jews there is the ordinance of circumcision, the feast of the passover, of tabernacles, and of pentecost: among Christians there are the sacraments of baptism and the Lord's Supper, and the sabbath, observed on the first day of the week, in honor of Christ's resurrection from the dead.

and that he "raised the dead to life." Now these miracles were wrought in open day, before a mixed multitude—friends and enemies; and before those, too, who were unwilling to believe any thing miraculous without the strongest evidence. Now, if Christ did not work the miracles which the evangelists positively declare that he did, why did not the enemies of Christianity expose the imposition? They certainly had a good opportunity to detect whatever was false, and there is *no doubt* but they would have done it. But no individual living at the time these miracles were said to be wrought, and who must have known their narration, has ever questioned that they did actually take place, as recorded by the evangelists. Can we possibly need more evidence to prove that the sacred writers have given us a faithful narration of facts?

(2.) The style of the sacred writers was pure, chaste, plain, simple, comprehensive, sublime, and dignified. Though they taught the most grand and sublime truths, doctrines, and precepts ever revealed to man, yet their style is characterized by uncommon plainness, simplicity, and dignity. In all their writings we behold a candor, frankness, gentleness, sweetness, sincerity, boldness, and energy, which clearly mark their desire to communicate the truth. There is nothing which appears like superstitious scrupulosity, fanatical zeal, impassioned, vehement, or violent tones and expressions, or enthusiasm. They could not have been enthusiasts, for there is not the least resemblance to enthusiasm in any thing which they have said, or in the style or manner in which they have said it. Says Horne, "Throughout their writings the utmost impartiality, sobriety, and modesty prevail; and, contrary to the practice of enthusiasts, they record their own mistakes, follies, and faults." Who can believe that such men were enthusiasts, or that they wished to impose on mankind a series of base falsehoods?

(3.) The manner in which the sacred writers communicated their truths is marked with uncommon honesty and impartiality. There is something on the very face of their productions which stamps them as containing a faithful narration of facts. Their honesty is at once discovered in noticing those passages and circumstances which no writer would have been likely to forge; and which no writer would choose to have appear in his book, who had been careful to present the story so as to please the world, or who had considered himself at liberty to carve and mold the particulars of that story according to his own choice, or according to what he supposed would be the effect upon mankind. Says the writer before quoted, "There is in them no preparation of events; there are no artful transitions or connections; no set characters or persons to be introduced; no reflecting on past transactions, or the authors of them; no excuses or apologies for what might probably disturb their readers; no specious artifices; no plausible arguments to set off a doubtful action, and to reconcile it to some other, or to the character of the person who did it. They do not dissemble certain circumstances in the life and sufferings of their Master, which have no tendency to advance his glory in the eyes of the world. They announce the miracles of Jesus Christ with the same dispassionate coolness as if they had been common transactions; nor, *after* the recital, do they break out into exclamations." Such

candor, honesty, and artlessness were never exhibited in the productions of deceivers or impostors.

The most rigid impartiality is observed throughout the sacred writings. In history the sacred writers are impartial and just. In giving the births, labors, sufferings, and deaths of many individuals named in the sacred records, the same impartiality is discovered. They do not eulogize their particular favorites; while others, who do not fall in with their view of things, meet with unsparing reprehension. They labor to give a true and faithful picture of the characters they represent, without any effort or design to exaggerate or detract. The apostles, although they followed the most extraordinary leader ever known in the world, have written the history of his life without a single panegyric! In the history of distinguished characters, their failings and improprieties are equally noticed with their virtues and good deeds. The writers, instead of speaking of their own excellence, have candidly and faithfully recorded their own prejudices, weaknesses, want of faith, foibles, and mistakes. Does this look like the work of fanatics, enthusiasts, or impostors? Are the writings of such marked with strict impartiality? and were they ever known to pass by what they considered their virtues, and record their own follies and faults? Let the reader judge, and then say if we have not sufficient evidence here that the sacred writers were what they professed to be.

4. *The sacred writers were inspired men;* and, if inspired, they were *good men.* By *inspired,* we mean, *directed by the Holy Ghost.* "But holy men of God spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is not presumed that *all* the words and phrases used by the sacred writers were directed by God, though this was probably the case in *some* instances—for St. Paul declares that they "spake the things which were given them of God in the words which the Holy Ghost teacheth;" but simply, that God gave the *whole matter,* leaving the writers, as a general thing, to use their *own language;* and hence the great variety of style and different mode of expression. That the sacred writers were inspired is demonstrated,

(1.) *From the harmony and agreement apparent throughout their writings.* That the Bible was written at different times, in different places, and by different men, must be admitted by all who credit the statements of profane history. On this point sacred and profane history *agree.* From Moses to Isaiah were 700 years; from Isaiah to Malachi, 300; from Malachi to John, whose writings close the book, 400. Hence from Moses to the death of John were 1,500 years. Through this whole period there is no jar, but perfect *harmony* and *agreement* through all their writings, leading the mind to the same great objects and results. Does this bear the appearance of *forgery?* "*Wicked* men could not if they would, and would not if they *could,* write such a book. It prophesies *evil* against them. *Good* men (as we have already shown) would not, if they could, impose upon the world a book of fables and falsehoods for divine revelation." But, if they were capable of forging such a collection of lies as the Bible is said to be by infidels, we can see no motive which could possibly influence them to do it. Dryden is very explicit on this point:—

"Whence but from Heaven could men, unskill'd in arts,
In different nations born, in different parts,
Weave such agreeing truths? Or, how or why
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their prize."

In the language of another, we may inquire, "How can it be accounted for, that, during the long period of fifteen hundred years, which the Bible was in writing by princes, priests, shepherds, and fishermen, (and without comparing notes,) and who wrote laws, history, prophecy, odes, devotional exercises, proverbs, parables, doctrines, and controversy, and yet all exactly *coincide* in the exhibition they give us of the perfections, works, truths, and will of God; of the nature, situation, and obligations of man; of sin and of salvation; of this world and the next; and, in short, in all things connected with our duty, interest, and comfort; and yet no disagreement, but *harmony* among them all?" Can this agreement be accounted for on any other ground, except that the writers were divinely inspired? We consider it impossible." Says another writer, "*Apparent* inconsistencies may indeed perplex the superficial reader, but they will all vanish after a more accurate investigation. The exact coincidence that is perceived among those by whom the Bible was written, by the diligent student, is most astonishing, and cannot be accounted for on any *mere rational* principles without admitting that they wrote by divine inspiration." Let those who embrace the opposite opinion remember the unsupported assertions, abusive epithets, illiberal sarcasms, &c., which have been brought forward, instead of arguments, to support their theory, by Voltaire, Bolingbroke, Thomas Paine, and nearly all infidel writers. If they had arguments, they would unquestionably have adduced them. We consider, therefore, their ground untenable. The only right conclusion, then, is, in view of what has been said respecting the perfect harmony observable throughout the sacred writings, that they must have been dictated and directed by the "Holy Ghost." If, then, they were written by inspiration, the writers must have been *inspired*.

(2.) *By the fulfilment of numerous prophecies recorded by them.* That God can reveal future things to man, no one will question who believes in the existence of God. That he *has* revealed future things thus, we shall attempt to show.

All will admit, that there are many professed predictions of future events recorded in the Scriptures. But are those predictions true? Were they recorded at the time they are said to have been recorded? and have they been fulfilled as recorded? Some of them have been thus fulfilled, while others undoubtedly yet remain to be fulfilled. We shall only now notice some of those which have, we believe, been accurately fulfilled.

Perhaps it will be unnecessary to tax the attention of the reader with the prophecies respecting the condition and the destruction of Nineveh, Babylon, Tyre, &c. That these prophecies were fulfilled, the celebrated Greek and Roman historians, Xenophon, Strabo, Herodotus, Pliny and others bear ample testimony.

The prophecy of *Jacob concerning Judah* will first claim our particular attention. Gen. xlix, 10: "The sceptre *shall not* depart from

Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Judah, according to this prophecy, is to retain its *authority*, its rulers, judges, elders, &c., until the coming of the Messiah. But was this the case? In 1 Kings, chap. xvii, we read that the king of Assyria subjected the *ten tribes* to himself. This subjugation took place about nine hundred years after this prophecy was uttered. But though the ten tribes were now no longer a distinct people, but scattered among other nations, yet the *tribe of Judah* remained distinct; and during the seventy years' captivity in Babylon no intermarriages were allowed with other nations, and they were permitted to choose their own elders, *governors*, *judges*, &c.; plant their own vineyards and gardens, build houses, &c., (Jer. xxix;) and this they did as a distinct people, having rule, until Shiloh appeared. Hence the truth of that saying of the Jews, "We be Abraham's seed, and were *never in bondage* to any man." Suetonius and Tacitus confirm the fulfilment of the prediction. The conclusion is, therefore, that Jacob was inspired to prophesy as he did, for he could not have foretold the events which were fulfilled in this prophecy without divine inspiration.

The sceptre departed from Judah, and their power was taken away, soon after the coming of the *true Shiloh*, and the nation was dispersed.

The twenty-eighth chapter of Deuteronomy contains many striking predictions *respecting the Jews*, the besieging of their cities, grievous famines, &c.; that they should be few in number, and scattered among all nations. The length of the chapter forbids our quoting it entire. A few particulars must therefore suffice.

First. Moses foretold in the 52d verse that their cities would be besieged and taken. This prophecy was fulfilled by Shishak, king of Egypt, (2 Chron. xii, 2,) by Shalmaneser, king of Assyria, (2 Kings xvii, 2, &c.,) by Nebuchadnezzar, Antiochus Epiphanes, and finally by Titus.

Secondly. Grievous famines during those sieges were foretold, and also that their distress would be so great that they would eat the fruit of their own bodies; see ver. 53, &c. This was accurately fulfilled when Samaria was besieged, when Jerusalem was besieged before the Babylonish captivity, and finally during the siege of Jerusalem by the Romans. Particularly in the last instance, authentic history informs us that the distress was beyond expression. Josephus' Wars of the Jews, book vii, chap. 2, gives us a striking instance, in dreadful detail, of a woman named *Mary*, who, in the extremity of the famine, during the siege, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! See this predicted Jer. xix, 9.

Again: It was foretold that they should be few in number. This is now literally true. Ninety-nine thousand were taken *prisoners*, and more than *twelve hundred thousand* were put to death by Vespasian and Titus. Vast multitudes died by *famine:* they killed each other; and thousands were sold; and those for whom purchasers could not be found (Moses had foretold that *no man would buy them*, ver. 68) were transported into Egypt, where many perished by shipwreck, famine, &c. See an account of the siege of Jerusalem by Titus in *Josephus' Antiq.*, book xii, chap. 1, 2; and also *Newton's Dissertations on the Prophecies.*

Moreover, it was also foretold that they should be *scattered among all people.* This was also literally fulfilled. They are now scattered over every nation under heaven. For eighteen hundred years they have suffered almost all sorts of plagues, indignities, and privations. They are to this day a standing, indubitable proof of the truth of the predictions concerning them.

The prophecies of this chapter were delivered more than three thousand years since; yet the condition of the Jews is as minutely described from that time to this as if the writer had been a spectator of every scene through the whole series of events. Could Moses have uttered prophecies which have been thus fully and circumstantially fulfilled, unless he had been *inspired?* Impossible!

The reader's attention is now directed to a few predictions respecting the Messiah, and their complete fulfilment in *Jesus Christ.*

Take, first, the prophecy respecting the *place where the Messiah was to be born.* Micah v, 2: "Thou, *Bethlehem* Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Fulfilment. Luke ii, 4, 5: "All went to be taxed, (or enrolled,) every one into his own city. And Joseph also went up from Galilee, with Mary his espoused wife, unto *Bethlehem;* and while they were there *she brought forth her first-born son.*" Compare also Luke ii, 10, 11, 16, and Matt. ii, 1, 4–6, 8, 11; John vii, 42.

Consider, secondly, *his public entry into Jerusalem.* Zech. ix, 9: "Rejoice greatly, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt, the foal of an ass."

Fulfilment. Matt. xxi, 7–10: "The disciples brought the ass and the colt, and put on them their clothes, and set him thereon; and great multitudes spread their garments," &c., &c. Matt. xxi, 4, 5: "*All this was done, that* it might be fulfilled which was spoken by the prophets, saying, Tell ye the daughter of Zion, Behold thy King cometh," &c., &c.

Again, thirdly, *the circumstances of his death.* Psa. lxix, 21: "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Psa. xxii, 18: "They part my garments among them, and cast lots upon my vesture."

Fulfilment. Matt. xxvi, 48, &c.: "And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." John xix, 23, 24: "And the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam; they said, therefore, Let us not rend it, but cast lots whose it shall be."

Again; Psa. xxxiv, 20: "He keepeth all his bones, not one of them is broken." Zech. xii, 10: "And they shall look upon me whom they have *pierced.*"

Fulfilment. John xix, 32, 34: "Then came the soldiers and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers, with a spear, pierced his side, and forthwith there came out blood and water."

The above are sufficient to show the accuracy of the fulfilment of

those predictions respecting Christ—predictions made hundreds of years before the Messiah appeared in the flesh. Therefore we will not notice the numerous other prophecies running through all the prophets respecting this glorious personage. Suffice it to say, that the fifty-third chapter of Isaiah, which was written more than seven hundred years before Christ, seems almost like a *complete history* of his character, sufferings, and death. On this account, it is said that the Jews omit that chapter in their reading, teaching, and even in the transcriptions of their sacred books. They are evidently afraid of the truth.

Now, we candidly ask, Is it possible for persons to foretell that a Messiah should come—the precise time of his coming—the dignity of his character—the place where he was born—his birth and manner of life—his sufferings and death—his resurrection and ascension, hundreds of years before these events took place, without being inspired by Him "who seeth the end from the beginning?" Indeed, the inevitable conclusion is, that, if the sacred writers could utter predictions respecting different events, which have been fulfilled in all their minuteness, centuries after the predictions were made, that they were inspired men, "moved by the Holy Ghost." "Prophecy came not in old time by the will of man," &c. If then the sacred writers were inspired, they must have recorded facts and transactions as they were directed by God; hence what they wrote while inspired must be *divine.*

Prophecies respecting other subjects might be noticed were it necessary; but, if the above be not sufficient for our purpose, we shall fail in amplifying further. Reader, may the God of all grace lead thee to a knowledge of the truth on this subject—and mayest thou find that the blessed Bible is a sure and unerring directory to present and eternal blessedness!

Our second position is, that the divine origin of the Scriptures is demonstrated from their morality. That the sacred writers have presented to mankind an incomparable system of morality, no one can deny: a system reasonable, consistent, comprehensive, and simple; harmonizing in all its parts, and having the most direct tendency to make men wise, holy, and happy in themselves, and useful to mankind. It universally prohibits all sinful practices, such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings; while it exhibits, and holds out to the reception of every individual, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. It teaches men to be meek, yielding, complying, forgiving; not only prompt to act, but willing to suffer; silent and patient under calumny and insult, seeking reconciliation where others would demand satisfaction. "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain; love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "This truly," as Dr. Paley justly observes, "is not *common-place morality.* It is based on the golden rule, Whatsoever ye would that others should

do to you, do ye even so to them, for this is the law and the prophets." How simple, yet how grand and sublime!

However little attention some bearing the Christian name may have paid to these great and Christian principles—and this failure, by the way, argues nothing against the truth of Christianity—yet there are many who have adhered to them with a tenacity truly commendable. "Their praise is in all the churches;" and of many of them, it may be said, "Their record is on high."

Clement of Rome says, in speaking of the early Christians:—"These things, (the duties of religion,) they who have their conversation toward God, not to be repented of, both have done, and will *always be ready to do.*"

Polycarp speaks of them as "not rendering evil for evil, railing for railing, striking for striking, cursing for cursing, &c.; but as walking by the same rule, and minding the same things." Those who lived otherwise, he rebuked.

Ignatius, in exhorting them under their persecutions, says:—"Be ye mild at their anger, humble at their boastings, to their blasphemies return your prayers, to their error your firmness in the faith; when they are cruel, be ye gentle; not endeavoring to imitate their ways: let us be their brethren in all kindness and moderation; but let us be the followers of the Lord—for who was ever more unjustly used, more destitute, more despised?" Noble exhortation! So much for the early Christians. Were it necessary, copious examples to the point might be adduced of Christians in modern times.

But let us inquire. In what productions of uninspired men do you find a morality which will compare with that of the Bible? Where will you find unbelievers who have set themselves up as teachers of mankind, whose lives will compare in moral rectitude with those of the sacred writers, or even of true Christians of all ages? Moral impurities run through all the productions of philosophers, heathens, skeptics of ancient times, as well as through those of infidels in modern times. Let us briefly examine the writings of some of the heathen philosophers and moralists:—

Zeno the stoic, and Diogenes the cynic, taught the foulest impurities. Socrates, the best of heathen philosophers, and Seneca, celebrated for his morals, taught that *adultery and suicide are lawful.* Solon gave license to dissoluteness, and Lycurgus tolerated theft as a part of education. Plato recommended a community of women, and taught that *lying was lawful;* while Aristotle maintained the right of making war upon barbarians. The elder Cato taught the practice of inflicting cruelties upon slaves; the younger disregarded the obligations and duties of the marriage state. Epicurus taught that pleasure was the chief good to be sought; while the writings of Xenophon, Cicero, and Epictetus are marked with loose and deleterious principles.

The writings of modern infidels are no better. Voltaire taught, that if men *lived up* to their religious systems, whatever they were, they were *virtuous.* Hobbes advocated the doctrine, that *every man had a right to all things, and might lawfully get them, if he could.* Helvetius and Rousseau inculcated the practice of "the unlimited gratification of the sensual appetites." Hume and Bolingbroke in-

sisted on the sentiments, that polygamy is a part of the law of nature, and that adultery and suicide are *consistent* and *lawful*. Unlimited sensuality and the most degrading practices, as cardinal points to be observed, run through the writings of Volney, Diderot, D'Alembert, Herbert, Shaftesbury, Morgan, Byron, Gibbon, and Paine.

With the above we may notice the writings of Mohammed. While many good things are found in them, (and these, by the way, are drawn from the Christian Scriptures,) yet they contain the most unlimited sensual indulgences.

But it may be said, "that the writings of many individuals above named contain good moral precepts." True; but they are indebted to the Bible for them. The ancient heathen philosophers probably received some traditional notices of revelation, while modern infidels have had an opportunity of examining the entire Scriptures. That many of the good things they have said were taken from the Scriptures, their own testimony confirms.

Our limits will not permit us to notice other systems of ancient and modern moralists in detail. Suffice it to say, that most of them are exceedingly defective. While they contain many good moral precepts, they sensualize the mind, pervert the taste, and lead men to neglect the great object of their being.

Having examined the various productions of men for a pure system of morality in vain, we are again led to observe that the Bible contains *such a system*, and that it bears irrefragable proof of its divine origin. *Infidels* themselves, and even the most talented of them, while they must have seen the corrupting influence of their own boasted morality, have confessed that the sensibilities and passions of human nature have been greatly cultivated and improved, and society greatly meliorated, by the influence of the Bible. Hume, in his History of England, says, "The *Puritans* (they took the Bible for their guide) had the *purest* morality; and the English nation were indebted to them for the first spark of *liberty* that was ever struck out in that kingdom." Lord Bolingbroke declares, that "the gospel is in all cases one continued lesson of the *strictest morality* and *justice*." *Rousseau* says, "The majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures!" Thomas Paine confessed that Jesus Christ was "a virtuous and an amiable man. The *morality* that he preached and practised was of the most benevolent kind." These confessions are remarkable, seeing they come from the most determined opposers of Christianity. They clearly show that the understanding will sometimes get the better of the depraved affections, and will then speak out the truth. "Our rock is not their rock, even our enemies themselves being judges." If the Bible, then, contains the best system of morality ever presented to mankind—and that it does we think has been made to appear, both from friends and enemies—both in its doctrines and practical results, we are inevitably led to the conclusion, that it is divine in its origin. This leads us,

3. *In the third place, to show that the Bible is divine in its origin, from the influence which it has had universally upon the hearts and*

lives of men. This we have partially seen while examining the morality of the Bible; but as this point is of considerable importance in settling the subject satisfactorily now under consideration, further examination seems to be necessary. That the effects produced by the Bible on the hearts and lives of men, not only in the apostolical, but through subsequent ages, has been powerful, benign, and salutary, the history of the church abundantly attests. The Bible has destroyed the ferocious disposition, subdued the obdurate will, and restrained the most violent passions of men. It has disclosed to man his unbelief, rebellion, impiety, impenitence, ungratefulness, hatred of God, rejection of Christ, &c., all of which it has led him voluntarily to renounce; and also it has led him to cherish the amiable spirit of submission, repentance, confidence, hope, gratitude, and love. It has taught man how he might obtain the image of his Maker here, and shine with moral and eternal beauty in the kingdom of God.

The influence of the religion of the Bible on the *lives* of men has been astonishing and glorious. It has removed from men, whenever it has been embraced, the most degrading superstitions; the impure, brutal, and sanguinary worship, practised in regions of idolatry, together with the horrors of war, so far as its influence has extended, and many other enormous crimes of a similar nature. It has provided support for the poor and suffering, secured the rights of strangers, erected hospitals for the sick, formed with great expense a rich variety of institutions for the preservation and education of orphans, the instruction of poor children, the suppression of vice, the amendment of the vicious, and the consolation of the afflicted. It has made better rulers and better subjects, better husbands and better wives, better parents and better children, better neighbors and better friends. Have infidelity and philosophy, with all their boastings, ever done as much toward making men happy, useful, and blessed? The answer must be returned in the negative.

But it is sometimes insultingly asked, "Who are those who believe in the Bible? Are they not the illiterate, silly, weak-minded," &c. *We* would, in turn, ask, Who are those who propound such inquiries? Why, they are such men as Thomas Paine, Voltaire, Carlisle, Shaftesbury, and a few other French and English infidels, with Abner Kneeland, and a few others of the same school. But what if such men, with all their illiterateness, immorality, insolence, wit, sarcasm, sophisms, ridicule, and slander, have rejected the Bible, and set at nought the spirit and principles of Christianity, if we can number among the believers in Christianity the wise, the good, the talented, the learned, men of distinguished sense, and the first characters who have adorned the world, in every department of life? But, let us now inquire, Who are those who are called "silly, weak-minded," &c.? Why, they are such divines and philanthropists as Butler, Barrow, Berkley, Clarkson, Cudworth, Watts, Clark, Sherlock, Doddridge, Lardner, Pearson, Taylor, Usher, Wesley, A. Clarke, Watson, Wilberforce, Howard, Dwight, Bacon, Jones, and a thousand others. Such poets as Spencer, Waller, Cowley, Prior, Thompson, Gray, Young, Milton, Cowper, and many others. Such statesmen as Hyde, Somers, Pulteney, Cullen, King, Barrington, Littleton, Washington, &c. Such moralists as Steele, Addison, Hawksworth, Johnson, &c. Such physicians as Arbuthnot, Cheyne,

Browne, Boerhaave, Pringle, Hartley, Haller, Mead, Fothergill, Good, and a host of others. Such lawyers and judges as Hale, Melmoth, Hailes, Forbes, Pratt, Blackstone, Jones, Marshall, &c. All the above received the Bible as the word of God. Many of them had "investigated the principles of the gospel to the bottom; and they were not only satisfied with the justice of its claims, but gloried in it as the most benevolent and godlike scheme; it was their study in life, their solace in death." To the above we may add the names of thousands of others among the good and pious of every age; men of distinguished abilities, and profound erudition; men who have erected monuments of their zeal and benevolence, immortal as the soul, and lasting as eternity itself. But the above will suffice until philosophy and infidelity can bring forward their advocates and champions as more worthy our regard, for their judgment, sense, abilities, piety, learning, and benevolence. Until this can be done, we hope to hear no more about the advocates of the Bible being "silly, weak-minded," &c. It is true, we are not to argue the divinity of the Bible exclusively from the fact, that so many distinguished individuals—individuals who shone the brightest in literature, morals, and religion—have been believers in Christianity; but still this fact clearly shows the happy and benign influence the Bible has had upon the hearts and lives of men. And we are justly led to the conclusion, that if the Bible has had such a powerful and beneficial influence on men who have examined its claims, and weighed the evidence of its truth, that it must be divine. No other production *has* produced, or *could* produce, unless it be divine, such an effect.

But, some are ready to inquire, "If such great and distinguished men have been believers in Christianity, why have not all men embraced the Bible as a divine revelation?" We answer, first, it "prophesies evil against them." Men do not like to be told of their sins and crimes with the singular plainness of the Bible. Secondly, The Bible has not been thoroughly and properly examined by all. It is not to be expected that it would be embraced as divine until it is examined. How few make the Bible a book of *study*—or, indeed, read it with that attention which they bestow on other productions! Many infidels themselves have been exceedingly ignorant of the Scriptures. Sir Isaac Newton once said to Dr. Halley, when uttering some hard things against Christianity, "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied and well understand; but you should not talk of Christianity, for you have not studied it;—I have, and I am certain you know nothing of the matter." David Hume confessed, that he "had never read the New Testament with attention." What men to put down Christianity! Laboring to destroy that they do not understand! Indeed, nearly all infidel writers have evinced their downright ignorance of the Bible while writing against it. Who that has read Paine's Age of Reason can believe that the writer was thoroughly acquainted with the Bible? It has so happened, that the warmest opponents to Christianity have been the least acquainted with it—and that its warmest advocates have been the most acquainted with it. Only let the Bible be universally read, candidly, seriously, prayerfully, and thoroughly examined,

and infidelity dies. It cannot bear the scorching light of sacred truth.

But, we may here inquire, what have philosophy and infidelity done for the salvation of the world? What philosophy has done, we may see from the testimony of its warmest adherents. Cicero, who was himself one of the greatest and most learned of the heathen philosophers, declares, in an unqualified manner, that they, so far as he knew, had never, even in a single instance, reformed either themselves or their disciples. Socrates, who labored hard to reform the youth of Athens, and succeeded to some extent, said, that "he despaired of a thorough reformation till God should reveal a better system, and that system come clothed with the highest authority." Porphyry, a bitter enemy to the Bible, declared that "some universal system was wanting of delivering men's souls, which philosophy had never found out." Many other philosophers have confessed the same truth. Those who are extensively acquainted with modern infidels, perfectly know that their principles have been equally unproductive of any proofs of reformation of character.

If then the Bible has produced that effect on the hearts and lives of men, which no other production has done—if it has thoroughly reformed men, and made them holy, happy, and useful, while all the systems of men have ceased to produce this effect, but the contrary—we must admit its divine origin.

4. *The wonderful establishment and propagation of the religion of the Bible evinces its divine origin.* We will commence with the establishment and propagation of Christianity by Jesus Christ. All the glory of former dispensations was eclipsed in the advent, life, labors, sufferings, and resurrection of the Son of God. Christianity was now presented to mankind in quite a new form, disconnected from those types and symbols by which it was shadowed forth to the world in past ages. It was presented, too, at a time when, if there had been any thing spurious in it, it might easily, and unquestionably would, have been detected. It was an age of philosophy, of inquiry, of research, of criticism, and of erudition. Rhetoric, eloquence, poetry, and some of the other branches of science, were studied with a success which has hardly been surpassed at any subsequent age. Surely this was a time unfavorable for the introduction of a false religion. But Christianity had nothing to fear. It did not elude the light of erudition. It was submitted to the investigation of philosophers, sages, lawyers, judges, priests, princes, poets, &c. But, with all their scrutiny and discrimination, they were not able to point out a single defect. The more it was examined the more clearly its divinity appeared. And notwithstanding every scheme and machination that could be devised, and all the influence, malice, envy, malevolence, power, and ambition of the great, the wise, and distinguished, that could possibly be exercised, were put forth against it, yet it unprecedently gained adherents, and its Author, it is said, was "believed on in the world." Indeed, is not the establishment of the Christian religion under such circumstances truly wonderful? Would it not have been immediately put down, and its abettors exterminated, had it not been divine? Wicked men and infidels have done all they *could* to

destroy it; but it still lives—lives to spread its hallowing and saving influence over the entire habitable globe. True:

"When he first the work begun,
Small and feeble was his day;
Now the word doth swiftly run,
Now it wins its widening way.
More and more it spreads and grows,
Ever mighty to prevail,
Sin's stronghold it now o'erthrows,
Shakes the trembling gates of hell."

Its promulgators were "in peril by sea and land," and among the heathen, as well as among "false brethren;" but thousands embraced it, and held it dearer than life itself. Only ten days had elapsed after Christ's ascension before "about three thousand souls" embraced Christianity. Soon after that we are informed in the fourth chapter of the Acts that the number professing faith in Christ was "about five thousand." The Christian religion continued to spread throughout "all Asia;" and besides, converts were soon multiplied at Rome, Alexandria, Athens, Cyprus, Cyrene, Macedonia, Philippi, &c., and their number is intimated by the expressions, "a great number," "great multitude," "much people," &c. About two hundred years after Christ, Christianity became the religion of the *Roman empire.* This was effected by the conversion of Constantine, a Roman emperor. From Constantine to the present time the religion of the Bible has been gaining ground. In every age it has had its converts and advocates, who, amid calumny, reproach, and persecution of every possible description, have "fearlessly advocated its unpopular cause, and, in defiance of earth and hell, have proclaimed it abroad from city to city, and from one country to another, and established it among the different nations of the world. Hume, that arch infidel, predicted the downfall of Christianity in the nineteenth century. Voltaire as triumphantly asserted, that, although it took twelve men to plant Christianity, his single arm should root it out. And Paine boasted, (but it was before he put off the harness,) that he had cut down every tree in paradise."

But have the predictions and sayings of infidels proved true? The very press that scattered Voltaire's pernicious publications has recently been employed by the Paris Bible Society; and also in the very chamber in which Hume uttered his evil prophecy, the first committee assembled to form the Edinburgh Bible Society. By means of missionary and Bible societies the word of the Lord goes forth from conquering to conquer. Pagan idolatry, and the rites and superstitions of heathenism are disappearing before its conquering and resuscitating influence. What is Christianity doing for Europe? The man of sin ere this has begun to tremble. Romanism, with all its infallibility, is "nodding to its fall." Asia feels its benign influence. The pagan idols of India are about to be left destitute of worshippers. The way is opening for the salvation of benighted Africa. If the predictions of the Bible be true, Ethiopia must soon "stretch out her hands unto God." America feels its hallowed and redeeming power. Already a fire has been kindled which will melt the chains of her enslaved millions. The degraded tribes beyond the Rocky Mountains rejoice at

its approach, while Buenos Ayres, and other portions of the extreme south, are sending out the Macedonian cry, "Come to our help!" The "islands of the sea are waiting for his law." The "stone cut out of the mountain without hands," is rolling and enlarging, and is destined to fill the whole earth.

Now, we are led to inquire, Is not Christianity from above? Is not its author God, blessed for ever? Who can doubt it? Let infidelity blush and retire into perpetual silence, while it beholds its progress and triumph! All reason exclaims, it must be from Heaven! The Bible, then, must be divine.

In conclusion. *That the Bible should receive our increasing attachment, we argue from the fact, that it furnishes the only method of salvation to a lost and ruined world.* How discordant and irreconcilable have been the notions and opinions of sages, philosophers, poets, and statesmen, of all ages, respecting man's highest interests! Human reason, with all its boasted infallibility, was insufficient to lead them right respecting one fundamental truth. In proof of this, we need but refer to the endless differences and inconsistencies which prevailed among the most renowned ancient philosophers, *some* of whom taught the most pernicious doctrines; while the influence of *all* was very inconsiderable both in rectifying the sentiments and reforming the lives of mankind. Also the speculations of modern deists concerning religion are so glaringly contradictory, and their ethical precepts so utterly subversive of every principle of morality, as to demonstrate the necessity of a revelation from Heaven, in order to lead mankind to the knowledge of God and of their duty to each other. Indeed, the bewildering speculations of unassisted reason of all ages only evinces the absolute necessity of a divine revelation in guiding man through the dark labyrinth of this unfriendly world to the rest prepared for him in heaven. What man would be in his present condition, with nothing but human reason, unassisted by revelation, for his guide, will strikingly appear, when we consider,

1. That it could neither trace the existence nor perfections of God. It could not ascertain whether there were one God or many. Socrates taught the worship of a plurality of gods. Plutarch says, "that the knowledge of the gods can be had only from them." The most vague and confused notions of God and his attributes were entertained by all the ancient heathen philosophers. This has also been the case with all in modern times who have discarded the idea of a divine revelation. Well may we exclaim, in view of the fruitless efforts of reason in ascertaining the being and perfections of God, "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" "The world by wisdom knew not God." Of the heathen world who have never seen the dawn of revelation, it may be said, "they are without God and without hope," that "there is none that understandeth, that seeketh after God." Reason afforded them but an uncertain light. But the Bible furnishes all necessary information respecting the existence and perfections of the "only living and true God."

2. As unassisted reason could not find out the being and perfections of God, so it could not tell us what the will of God is. "Plato wished for a prophet to reveal the will of God to us, without which we cannot know it." Where the Bible has not been received as a divine revela-

tion, men have invariably been destitute of a knowledge of the will of God. How dreadful must be the want of such knowledge!

3. It could not ascertain how guilty man might be saved. This of all things is the most important. Says Richard Watson:—"Without this book, where should we go to find a single word to support the hope that God would forgive the sins of his creatures? Certain it is, that nature, so called, indicates nothing of this in any of her works. Nor is it indicated by that course of human events which passes before us. If God be favorable to the guilty, he must either wave his just rights altogether, or find some means to satisfy them, without the actual punishment of the offender. In either case it is a matter to be determined by himself, and only to be known by us when he is pleased to reveal it. We should, therefore, untaught by this sacred volume, be so unacquainted with the things of God, as to be ignorant of what he would do with the guilty." How valuable, then, must be the Bible in directing us in a matter of such paramount importance! Think, for a moment, what would be the condition of men could they find no satisfactory answer to the question, "What must I do to be saved?" Reason furnishes no such answer.

4. Unassisted reason would leave man in doubt respecting his future destiny. Of this truth antiquity furnishes ample proof. Though most of the heathen philosophers professed to believe in the immortality of the soul, yet their ideas on the subject were very indefinite and vague, and many of them very discordant. Bishop Warburton has proved, that the four renowned schools among the Greeks, the Pythagoric, the Platonic, the Peripatetic, and the Stoic, believed and taught that the *soul was a part of God*, and would ultimately be united to him by *refusion*, as a drop of water to the ocean. It is said, that they taught the doctrine of future reward and punishment as a means of securing the obedience of the populace to the laws. Many of the ancient philosophers held to the transmigration of souls. Cicero informs us, that some "said that the soul was the heart, others the blood, others the brain, others the breath, others fire, others said it was nothing but an empty name," &c. What ignorance and uncertainty must have enveloped the entire heathen world respecting man's future being! It is true, they seemed to have some ideas of great Scriptural truths; but for these they were indebted to revelation, not to reason. What must have been our views of the future, with nothing but erring reason for our guide? But, thank God, "life and immortality are brought to light in the gospel." Were it necessary, other points might be noticed on which reason is insufficient to guide us. Indeed, nothing that is essential to salvation can be clearly taught by its unassisted and uncertain light.

How invaluable, then, must be the Bible. Respecting the being and attributes of God—his will concerning us—how the guilty might be saved—and a correct knowledge of our future destiny, it is clear and perspicuous. In all matters essential to our present and eternal salvation it is a "light to our feet, a lamp to our path." But for this blessed book we should now entertain the same views which are spread over the heathen world, and might this day be prostrating ourselves before stocks and stones, and looking up to some being of but yesterday as an object of worship! Look, for a moment, at the nature of

those religious systems invented by man without the Bible. How childish, how senseless, how self-contradictory, have been the opinions, how infatuated, how sottish the precepts, by which they have professedly regulated the moral conduct of men; how debased, how full of turpitude, how fraught with frenzy, the religious services by which they have labored to propitiate their gods! The Bible unfolds a better system. It teaches man the true object of worship, how his sins may be forgiven, and how to obtain a glorious immortality. It is the window through which the Christian beholds his long-sought rest. It is man's unerring guide, his only hope. With all the light of reason every thing would be dark and gloomy. The Bible sheds a lustre on our "pathway to the tomb," and points to our home in glory. With the Bible in our hands, who can deprive us of our treasure above? "O how love I thy law!" "May it be my meditation day and night!" Amen.

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BAPTISM.

A Sermon on Acts x, 47, *delivered before the Junior Preachers' Society of the New-England Conference, by* Rev. J. Porter.

"Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?"

This text forms a part of a conversation which took place between Peter and his associates, in the house of Cornelius, the centurion. At the command of God, which Peter received in a vision, he came to this house; and, after hearing the circumstances which led to his being sent for, he preached unto Cornelius and others Jesus of Nazareth. And while he yet spake, the Holy Ghost fell on them that heard the word, though Gentiles, and they spake with tongues, and magnified God. At this, those of the circumcision were much astonished, not because they were ignorant of the Holy Ghost, or his operations; but because he had fallen on the Gentiles, whom they supposed to be precluded from all the blessings of the new, as well as those of the old covenant. Peter, discovering this, and knowing the inveteracy of their prejudices against the Gentiles, addressed them in the language of the text, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" As much as if he had said, Have you any objection to their receiving the sign, baptism, and being added to the Christian church, now they have received the thing signified, the Holy Ghost? The water being furnished in token of their assent, they were baptized as the gospel directs.

With this view of the text, I have made choice of it as an appropriate foundation for my discourse. And here let it be premised, that at this age of the Christian church, almost every period of which has been characterized by learned and critical discussion on this subject, it can hardly be expected that much new and interesting can be said upon it, especially by a junior in the clerical office. This, it is pre-

sumed, was not anticipated by the committee, at whose request this discourse has been prepared, much less by your speaker. As, however, the beauty, force, and importance of truth, consist, not in its novelty, or in the manner of its presentation, but rather in its own intrinsic character, a discourse on this subject may not be entirely useless. The least it can do is to stir our minds to remember the relation this doctrine holds in the Christian system, and the principles and arguments by which its practical observance is regulated and enforced. If, however, any yet remain in the mists of error and superstition, we may hope, I trust, without presumption, that it will lead them to, at least, a more careful and unprejudiced examination. And, as in pursuing the subject I shall naturally be led to vindicate those views which we have denominationally adopted, it is exceedingly desirable that it may serve to demolish the walls of partition between us and our opponents, and educe the concession, if no more, that we may be right.

But, leaving all results to Him whose blessing we have supplicated, I shall proceed to show—

I. *The nature of water baptism.*
II. *That no particular mode is specified in the gospel. And,*
III. *That three modes are presumptive.*

I. *I am to show the nature of baptism.* Error on this point necessarily leads to error in regard to the mode. As, for illustration, if we suppose the nature of baptism to consist chiefly in the amount of water used, we shall naturally incline to that mode which requires the amount supposed to be requisite. Or, if we consider it, as many do, a representation and memorial of the death and resurrection of Christ, we shall of course adopt immersion as more expressive of these events than any other mode practised. And thus it is in regard to every other supposable case, as error is unalterably and for ever the tendency of error. It is therefore highly essential, in seeking the mode in which baptism ought to be administered, that we have correct views of its nature.

To proceed, then, I observe,

1. *Baptism consists not in the amount of water used, or the manner of its application.* It is a common remark among Baptists, that all Christians agree in pronouncing immersion, baptism. But this is not correct. Immersion is *not* baptism, neither do the *Baptists* so understand it. I repeat it, immersion is not baptism. If it were, then all who have been immersed are baptized persons, which is not true. That the antediluvians, and Pharaoh and his hosts, were immersed, all concede: but were they baptized? All males, who have come to years of maturity, with scarcely an exception, have been immersed; and yet, to say they have been baptized in the gospel sense is absurd.

The same may be said of sprinkling and pouring. Simply considered, they are no more baptism than immersion.

2. *Christian baptism is a religious application of water, by a professed minister of Christ, in the name of the Father, and of the Son, and of the Holy Ghost.* Thus Christ, when he commissioned his apostles for their great work, said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And the Apostle Paul seems to have been

impressed with this sentiment, when he said to the dissentious Corinthians, "Were ye baptized in the name of *Paul?* I thank God that I baptized none of you, lest any should say that I had baptized in mine own name." Baptism, then, consists not in *much water* or *little;* but in the NAME in which it is applied. Hence the amount of water cannot be considered essential to the validity of baptism, unless it can be distinctly shown from Scripture that it is particularly specified. Till this is done; to say that this or that mode of applying water to any amount, in the *prescribed name,* is not baptism, is to assume what needs the clearest proof, and what cannot rationally be conceded without it.

3. "*Baptism is an outward and visible sign of an inward and spiritual grace, given us by Christ.*" I would not be understood, that it is an infallible sign; or, in other words, that all who have been baptized have the grace of God in their hearts, and are accepted of him; but merely that this is one of its designs. It is doubtless to Christianity what circumcision was to Judaism. This was an outward sign of interest in the Abrahamic covenant, and by consequence in all its blessings, present and future. It was the insignia of religious character, and tacitly said of all who bore it, he is a child of Abraham, a friend of God. But still, says St. Paul, "they are not all Israel who are of Israel. Neither because they are the seed of Abraham are they all children." That is, though they have the name of Israelites, and wear the Israelitish badge; and though they are the seed—the natural descendants of Abraham—they are not all of spiritual Israel, not spiritual children, children of God. Thus also of baptism. It is the outward sign of an interest in Christ, by faith—the badge of our profession. By it we publicly profess our faith in him, as the true Messiah, the Saviour of the world, and our sole dependence on him for salvation. Hence all Jews and heathens converted to Christianity are required to be baptized.

4. *It is a means of grace to all who are the proper subjects of it.* This the Scriptures place beyond doubt. When Christ commanded his apostles to "go into all the world, and preach the gospel," he added, "He that believeth, and is baptized, shall be saved." From which we learn that baptism is no less a means of grace and salvation than faith. The language of Peter is equally decisive: "Repent and be *baptized* for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here "the remission of sins" and the reception of "the Holy Ghost" are proffered no less in connection with *baptism* than repentance; so, if repentance be a means of grace, baptism is also. The address of Ananias to Saul of Tarsus goes to the same point: "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." To these we may add the experience of the three thousand who were baptized on the day of pentecost: "They continued steadfastly in the apostle's doctrine, and in fellowship, and in prayer, praising God." The Ethiopian eunuch also "went on his way rejoicing" in the grace, doubtless, he had received in this solemn ordinance. To deny the connection of this duty, as a means, with the blessings here promised or conferred, is to deny the connection between the promise and blessing of God—the duty and happiness of man.

5. *Baptism is our pledge of obedience to God.* "Therefore," says St. Paul, "we are buried with him by baptism into death, that, like as Christ was raised from the dead, even so we also should walk in newness of life," Rom. vi, 4. And again; to the Galatians, who had taken upon them the responsibilities of baptism, he says, "Ye did run well, who did hinder you, that ye should not obey the truth." It is not only therefore a pledge of "God's good will toward us," as saith our sixteenth article; but it is our pledge to God, to the church, and to the world, that we will fulfil our part of the covenant to which we virtually subscribe, and into which we enter, by this rite. Thus, in our examination of candidates for baptism, we not only ask, "Dost thou renounce the devil and all his works?" &c.; but, "Wilt thou then," that is, after being baptized, "obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" Baptism, therefore, is the ratification of the covenant between God and us, in which God pledges to us his grace and good will, and we pledge ourselves to obey his "holy will and commandments."

II. *I propose to show, that no particular mode of baptism is specified in the gospel.*

In this position Pedobaptists perfectly harmonize; and it is on this ground that they have adopted several modes, and pronounced them equally valid. The advocates of immersion deny the position, and assume that one mode is specified, and only one; and hence that baptism can be validly administered only in that mode. Now, if they are right, the position I have taken is wrong and untenable. To establish this position the more firmly, therefore, I shall first consider some of the arguments they adduce in support of their exclusive mode, immersion. And,

1. It is argued, that this is the only mode, from the Greek word *baptizo*, which they say signifies to dip or immerse. This word, let it be understood, with its derivatives, is always used in the gospel to designate the ordinance of baptism. That it signifies to immerse, Pedobaptists readily allow; but that it signifies this, and *nothing else*, they deny. It is not enough, therefore, that the Baptists have proved, (though they may have done it by a thousand authorities,) that this word means to immerse, for this we have never questioned.

To give this argument the least weight, it must be proved, by good and substantial evidence, not that *baptizo* means to immerse, for this is not disputed, but that it has *no other meaning*. And have they done this? I fearlessly and unhesitatingly answer, No! Neither can they do it, for this very good reason—there is no such evidence in existence. The truth in the case is, *baptizo* means to dip or immerse: but, then, it is spoiled for the advocates of immersion by having, like almost every other word, several meanings; such as, to *stain* with blood—to *wet*—to *moisten*—to *pour* water upon the hands—to *sprinkle*—to be *dyed* or *colored*—to *wash*, &c., &c. Hear what the very celebrated lexicographer Schrevelius says on this point. The four definitions he gives of the word are, to *immerse*—to *wash*—to *sprinkle*—to *moisten*, or *wet*. Schleusner, whose lexicon is undisputed authority in questions of this kind, gives the same in import, though in a little different words. Parkhurst and Leigh give nearly the same; and, among a dozen other lexicographers of acknowledged eminence,

not one is found who does not give more than one definition to the word. The testimony of Greek critics is equally conclusive :—Says Whitaker, "the word *baptizo* signifies, not only to immerse, but to *tinge*, or *wet*." Tertullian, who lived in the second century, within one hundred years of the apostles, says, that "*baptizo* means *not only* to immerse, but also to *pour*." And were it necessary I might quote Danæus, Thomas Aquinas, Calvin, Wall, Owen, Lightfoot, Wickliffe, Clarke, Stuart, Poole, Dwight, Hemmenway, and a score more; all of whom define *baptizo* to mean, not immersion only, but sprinkling, pouring, &c. I cannot, however, refrain from quoting Doddridge, as he is known to have had very strong partialities in favor of immersion: He says, "*Baptizo* may signify *any* method of washing, and is sometimes used in Scripture for washing things which were not dipped in water, but on which it was *poured*."

But, were it entirely the reverse—did every lexicographer in the known world define the word to mean immersion, and nothing else, the Scriptures would stand in eternal contradiction of them; for they use the term where immersion cannot be understood.

In Mark vii, 4, it is said, "And when they come from the market, except they wash, (or baptize, for the original is *baptisontai*, one of the modifications of *baptizo*,) they eat not." And it is said, Mark xi, 38, that "when the Pharisees saw that Christ had not first washed (*ebaptisthe*) before dinner, they marvelled." Can any one say the word, as here used, signifies immersion?

Again: it is said, "And many other things there be, which they have received to hold, as the washing (*baptismous*) of cups, and pots, brazen vessels, and tables, or couches." Certainly it is not impossible that they immersed these; but is it *probable* they did? Was immersion the mode they practised in washing such articles? Is there a shadow of evidence in history that it was? Is it the common mode? To affirm it is verily to contradict both common sense and common usage.

Another passage, and it is the last I shall quote on this point, is 1 Cor. x, 1, 2: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea." This, no doubt, refers to the Israelites passing through the Red sea. And were they immersed? Moses tells us, they went into the midst of the sea on dry ground; which, together with other particulars of the event, preclude the possibility of their being immersed. Had the apostle said the Egyptians were baptized, we might reconcile him with Moses on the principle of exclusive immersion; but as it is, we cannot.

To these might be added many other passages wherein the word is similarly used; but these are sufficient. They prove beyond reasonable doubt the point in hand; and must convince all, who would be convinced, were the number swelled to hundreds.

Thus it appears, from the testimony of the most eminent lexicographers and critics, and from the plain and unsophisticated word of God, from which there is no appeal, that *baptizo* means not only to immerse, but to sprinkle, pour, &c.; and therefore proves no more for immersion than for the other modes in common use.

2. It is argued, that immersion is the only mode in which baptism can be validly administered, *from history*. That immersion may be traced to a very early date, cannot be denied. But this is not sufficient to establish it as the exclusive mode. To do this, the advocates of this system must show that the early Christians baptized by immersion, and in *no other way*. They may cite Mosheim and Milner, who say that immersion was practised in the early ages; or Venema, King, and others, who give it as their opinion that immersion was the ancient mode practised, the nine hundred and ninety-ninth time, if they have not already: but this will only prove what we are ready to admit. To make their argument valid, they must show from authentic history, not merely that immersion was practised in the early ages of the church, but that it was practised *exclusively*, and *alone*.

That they cannot do this is obvious from the following quotations:—Irenæus, who was born about the time the Apostle John died, says of a certain sect of Christians, that "they baptized by an affusion of water, mixed with oil." Athanasius speaks of another sect, who baptized by sprinkling. Lawranu, who became a Christian about fifty years after the apostles, a little while before he suffered martyrdom, baptized one of his executioners with a *pitcher of water*. Did he immerse, think you? Eusebius says of Novatian, the philosopher, that "he was baptized in a fit of sickness, according to the custom of those times, (120 years after Christ,) by affusion or sprinkling." And it is said of Eusebius, that he baptized Constantine the Great, while lying on his bed, in a solemn manner. Gennadius, who flourished about the year 490, says, "the person to be baptized makes confession of his faith before the priest—and, after confession, he is either wetted with water, or plunged into it." Other authorities might be cited, were it necessary, to show with equal clearness that different modes of baptism have been practised from the apostolic age down to the present time; but these must suffice. Thus it appears history proves nothing for exclusive immersion.

3. Again: it is urged *John baptized by immersion;* therefore immersion is the only mode. To this I reply, Could it be demonstrated that John practised this mode, it by no means follows that it should be practised now, because John's was not the Christian baptism. For it was not instituted by Christ—it was not administered in the name of the Holy Trinity—it was not under the Christian dispensation—and, finally, some whom he baptized were baptized again: whereas Christian baptism is an institution of Christ—is to be administered in the name of the Father, the Son, and the Holy Ghost—and is in no case to be repeated. But, how is it proved that he did baptize by immersion? Is it by his being in the vicinity of Jordan? This proves as much for pouring as immersion. It, however, proves nothing for either, as it does not appear that John sought this place on account of its convenience to baptize, but to preach. Is it by that passage, which says "they were baptized of him in Jordan?" This is not conclusive, even though we understand *in Jordan* to mean in the river, as our opponents would have us; because they might have had the water *poured* on them in the river, as well as to have been *immersed*, as thousands have had. But this phrase admits of a different meaning.

It is said by Greek scholars—and every man who knows the Greek alphabet may read for himself—that *en*, here rendered *in*, is translated in the New Testament *at*, more than one hundred times; *with*, one hundred and fifty times; *by*, about one hundred times. Hence the passage may read, with equal propriety, they were baptized of him *at* Jordan, *with* Jordan, or *by* Jordan; two of which readings represent *en* as rather a note of place than of mode, which was probably its design, as the parallel passage in another of the evangelists describes the scene of John's baptizing as being in Bethabara, beyond, or situate on Jordan.

Is it proved that John baptized by immersion by the passage which says "he baptized in, or at Enon, because there was much water there?" *Much*, it must be remembered, is a relative term of very indefinite signification. It may mean a common well, or a lake, the fountain of On, or Enon, or an ocean. What quantity it is used to designate here, therefore, it is difficult to determine. I may say, a spring, or several springs; and for aught immersionists can show to the contrary, this is correct.

But, to leave this term, it is inquired, Why did John go where "there was much water," if it were not to baptize by immersion? To reply, in the language of Mr. Fowler, "Why did the king of Assyria need much water, though he did not baptize at all? Plainly for the people and the beasts that were with him. It may be asked, also, Why are camp-meetings always located near much water? Plainly for the accommodation of the people and the beasts. John baptized in the wilderness—in Bethabara—beyond Jordan—and in, or at Jordan; and as the people flocked to hear him by thousands and tens of thousands, he located himself at Enon because there was much water there, for the accommodation of the vast multitudes that followed him. Much water was necessary, not for immersion, but to supply the immense multitude and their beasts, by means of which they had assembled from all parts of Judea, and from Jerusalem, itself some fifty miles distant. Now, suppose it should be said a camp-meeting was held last September in ———, 'because there was much water there,' would any mortal suppose from this expression, that the sole or principal object of meeting in that place was to immerse the people? Certainly not. Hence the expression, because there was much water there, furnishes no conclusion, nor even probable proof, that John baptized by immersion."

A word more, and I pass on. Matthew says, "Jerusalem and all Judea, and all the region round about Jordan, went out and were baptized of John in Jordan." The distance was considerable. Many who were baptized, doubtless, went not less than fifty miles. And for what did they go? To be baptized? They did not think of it. No; they went to see and hear the extraordinary stranger, who was exciting great attention among the people. Of course they did not go prepared to be immersed; or, in other words, they did not carry a change of raiment. Hence, if they were immersed, they were either immersed naked, or they suffered the inconvenience of a protracted and dangerous wetting. But, do you think, my friends, they did either? Make the case your own, and would you have done either?

To say nothing, then, of the impossibility of one man's immersing this vast number, the position assumed in the argument is entirely unfounded.

4. It is argued from the passage, that Jesus, after he was baptized, "went up straightway out of the water," that he was immersed; and that we should be also; or that immersion is the only valid mode. To this, it may be replied, Were it indisputable that Christ was immersed, it would still remain a question whether we should be, because Christ was not baptized, as we are frequently told, to set an example to his followers; but for an entirely different object. Hear his own account of it: "Suffer it to be so now—for thus it becometh us, (not to exemplify the mode of baptism,) but to fulfil all righteousness." Is it asked, What righteousness this fulfilled? I answer, The righteousness of that law, which required that every priest be inducted into his office by the washing of water and the anointing of oil. Thus Moses took Aaron and his sons, and washed or baptized them before the assembled nation. "And in conformity to this Levitical law," says Reid in his Apology, "Christ was baptized by John in the presence of many witnesses." Says Cogswell on this passage, "John baptized Christ, as an induction into the priestly office." "All the priests," says he, "under the law were baptized, and thus inducted into office, at thirty years of age—the age which Christ had attained at the time of his baptism." Scott, Clarke, Lathrop, and indeed nearly every other commentator whose works are much in use, say the same.

But to the question, Was Christ immersed? The affirmative of this question is based exclusively on the expression, "He went up straightway out of the water." This, it should be remembered, proves no less for pouring than immersion; for thousands have come "up straightway out of the water" who were not immersed, but had the water poured upon them. But the usual translation of *apo*, here rendered *out of*, is not *out* but *from*. In the first five books of the New Testament it is translated *from* two hundred and thirty-five times, and *out of* only forty-five times. Hence, according to the usage of the New Testament writers, there is five times the authority for reading the passage, "He went up straightway *from* the water," there is for reading it, "He went up straightway *out of* the water;" and therefore, if it prove any thing, it proves five times as much for sprinkling or pouring as it proves for immersion.

5. Again: the baptism of the eunuch is quoted by immersionists as conclusive. St. Luke describes it as follows:—"And as they went on their way, they came to a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip," &c. On reading this passage, without prejudice, several questions naturally arise. And first, *How much* water did they find? Was it a little rivulet, spring, lake, or pond? Was there enough to immerse in, or not? Who can tell? No one. Supposing, however, the country to be like other countries, there are *ten* reasons for believing it a little rivulet, brook, or, in other words, a mere watering-place,

where there is one to believe it sufficient for immersion, since in traveling we pass *ten* of those to one of a larger kind.

Another question which arises is, How far into the water did they go? Immersionists say, the eunuch was plunged, because the text reads, "they went down into the water, and came up out of it." But if this phrase proves that the eunuch was plunged, it equally proves that Philip was also; for the same is here said of Philip that is said of the eunuch. Pedobaptists, to accommodate themselves to this expression, may say, they only went in over the soles of their shoes. And who can contradict them? This supposition as perfectly consists with the phraseology of the text as that of the immersionists. But, to vary the question a little, Which supposition is the most probable? The eunuch, it will be remembered, was on his way home from meeting. He had been to a meeting at Jerusalem. To suppose he had an entire change of raiment with him, is unreasonable. Hence, had he been immersed, he must either have denuded himself, or performed the rest of his journey wet, which would have been both ridiculous and unsafe. A similar inconvenience would have attended his baptism, on the part of Philip, being doubtless as unprepared for the water as himself. To have gone down to the edge of the water, or even to have stepped into it, would have been perfectly safe and convenient for both. Now, my friends, what do you say? Was the eunuch immersed, or not? Would you have been immersed under such circumstances? To me the supposition is preposterous in the extreme.

But there is another mode of disposing of this favorite passage. The Greek word *eis*, here rendered *into*, is frequently, though not always, rendered *to*, and *unto*. It is rendered *to* and *unto*, by the four evangelists, two hundred and eighty-five times; and it is rendered *to* not less than four times in this very chapter. The corresponding preposition *ek*, is often rendered *from*, as every smatterer in Greek well knows. Hence there is the same authority for rendering this passage, they went down *to* the water, and came up *from* the water, as there is for the present translation. So that this conclusive passage, instead of proving immersion the only mode, stands forth a powerful argument in favor of another mode.

6. The sixth and last argument I shall consider is that deduced from Rom. vi, 3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Pengilly, the author of the ablest production I have ever read in support of exclusive immersion, says—and be it said to his honor, *it is all he says*—"The object of the Apostle Paul in this place, and its connection, is to show the church, to which he is here writing, the necessity of a holy walk and conversation. To this end he puts them in mind of their baptism, the profession they made in it, and the obligations they took on themselves to live according to those truths which the ordinance did plainly signify. Know ye not, says he, that so many of us as were baptized into Jesus, into a profession of his religion, were baptized into his death, into a reliance upon, and conformity to his death; the great design of which

was to take away sin: and consequently, as our Lord died, and was buried on account of it, so should we be buried to the love and practice of it." Then follows this plain and striking allusion to baptism, in the fourth verse: "Therefore," (to express this very design,) "are we buried by baptism with Christ our Lord; and as he was raised up from the dead by the glory of the Father, so we are at our baptism, wherein we likewise are raised up to walk in newness of life." This was the best this gentleman could do, considering his creed, and his brethren seem not inclined to alter it. His exposition of the third verse is tolerably correct, though perhaps somewhat unhappily phrased; but, when he comes to the fourth, he is evidently embarrassed. In the third, he concedes that those whom the apostle addressed had been baptized. But in the fourth, to make *buried* certainly refer to the *mode* of their baptism, and yet to maintain the inspired language, he runs into a grammatical absurdity, from which he can extricate himself only by the abandonment of the passage. Hear him: "So we are (*now*, that is *sometime ago*,) at our baptism, wherein we likewise are, (why had he not said, *were?* Plainly because that would have been departing from the letter of the text,) raised up to walk in newness of life," &c. Let it be remarked, the apostle does not say, "Therefore we *were* buried," but "we *are* buried with him." The burial, then, of whatever nature it may be, is in the present tense, is now; and to suppose the apostle to refer to immersion in water, is to say, that both he and his brethren at Rome were in the very act of immersion, or were actually living under water at the time he wrote—for he says, "we *are* buried;" which could not have been true, though he had been buried a thousand times, if he had been raised as many. The plain meaning of the apostle in this passage is, that as the burial of Christ in the grave was the demonstration to the world of his death, so our baptism is our declaration to the world that we are dead to sin; and as his burial separated his body from the living world, so that it was no longer reckoned among men, so we are buried by the baptism we have received—that is, separated from sin. The connection between sin, and the world, and us, is completely broken, that we may walk in newness of life; which we could not do while alive to sin, and in union with the world. That this is the apostle's meaning, and that he had no allusion to the mode of baptism, is obvious from his proceeding in the two next verses to say "we have been planted," and also "crucified with him," by the same means, which certainly can have no reference to the mode of this rite.

Thus I have examined the principal arguments adduced by immersionists in support of their system; and what is the conclusion? That immersion is the only mode? That nine tenths of the Christian Church are yet unbaptized? Nay, that the Christian Church is restricted to the narrow confines of immersionism? Not so. If they prove immersion to be a valid mode, which I am not disposed to deny, others prove pouring and sprinkling to be equally so. If they prove it to be the exclusive mode, others prove sprinkling to be so too, as I shall soon show. But, certainly, they do not. And if these do not, the position is sustained—for what other arguments remain are hardly worthy the name. Firm, however, as my position stands, two or three further remarks may not be uninteresting. And,

1. "The translators of the Bible have not rendered *baptizo, to immerse, or dip*, in a single instance in the New Testament, though the word is used about eighty times. Wherever they have translated it, they have translated it *wash*, or some other word that does not signify total immersion. But why did they not translate it *immerse* sometimes? Did they not know the meaning of it? Did they know, and refuse to give it? I answer, Neither. Why, then, it may be asked, did they not translate *baptizo* into English? Because there is no word in English that comprehends all its meanings. They did not translate it *sprinkle*, because they knew it sometimes signifies *pour*. They did not translate it *pour*, because they knew it sometimes signifies *immerse*. They did not translate it *immerse*, because they knew it sometimes signifies *pour, sprinkle*, &c. Thus, like honest men, they submitted it to every man's conscience to practice that mode of baptism which to him should seem most proper."

2. I remark, if Christ and the apostles had intended to confine us to one and the same mode of baptism, they would doubtless have specified that mode distinctly. They have not left us in doubt whether we should believe in one God, or more; and had they designed we should all practise one mode of baptism, how easy it would have been for them to use words which could not be misunderstood. Had they used the word *dupto*, which unequivocally means to *dip*, we should all have been Baptists without controversy. Had they used the word *rantizo*, or *ekcheo*, instead of *baptizo*, Baptists would have been Pedobaptists, the baptism of John in Jordan and Enon, notwithstanding. As therefore they have taken the middle ground, and adopted a term to designate this ordinance, which means to *dip, pour, sprinkle, tinge, wet*, &c., we fairly conclude the mode is not essential to the validity of the ordinance; and that, therefore, they left it optional with the candidates.

3. *Finally*, I remark, that when the inspired writers wished to designate *dipping*, they used not the term *baptizo*, as they would, doubtless, had it meant no more than *to dip*; but *bapto*. Thus, "He that *dippeth* with me in the dish." "It is one of the twelve that *dippeth* with me in the dish." "Send Lazarus, that he may *dip* the tip of his finger in water." "And when he had *dipped* the sop, he gave it to Judas Iscariot." "And he was clothed with a vesture *dipped* in blood." In each of these cases the apostles have used *bapto*, and not *baptizo*. And it is remarkable, if the hypothesis of the Baptists be correct, that *bapto* is not once used in the New Testament to designate baptism; and it is no less so, that dipping is *not once* clearly designated by the term *baptizo*, or any of its derivatives. With these remarks, I now proceed to show,

III. *That three modes of baptism are presumptive:* and,

1. That immersion is, appears evident from many of the Scriptures and arguments used to demonstrate it, as the only mode. Though they entirely fail to do this, they furnish so much circumstantial evidence in favor of this mode, that to deny the validity of baptism thus administered would be disingenuous.

2. The same texts and arguments render pouring equally presumptive. For, *first, baptizo*, as I have shown, signifies to *pour*, as well as to immerse; and *secondly*, going to, or into, the water, is as necessary to one mode as the other.

The history of the Church is conclusive on this point. In the year of our Lord 499, Clodovacus, king of the Franks, was baptized by Remigius, archbishop of Rheims, by the pouring of water. Strabo says, "Many have been baptized, not only by immersion, but also by *pouring* water on them from above; and they may still be so baptized." In the year 858, about the time of Strabo, Nicetas Serronius speaks of those who "have been baptized by *pouring*." Erasmus says, "with us, (the Dutch,) they have the water poured on them in baptism." Would time permit, I might quote good authority from almost every century since the institution of baptism to show that pouring has ever been practised in the Christian Church. But I must pass.

3. And lastly, to consider *sprinkling*. That this mode was practiced by John and the apostles in the very cases referred to in proof of exclusive immersion is certainly possible. For, as I have shown, the original word means to sprinkle, as well as pour and immerse; and the circumstances attending these cases are not such as to preclude the possibility of sprinkling. If Jordan and Enon afforded conveniences for immersion, they did also for sprinkling. Hence, when we consider that John did not seek these places for the purpose of immersion, but was preaching here; and consequently these waters were nearest at hand when his hearers applied for baptism, that he practiced sprinkling not only seems possible, but even as likely as that he immersed. Therefore the Scriptures and arguments I may adduce in proof of this mode should be allowed their full weight, without any deduction from these cases. That the apostles practised sprinkling is to be presumed,

(1.) From the fact, that there is not an instance recorded in the Bible where water was sought by leaving the place of conversion. Now, it seems to me, if those who were converted in the house, jail, &c., had gone off in pursuit of water, and been immersed, the apostles would have made some mention of it, either incidentally or otherwise, especially if they had been rank Baptists, as is assumed. But, though they have given a particular account of their conversion, and of the circumstances leading to it, and the manner of their life after it, they have not said one word (strange as it may appear,) of their leaving the place of their conversion, and going down the banks of Jordan to be baptized! How they could have passed over so important an item in church history is inconceivable on any other hypothesis, than that no such affair ever took place.

(2.) Sprinkling is evident from the baptism of the three thousand on the day of pentecost. Look at some circumstances attending this event:—They were baptized the day the Holy Ghost fell on them: they were baptized by twelve men—the apostles. Could they have been immersed, think you? The meeting commenced at the third hour, or nine o'clock. The preaching, exhortation, prayer, and private instruction, necessary to be given to such a vast multitude entirely ignorant of the plan of salvation, must have occupied very considerable time. And is it probable, that, after the fatigue of all this labor, these men immersed two hundred and fifty persons each, which they must have done, had they performed alike? The occasion was entirely unanticipated. The people were strangers in the place—"dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia," &c. Of course, as

they had not assembled for baptism, they had made no provision for being immersed. Had they been, therefore, it must have been with much inconvenience. This circumstance, together with the impossibility of the apostles immersing so many in so short a time, renders it almost certain that they were not immersed. But there was sufficient time for the twelve to have sprinkled them: for this they needed no outward preparation, and for this a sufficiency of water was at hand. Is it not highly presumptive, then, that they were sprinkled. Immersionists will say, No; sprinkling a little water in the face is not being buried—is not going down into Jordan. But such ridicule cannot invalidate this evidence. Though the ignorant and superstitious may not appreciate it, all who are not governed more by their creed than their Bibles must feel its force.

(3.) Again: that the apostles sometimes baptized by sprinkling is highly presumptive from the circumstances attending the baptism of Cornelius and his house. They heard the words of Peter, and "the Holy Ghost," says St. Luke, "fell on them; and the gift of the Holy Ghost was poured out upon them, and they magnified God." Then spake Peter, in the language of the text, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized." Though this account is very circumstantial, not one word is said about their leaving the place where they were, and going to a river. Neither did Peter intimate that this was essential to their baptism, but the reverse. "Can any man forbid water?" These words he addressed to those of the circumcision—the Jews. And what could he have meant but this: Are any of you so prejudiced against these Gentiles, as not to furnish, or, as to forbid that water be brought, "that these should not be baptized?" If this was not his meaning, to say the least, he was very unfortunate in his phraseology, since his language cannot be construed to mean any thing else, without unpardonable perversion.

(4.) The baptism of the jailer and his house is equally decisive. It is said of him by inspiration, that "he took them (Paul and Silas,) the same hour of the night—(midnight,)—and washed their stripes, and was baptized and all his straightway." Now, is it probable, that he left the jail at this hour of the night, at the hazard of his life, to go in pursuit of water to be immersed in? To settle this, imagine to yourselves that you see the converted jailer at midnight, while all nature sits shrouded in darkness, sallying forth from the shattered prison, amid flying doors and severed chains, under the high responsibilities of his office; and that you see him taking his family—his wife, children, and servants—from the shelter and protection of his mansion, to wander through the half-desolated city, whose inhabitants, terrified and amazed, are flying in confusion for refuge; and fancy that you see them nearing the pond or river of their destination, followed by the scrupulous apostles, who refused to leave the prison by other hands than those which incarcerated them, and going down into the water, that you see them immersed; and then follow them in their meandering return to the tumult of the prison; and say, Is it at all probable that they were immersed? Some immersionists, aware of the folly of supposing they left the prison, have created a font or tank in it, for the health and comfort of the prisoners, which of course afforded

exuberant convenience for immersion! But, with the same creative energy, and with equal propriety, might they create a coach and six for their comfort! Necessity, however, is the mother of invention; and it is not at all extraordinary that this very difficult passage for them has elicited such a development of their imaginative genius. Tank! there was none. History, together with common sense and common usage, laughs the idea to scorn. The presumption—the very strong presumption, supported by all the evidence there is on either side of the question, which is equally conclusive with any other the Bible furnishes on the mode of baptism, is, therefore, that they were sprinkled.

(5.) The baptism of Paul affords further evidence of *sprinkling*, as the apostolic usage. When the scales had fallen from his eyes, he "received sight forthwith, and arose and was baptized." Had Paul been in the neighborhood of Jordan or Enon, this would have been referred to as a glorious demonstration of immersion; but as he was in the house of Judas, the advocates of immersion pass his case over by simply saying, that nothing is said about the mode. This, however, is not satisfactory.

If nothing is said about the mode here, neither is any thing said about the mode of Christ's baptism, or the baptism of the eunuch. The cases in this respect are parallel. Were Christ and the eunuch by Jordan, or some other water? Paul was in the *house*. Did their going down to, or into the water, prove that they were immersed? Paul's not going out of the house proves, then, that he was sprinkled. Is it possible that Judas had a font in his house? It is equally so that the water, down to which Christ and the eunuch went, was not sufficient for immersion; and if it were, they might not have been immersed, as has been sufficiently shown. If, then, those cases prove exclusive immersion, this and other similar ones prove exclusive sprinkling. The least, therefore, that even the immersionist can grant for this passage is, that it renders sprinkling highly presumptive. Having thus considered the subject as I proposed, I shall conclude with two inferences. And,

1. I infer, that for Christian ministers to adopt and practise one mode of baptism *exclusively, is an impeachment of the wisdom of God, and an infraction of religious rights.* The infinite God, governed by infinite intelligence, has seen fit in his wisdom, as we have proved, to leave the mode undefined. His language to his ministers is, "Go ye into all the world, and preach the gospel to every creature, *baptizing*," (not *dipping*, *pouring*, or *sprinkling* them, but '*baptizing*,' that is, washing them with water,) "in the name of the Father, and of the Son, and of the Holy Ghost." The *name* is specific, and so is the element to be used; but the mode is indefinite: from which we learn, that it is not essential to the validity of the ordinance.

But this exclusive system, with a sanctified audacity, repulsive to Christian modesty in the extreme, says peremptorily that the mode *is* essential—that immersion is the *only* mode; and boasting, with popery, of infallibility, it looks down with scorning contempt upon its less confident neighbors, and self-complacently smiles at the solemn ordinance, otherwise administered.

It is also an infraction of religious rights. God has made it the

duty of all Christians to be baptized. Accordingly he has commissioned his ministers to baptize them; and it is no less their duty than to preach the gospel. But this system prohibits it, and says to certain classes of God's children, *you shall not* be baptized. As for instance, those who are on beds of sickness and death, and those who live in exceedingly frigid countries, cases in which immersion would prove instant death. For its refusal to baptize them by sprinkling reduces them to the painful alternative of *committing suicide*, or going to the judgment unbaptized! thus contravening the economy of God, and becoming wise above what is written, do men bind burdens upon God's people, not only *grievous*, but *fatal* to be borne. The fact, that others will baptize such persons, agreeably to their own wishes, is no apology for those ministers who refuse. They shut them away from the ordinances of God's house, and send them unblest to the judgment seat, to stand up the undying witnesses of their unfaithfulness. O what a responsibility do they assume! How can they answer in that great day!

Since, therefore, baptism is the answering of a good conscience, not of the *baptizers*, but the *baptized;* and since God has left the mode undefined, and consequently submitted it to every candidate to adopt that most congenial with his own enlightened convictions, it becomes the duty of the minister, the servant of the church, to baptize them as they may prefer, though it subject himself to the vilest contempt.

2. I infer, *that making the mode of baptism the condition of church fellowship and communion is contrary to Scripture, and degrading to the principles of Christian union.* That this is done by a very large class of immersionists needs no proof. I refer to close communionists. We may be as pious as St. John; we may commune with God from day to day, and have fellowship with his Son, Jesus Christ; but, if we have not been immersed, they spurn us from the table of the Lord, and virtually say, "Stand by, for I am holier than thou." And no apology is satisfactory. We may urge our serious conviction of the validity of sprinkling; we may urge physical debility, which, in the judgment of medical men, would render immersion fatal, or any thing else, however rational; but all is to no purpose. It is enough for them to know that we have not been immersed; and with this knowledge they drive us from their communion, as though we were thieves and robbers. And at the same time, ridiculous as it may be, sit down at the table of the Lord with persons whose piety they have every reason to doubt themselves!

Now, were it certain that baptism is absolutely a prerequisite of communion, (which is doubted by many, and for the best reasons,) neither Scripture, reason, philosophy, nor common sense, requires that we should be *immersed*. We are only required to be *baptized*. The Bible says nothing about immersion, first or last. Making it, therefore, the condition of Christian communion is to "make the word of God of none effect," by human tradition! It is degrading also to the principles of religious union. These are *high* and *holy*. They are love to God and good-will to men: the loving God with all our heart, and our neighbor as ourselves. They are the fruits of the Spirit, *love, joy, peace, long-suffering, gentleness, meekness, patience*, &c. Principles, high as *heaven*—pure as the gospel of Christ. But this *contracted*

system, however much it may respect these principles, makes them subordinate to a disagreeable, watery, and sometimes very indecent ceremony: for all these avail nothing for us in this case, whereas *immersion* introduces us to the heavenly delights of Christian fellowship. Thus, the greater submits to the less—the Creator to the creature!

In conclusion, brethren, allow me to inquire, what further evidence we need? Can it be that a system which gives birth and succor to such principles and practices is of divine original? That the members of Christ are to be united to each other by *such* a bond? That the fundamental principles of our holy religion are as nothing in competition with a mere *rite?* No, *never!* The ties by which Christianity unites its votaries are ethereal. Common to angels and to men, they are designed to harmonize the universe of *soul* in allegiance to God, in one holy brotherhood, and assimilate that brotherhood to the throne of Heaven. They are deep laid in the moral system beyond the control of *locality, physical debility,* or *clerical caprice.* Thus they associate in one family men of all grades, of all nations, tongues, and languages under heaven—men of all parties and opinions, powers and conditions—with a firmness of affection which is not easily shaken. How sublime the plan! How admirably adapted to the broken and shattered state of the moral world! Connected by these ties, we are bound to give each other the hand of fraternal regard, though we may be disconnected in every thing else. Away then with the system which questions their competency as a bond of union, and imposes upon us its own *shibboleth!* May it die and be forgotten, that its shame may no longer stain the holy escutcheons of Christianity; and may the time hasten when Christians shall be *one* in *communion,* as they are *one* in CHRIST!

REVIEW.

For the Methodist Magazine and Quarterly Review.

REVIEW OF THE DIFFICULTIES OF ARMINIAN METHODISM.

BY REV. S. COMFORT.

The Difficulties of Arminian Methodism, embracing strictures on the writings of Wesley, Drs. Clarke, Fisk, Bangs, and others, in a series of letters, addressed to the Rev. ———. By WM. ANNAN.

THE above is the title of a work which recently fell into our hands, purporting to be a third edition revised and enlarged from the second; printed in Pittsburgh, Pa., in 1838.

In running over the list of recommendations, we found the names of the Rev. Dr. Alexander, of Princeton, N. J., and the Rev. G. W. Musgrave, of Baltimore; gentlemen known to us only by character, but for whom we have ever cherished sentiments of the highest esteem and the warmest friendship, both on account of their distinguished talents and their reputation for deep piety and profound erudition. Finding the names of gentlemen thus distinguished among the endorsers for the author, and the work sent out into the world with their sanction, we were led to examine the table of contents with the

greater interest and attention. The work consists of eight letters, addressed to the Rev. ——, as in the title page. On further examining the body of the work,—to which we were led more by the promptings of mere curiosity than by any other motive,—we were constrained to admit that this is among the rare productions of the present age; and, to say the least, it does not want a high degree of novelty to recommend it, not only in view of the matter of the work itself, but also in respect to the author's style, argument, and mode of illustration. In proposing a brief review, let us here apprize the reader that it is not our design to follow the writer in every turn and crevice, into which, judging from the spirit and style of the work, he seems to have been led, in many instances, more from the predominant influence of a sort of petulent captiousness, than from a lofty principle of Christian liberality and candor. Besides, this would be to descend lower than we can obtain the consent of either our judgment or self-respect to go; though no lower than the writer has seen fit to place himself.

But there are some points of Methodist doctrine on which the writer has descanted with great freedom and boldness—doctrines which we have long held as most sacred, and which, unless we are quite mistaken in the meaning and use of the term *fundamental*, when applied to the truths of the gospel, must come in for a claim to that class as they constitute some of those principles which are essential to the Christian system. To these features of the work we shall principally direct the reader's attention. Some parts of the organization, economy, usages, and discipline of the Methodist Episcopal Church have received an assumed construction and a forced application, which are no less unauthorized than strange and erroneous. These we shall not attempt to review.

In letter No. I., which contains the introduction to the work, Mr. Annan labors to show, that, in setting up the banners of controversy, he is acting purely on the defensive; and, therefore, for the part he may act, and for the ground he shall occupy in the contest, he claims from his reader not only full justification, but a liberal share of sympathy for the sufferings which the denomination, in whose behalf he comes forth as the devoted champion, has received from the aspersions, misrepresentations of her doctrines, and the misquotations of her authors, by ministers and writers of the M. E. Church. But, as we have not the authorities referred to, we shall leave these and other kindred questions to be decided by others who are better prepared than ourselves to determine the facts in the case.

Letter II. is on *original sin*. Here Mr. A. finds his first "difficulty" in Arminian Methodism, arising from "the vague, confused, and contradictory statements made upon this subject." After quoting the seventh article of religion in the Methodist Discipline, he holds the following language:—

"The corruption of nature, taught in this article, by which man is inclined to evil, and that continually, is manifestly the fountain whence flows all actual sin, the root of all bitterness, an evil of fearful magnitude—a curse of tremendous extent. Who then is the guilty author of this dread calamity, by which corruption, and misery, and death are handed down from generation to generation! Is it the infant or

the parent? Must we trace it back to Adam, the primitive ancestor of the race; or must we impute it to the Creator himself? In answer to these questions the Methodist standard of doctrine says not a word; and the members and ministers are left to believe and teach, upon this subject, whatever is right in their own eyes. Men may adopt their article and discipline, and yet maintain that God is the author of sin, the originating cause of that 'corruption of nature' by which 'man is inclined to evil, and that continually,' and thus the author of all sin. This their religious teachers may hold and inculcate, and yet, so far as appears, be good Methodists. The whole subject is submitted to the freak, or fancy, or frenzy, of each individual, whether preacher or ordinary member."—(Page 48.)

Now were there any thing in the nature and genius of that system of doctrine which Mr. A. denominates Arminian Methodism, having the least tendency to make God the author of sin; or that, by any fair construction, can be made to involve such an imputation on the divine character; then there would be some plausibility in the above stricture on the seventh article. But as it is, the stricture is perfectly gratuitous. Taking the system of doctrine as not only laid down in the book of Discipline, but maintained by those writers who are acknowledged by Methodists themselves as standard authors, and as Methodist doctrine is preached by her living ministry; it is difficult to conceive of a more probable reason for the above objection than that it is a mere pretext or shift to throw off the same imputation which many have regarded as a fair deduction from the peculiar doctrines of Calvinism: as if by retorting the difficulty back upon Methodism, Mr. A. supposes he will relieve his own doctrine from the embarrassment in which it is involved by this very natural consequence. As Methodism is, in the hands of the intelligent and unprejudiced, who take large and comprehensive views of the system, and who are free from the malign spirit of captiousness, there is about as much reason to object to the alluvial banks of the turgid Missouri—if the reader will pardon the comparison—and to fault nature in not having pent her in by continuous granite bluffs from her source to her mouth, lest in some "freak, fancy, or frenzy" she shall break from her natural course, or roll herself back to her source in the Rocky Mountains, sweep the Columbia from the channel which nature has dug and assigned to her, and empty herself into the Pacific Ocean instead of the Gulf of Mexico—as to fear that Methodism should make God the author of sin.

After assuming that the corruption of nature, as taught in the seventh article, is "necessary and unavoidable," Mr. A. endeavors to involve Dr. Fisk in a difficulty, which he seems to think is manifest from an expression the doctor employed, when, let it be remembered, he was canvassing a question the most foreign from the one under consideration, as growing out of the above-mentioned article. This will appear from the following quotation:—

"But Dr. Fisk, speaking as the organ of the General Conference, and making a mortal thrust at the doctrine of predestination, tells us, 'If God holds men responsible for what is *unavoidable*, what more could be said of the most merciless tyrant?' (*Disc. on Predes.*, p. 13.) It follows, therefore, that though 'man is inclined to evil, and that continually,' yet he is not 'responsible' for his wickedness, because it is

unavoidable: in other words, 'Original sin' is no sin, but a very innocent, harmless thing, which none but a merciless tyrant would ever consider deserving of punishment!" P. 50.

Leaving Mr. A. to enjoy all the satisfaction he can derive from the forced application which he has made of the doctor's language and meaning, which is so perfectly obvious when his words are thus tortured from their direct reference to Calvinistic predestination, into an application to the doctrine of original sin or depravity; we would beg leave to inquire of the ingenious author of the "difficulties" of Methodism, if it is not conceivable that the offspring of our original ancestors may be involved in the *consequences* of their original offence—unavoidably, if he please—without being consequently and necessarily involved in the *guilt* of their original *act;* as if, by direct personal imputation, it were their own? This seems to be the ground assumed by the objector. But to us it is as manifest as the meridian light, that to suffer the temporal consequences is one thing, and to lie under the imputation of the guilt of the first offence so as to be liable to eternal punishment on its account, is quite another. The former is true, but not the latter. Viewing the human family as it now is, and ever has been, since the moment the promise of a Saviour was first made, immediately after the fall of man, the first is true to the greatest extent to which the family of man is affected by the federal act of its great ancestor: but, in view of the provisions of the gospel, which are equally extensive with the effects of the fall, who will undertake to say, that the latter can be predicated of one individual of Adam's posterity? In other words, Who is prepared to say that one man, or a single child, of our fallen race, ever finally perished, merely through the imputation of Adam's sin, or because he was born with a depraved or fallen nature? If the utterance of such a declaration would not be to stain the immaculate character of God with a blasphemous imputation, we are perfectly at a loss to conceive what would. But that there is a sense in which it may in truth be said, in the language of Scripture, we are "conceived in sin, and shapen in iniquity, and by nature the children of wrath," is not to be disputed. And that there is a sense in which it is equally true that the "free gift has come upon all men unto justification of life," it must be acknowledged, is declared by the same authority. And if there is a point between birth and the period when accountability commences, and personal guilt may be contracted, at which the dying child is not found within the range of the saving provisions and benefits of the atonement, the only conclusion with regard to myriads who have died at that age must be, that they have never participated in the saving benefits of Christ's death; or that he has died for them in vain: unless the difficulty can be relieved by introducing the Calvinistic scheme of unconditional election. This, however, will come under consideration in its proper place. Divested of all the haze, indefiniteness, and perplexity, which have been thrown around the question, by ignorance, error, mistake, or design, Methodism and Calvinism proper are, and ever have been, at issue on the extent of the atonement and the gracious provisions of the gospel.

It is one grand object with Mr. A. to evince the difficulty involved in the gracious ability with which Arminian Methodism invests the sinner; while, at the same time, it discards the *natural ability* with

which Calvinism, in its modern refinements, endows him. And if, as it is conceived, it would be to offer an insult to the common sense of every discriminating mind, to attempt to establish by argument the truth of the proposition, that culpability can only be predicated of capability, whether it pertain to right choice or right action; then it follows, by parity of reason, that the neglect or abuse of that grace, without which we could neither choose nor act contrary to the natural bias of our corrupt natures, must increase the magnitude of our guilt in proportion to the measure of grace we have received, and the circumstances under which we have misimproved it. But if, on the contrary, the sinner is endowed with sufficient natural ability, without grace, not only to choose, but also to perform the requirements of the gospel, then he may be both saved and lost while in a condition and possessed of a character totally graceless! We cannot see how it can be otherwise, if the natural ability attributed to the sinner be real, and not merely nominal. However this matter may appear to others, to our mind it has always been embarrassed by inextricable difficulties, notwithstanding all the labor of its advocates to disencumber it.

In further evidence of the candid spirit in which the author prosecutes his inquiry into the "difficulties" of Methodism, first creating a man of straw, then arraying him with all the hostile attributes of a cruel and destroying monster, and then encountering him in serious and determined conflict, sure to obtain a signal and decided conquest, we transcribe the following:—

"It follows, therefore, according to Dr. F., that he (man) has no power of voluntary choice, and is not a free, moral agent, until 'graciously assisted,' and made capable of voluntary choice—and thus, the doctor continues, 'through the grace of the gospel, all are born free from condemnation.' p. 30. Which is about the same as to say, that man is enabled 'by grace' to escape condemnation, which, being previously *unavoidable*, it would have been *merciless tyranny* to execute. A wondrous act of *grace*, truly, to *assist* the sinner to avoid a punishment which none but a *tyrant* could inflict." Page 52.

If the reader will bear two things in recollection he will see how Mr. A. arrives at the above conclusion. First, by a misapplication of Dr. Fisk's language, taking it out of its connection and reference, according to the doctor's obvious meaning and design, and laying hold of the epithet "merciless tyrant," as if he could hold the doctor responsible for any application or use he might please to make of it, because Dr. F. chose to employ it in a certain connection and in a given sense! And next, by an assumed and unwarranted liberty of understanding and explaining a writer by way of a mere forced *construction*. Let this liberty be taken with any writer, and what could he not be made to say? First, he has certain premises assigned him, without his knowledge or consent, and to which he has never subscribed; and then from these premises conclusions are drawn involving sentiments and declarations diametrically opposite to those which the writer would maintain were he permitted to define his own meaning, and were that meaning received without distortion or perversion. Than this unwarranted liberty of construction, nothing is more ungenerous and illiberal toward him concerning whom it is indulged. He is left, on this principle, perfectly at the mercy, will, or caprice of the man into whose

hands he may chance to fall. Pursuing this course with the writers on whom he has made his sweeping constructive powers to bear, it is not surprising to hear Mr. A. come out, in a short conclusive paragraph, in the following truly nervous and sententious style:—

"The result of the whole is, that we have original sin, which is no sin; depravity without fault; 'inclination to evil' without criminality; the penalty of the law inflicted on those who are not subjects of law; and wonderous 'grace' to deliver us from a punishment which we do not deserve! Such is the jargon which is published by the highest authority as approved doctrinal views of the Methodist Church." Page 69.

Thus, if denunciation were argument, and if we were compelled to take mere assertion for conclusive reasoning and logical demonstration, the M. E. Church, with all her acknowledged accredited writers, would stand convicted of maintaining mere "*jargon*, as approved doctrinal views;" and that, too, by the grave decision of the reverend author of the "Difficulties of Arminian Methodism." We must, however, beg leave to take an appeal from his decision to the tribunal of a candid and intelligent public. Methodist writers and Methodist doctrines are in the hands of an enlightened and discriminating world, at whose tribunal they may rest secure in the assurance of an impartial hearing and of a righteous judgment.

The next topic which Mr. A. brings under consideration, as connected with "original depravity," is "the moral character and future destiny of infants." On this subject he remarks:—

"It has long been a favorite device of sectarian zeal, to misrepresent and hold up to abhorrence the views of the Presbyterian Church upon this topic. We are charged with maintaining the everlasting perdition of helpless infants, principally on two grounds: 1. Because our Confession nowhere expressly affirms, that all who die in infancy are saved. 2. A second ground of charge against Presbyterians, of teaching that some infants dying in childhood are lost, is, that our Confession employs the phrase 'elect infants,' which is said to imply that some who die in childhood are not elect. Not to repeat what has often been said, that the objected phrase is perfectly consistent with the persuasion that *all* infants, dying in infancy, are elected, or saved by grace, from among the guilty family of mankind; and of course, that they will not be wanting, when the Son of man shall 'gather together *his elect* from the four winds of heaven,' Matt. xxiv, 31. Not to urge the fact, that the Bible nowhere *expressly affirms* the salvation of all who die in infancy, and is still further from teaching that any of them are lost, (in these respects clearly followed by our Confession,) we rather choose to turn this Arminian battery upon those who have erected it, and try its power upon the strongholds of the enemy." Pages 69–72.

In immediate connection with the above, Mr. A. introduces a parallel between the phrase "elect infants," as used by the Confession, and "elect children," as used by the Methodist Discipline in the baptismal service. And this he regards as turning the "Arminian battery upon those who erected it;" giving us a fine example of the frank, candid, and Christian spirit, and style of argument in which his book is written. Moreover, in this supposed retort he seems to congratulate

himself on the adroitness and effect with which he has wielded what he calls the "*argumentum ad hominem.*" But, if the reader has a desire to have the Calvinistic view of this subject, in definite terms—a view for which many have sought in vain, unless they could content themselves with mere implication, instead of clear and explicit declaration of real sentiments—let him gather it, if he can, from the following paragraph; in which it would seem Mr. A. would have us believe he has given a synopsis, to use his own words, of "what the Scriptures say upon the subject which is wrapped up in so many contradictions and inconsistencies:"—

"Our first parents, being left to the freedom of their own will, fell from their estate of innocency. 'By the disobedience of one, many were made sinners,' Rom. v. 'In Adam all die;' because all have *in him* deserved to die. 'By the offence of one, judgment came upon all men to condemnation.' Adam was a public person; he acted not for himself alone, but for his posterity; for them he was to stand his probation, and purchase the reward of life eternal; or for them to fall, and entail the penalty of the violated law: 'they sinned in him, and fell with him in his first transgression.' As a part of the threatened penalty, 'they are shapen in iniquity, and conceived in sin'—'by nature children of wrath.' Still they are moral agents, possessing freedom of will in the highest sense; they act as they choose to act, are under no physical constraint or coercion, and their 'inclination to evil' is their crime; their love of sin their condemnation. The stronger their depraved affections, the more intensely they burn in the corrupt heart, so much the more vile is the act, so much the more deep and deserved the righteous retribution. If, in the providence of God, man is *unavoidably* a fallen creature, 'prone to evil as the sparks fly upward'—if he has become so by the act of his original ancestor, appointed as his head and representative, let him not repine. Would it have been either *more wise*, or *more merciful*, to have ordered that each individual should enter the world in the infancy of his being, while yet his faculties of body and soul were in the imperfect and undeveloped state, *then* to stand his trial for weal or wo; or that one should be appointed, strong and vigorous, in all the perfection of original manhood, which the all-wise God pronounced 'very good'—that *such a one* should be given us, in whose hands should be placed our destiny, and by whose conduct should be decided the future character of his posterity! Could every child of Adam have looked on when the scheme was ordained in the councils of eternity, true modesty would have dictated the right answer to these inquiries. And had the result been, the establishment of the whole human family in perpetual holiness and happiness, every tongue would have celebrated the wisdom and benevolence of the ordination." Pp. 74, 75, 76.

Here, then, we have what Mr. A. fondly regards as the Scriptural view of this subject. We have given the whole paragraph, that the reader may be the better prepared to determine as to the faithfulness of this doctrinal portrait when compared with the inspired original. And what is the sum of the whole? Why, man is "*unavoidably* a fallen creature—he has become so by the act of his original ancestor"—but at this "let him not repine." Because such an arrangement were better than "that each individual should enter the world in the

infancy of his being, while yet the faculties of his body and soul were in the imperfect and undeveloped state, then [as an *infant*, of course,] to stand his trial for weal or wo—that one should be appointed strong and vigorous—in whose hands should be placed our [eternal] destiny!" Awful alternative! Who can help shuddering at the thought that every human being ever born into the world, by his Maker, has been so circumstanced as to have his eternal destiny placed in the "hands" of another in such a manner as to be liable not only to fall with him, and with him to suffer the eternal sanctions of the broken law—not merely to sin with him, or in him *seminally*, having at the time only a *seminal* existence—but in a sense involving *personal* guilt and liability to punishment; or else, as he enters into the world while yet "in the infancy of his being," with "undeveloped and imperfect faculties of body and soul, *then* to stand his trial for" eternal "weal or wo!"

But, admitting all Mr. A. says of the federal relation between Adam and all his posterity to be true—which, we think, is far, very far, from being admissible—still he represents the Scriptures as saying not a word with regard to the influence which the atonement has had on the moral character, relations, and future destiny of infants, as they are born into the world, and die before the period of moral accountability. On these all-important questions there is a cautious reserve, if not a profound silence. Whatever may be the facts in the case, we strongly suspect, with regard to the author under review, that there is a reserved sentiment lying back which serves to him as a key to the whole matter, and which it was considered most prudent to conceal. Because the question, when pressed to its issue, must be decided in the affirmative or the negative: that is, all who die in infancy are saved, or they are not: they are "elected," or they are not. But which is true Mr. A. hesitates to decide. He seems disposed to avail himself of the common expedient adopted very generally by those who subscribe to the Calvinistic view of this subject, in order to escape both horns of the dilemma at once, saying that "we must leave them in the hands of God, without determining their future condition—assured that he will do them no injustice." This mode of settling the question is liable to several objections. First, It is applicable, properly, only to such as leave the world while uncertainty actually rests on their moral character. Nothing more can be said of such without the greatest presumption. But is this the case with infants? Of what class of human beings is the religious and moral character more definitely fixed by the divine oracles, or may it be more clearly deduced from them? Or, to go a little further back, and inquire whether in reality they have a moral character? Taking up the question in this form—it must be conceded by all that they have, or have not, in a proper sense, a moral character. If they have not, they are incapable of both future happiness and misery; and unless they are also divested of immortality, as they cannot without a moral character, good or bad, be fit subjects of either future happiness or misery, they must be assigned to a place differing essentially from both. Let us next take for granted that they have a moral character, and that it is clearly defined in revelation; but that their future condition is not distinctly stated, and cannot be satisfactorily determined—and to what issue are we irresistibly brought? Does it not strongly argue a serious and radical

imperfection in the system of revealed truth? This revelation is given to man; and in order to meet all the necessities of his condition, it describes every phase and aspect of his condition and character as they stand affected by the fall, and that system of salvation which this revelation professes to make known. But, on the principle just supposed, here is a character which is clearly defined; but that system of divine revelation, whose special object and design are to point out the fixed and governing relation between present probationary character and future retributive condition, as well as to instruct us how to obtain that character which has the promise of future happiness, and to avoid that which is threatened with future misery—that system of revelation has assigned to this character no certain condition in a future state! And were it even so, what wise end would be answered by concealing the future condition of infants? On the contrary, the faith and hope of the pious parent can scarcely refrain from following the spirit of its dying child to the future world. And who will say the bereaved parent has not the right, or that it is impious to ask, "Is my offspring happy with the church of the first-born?" Or will it be satisfactory to reply, "They are in the hands of a just God: he will do them no injustice!" This is equally true of every man; we have nothing to fear, not even the most vile, from divine injustice—that of which the divine nature is utterly incapable. Hence, on this principle, we have no cause of solicitude for ourselves or any other person. Therefore it is to us infinitely more Scriptural and satisfactory to believe that the fallen state of helpless infancy is amply provided for in the gospel—that this class all stand or fall together—that the future state of all dying in infancy may be fairly deduced from Scripture without distortion, forced construction, perversion, or misapplication—and that all dying in that state are unconditionally saved.

But we cannot dismiss this subject without inquiring for a moment into another reserved principle involved in the Calvinistic view of this subject, and which is doubtless the key to the grand secret of the whole matter. It is that which the advocates of this system entertain of the *divine sovereignty*, considered as the cause and source of *unconditional election;* and consequently its inseparable counterpart, *reprobation*. Because it cannot require argument to prove that the inevitable loss of some dying in infancy stands or falls with this doctrine. For if by the will, purpose, sovereignty, or decree of God, the eternal destinies of all men were fixed by an unchangeable decree from eternity, this is as true of the new-born infant as of the aged sire of fourscore years. To deny this, is to give up the doctrine, and discard the principle involved in the premises; nor can it be denied without repudiating the standard Confession of the Presbyterian Church. This would be fatally disastrous to Calvinism proper. And to attempt to save the system, by saying the future retributive condition of the adult is determined by his present conduct, is to set aside the divine sovereignty in the Calvinistic sense, together with unconditional election; because it makes his salvation to depend on his own conduct, and not on the sovereign decree of God. At least, so it appears to us; and this we conceive is the common-sense view of the subject, whatever may be the efforts made by the advocates of the Calvinistic

view of the divine sovereignty, by hair-breadth distinctions and subtle reasonings, to evade the natural result and legitimate bearings of this feature of their own favorite system. And that those who have supported this notion of the divine sovereignty, when pressed by the unavoidable consequences of their doctrine, have been compelled to resort to various expedients in order to screen their system from its destructive results and tendencies, is sufficiently notorious. Some have taken refuge in the notion that infants, dying in that state, are annihilated. But this doctrine is utterly unsupported by the word of God. Others have included all who die in infancy in the number of the *elect*. But the question still remains, Does their election depend on their dying while infants? If so, are they not elected in view of this event? Or, which is tantamount, Is not their election conditional, taking place in time, and not in eternity? In view of the whole, therefore, Mr. A. leaves us just where he found us. On the one hand, threatened by what appears to be the only legitimate deduction from his system, which goes to consign a part of the infant race, dying in that state, to eternal perdition; and, on the other, entirely disencumbered of those torturing apprehensions by which many a parent has been haunted at the moment of their dissolution—after all that he has said in what he would have us receive as the Scriptural view of this subject. Here let us ask Mr. A.'s permission to put the question directly, Why should we be so unwilling to avow our real sentiments on the leading questions in theology, when we have sufficient Scriptural data on which to ground them? Or else, let us frankly acknowledge at once our want of such Scriptural data. Were this candidly done, the cause of truth would doubtless suffer less than from an ambiguous expression, or a studied and cautious concealment of our real sentiments.

Letter III. presents the "Difficulties" of Methodism in connection with the doctrine of the divine foreknowledge. This second class of difficulties is set forth with the author's usual perspicacity, candor, and marked respect for the intelligence and orthodoxy of Methodist writers. Although this letter occupies no less than fifty-four pages of the work, our review must be compressed within a much narrower compass. The writer says:—

"The foreknowledge of God seems never to have been a favorite in the body of divinity current among Methodists." Page 79.

That this doctrine has always held its proper place with other kindred doctrines in the theology of Methodists, we believe can neither be denied nor disproved. But that it has ever had that imposing prominence which would eclipse others of equal importance, either in the sermons or writings of Methodist ministers, which it has received from Calvinist ministers, will not be contended. Holding foreknowledge and decree to be synonymous, or, at least, inseparable, and the latter occupying so large a space in the system, being in fact one of its most distinguishing characteristic features, it must be acknowledged that the doctrine of foreknowledge "seems ever to have been regarded as a favorite in the body of divinity current among" the great body of Calvinists. But, should this want of favoritism for this doctrine be charged to Methodists either as their misfortune or their fault, the following declaration of Mr. A., asserting the confused and indiscri-

minate views which Mr. Wesley entertained on this subject, if the fact is admitted by the reader, may assist us in determining to which account it should be placed. Mr. A. remarks:—

"Mr. Wesley confounded it (foreknowledge) with omniscience. In his sermon on predestination, he says, 'If we *speak properly*, there is no such thing as foreknowledge or after-knowledge in God;' and one of his modern disciples adds, doubtfully, 'If we may apply the term foreknowledge to Deity.' We are disposed, however, to think, that Peter spoke quite as '*properly*' as either, when he said, 'with the eleven,' 'Him, being delivered by the determinate counsel and foreknowledge of God,'" &c. Page 80.

In this quotation, the aim and drift of the writer cannot well be mistaken. His object manifestly is, first, to involve Mr. Wesley in a theological inaccuracy in confounding foreknowledge with omniscience. But will this shrewd detecter of Methodist difficulties undertake to show that foreknowledge is an attribute separate and distinct from omniscience? or will he prefer keeping on ground more tenable, and make it a certain exercise of that divine perfection? But which he maintains he does not condescend to inform us—showing how much easier it is to find difficulties in the doctrinal views of others, than to lay down a system of our own which shall not be liable to the same objections.

The next thing implied is, that Mr. Wesley has committed a capital theological or doctrinal error, of which he stands convicted on the testimony of Peter "with the eleven" apostles. But how does the case stand when we call in the united testimony of Scripture, collated with Scripture, applicable to this single point? "All things are naked and open unto the eyes of him with whom we have to do." "God is a God of knowledge." "Known unto God are all his works, from the beginning of the world." "His understanding is infinite." In these passages foreknowledge is not once ascribed to God; nor is there the slightest shadow of contradiction between them and the declaration of Peter. By regarding this mode of expression as a mere *anthropology*, without contradicting Peter and others who speak of foreknowledge as predicable of God, all is rendered perfectly harmonious. On the contrary, by rejecting the idea of anthropology in the use of the term foreknowledge as predicable of God, and taking it in a literal sense, will it not follow by natural consequence, that after-knowledge must be predicated of him as well as foreknowledge? And moreover, does not this form of expression, or its equivalent, in several instances, actually occur in Scripture? Who can doubt, for a single moment, that in all such instances the language is employed simply by way of accommodation; that is, speaking after the manner common among men—a mere anthropology? By regarding all things past, present, future, and possible, as being actually ever present to the Divine mind, the whole matter is perfectly harmonized, consistent, and free from every difficulty, notwithstanding the facility with which Mr. A. multiplies them. But he has not yet done with Mr. Wesley. He says:—

"Hence in writing to Dr. Robertson, in answer to the inquiry, 'How is God's foreknowledge consistent with our freedom?' he (Mr. Wesley) candidly replies, 'I cannot tell.'"

Now, as we cannot call upon Mr. Wesley for an explanation of his

meaning in this reply, allow us to suppose that he gave this answer, in the spirit of that modesty and reserve which became so great and pious a man; answering just as he would a question respecting the manner of the unity of the Godhead, and a thousand other questions on which revelation is silent, and human reason too feeble to penetrate the profound mystery—questions on which we must believe the fact when a matter of revelation, the manner of which we cannot presume to comprehend: Or, in the chaste and appropriate language of Mr. Watson, "That the subject is comprehensible as to the *manner* in which the Divine Being foreknows future events of this kind, even the greatest minds, which have applied themselves to such speculations, have felt and acknowledged. The fact, that such a property exists in the divine nature is, however, too clearly stated in Scripture to allow of any doubt in those who are disposed to submit to its authority; and it is not left to the uncertainty of our speculations on the properties of spiritual natures, either to be confirmed or disproved." *Institutes*, first edition, vol. i., p. 420.

But, let it be still further observed, that it is one thing to reconcile foreknowledge with the future actions of free, moral agents, and quite another to be able to see how the same actions of the same beings can consist or be compatible with an eternal, irresistible, divine decree, which is as comprehensive and boundless as the divine foreknowledge itself—including "whatsoever comes to pass." This fact, if a fact it is, constitutes to our understanding one insuperable difficulty in Calvinism—a difficulty which to many minds appears not only irreconcilable, but to involve an absolute contradiction; unless, indeed, we can conceive it possible for a man to be held and bound by an irresistible decree, and yet be perfectly free at the same time. We confess ourselves of the number who not only disbelieve the doctrine itself, but entertain an opinion that there are few minds so peculiarly constituted as actually to believe either the supposed decree, or its reconcilableness with man's free agency. This difficulty, however, has no existence in Methodism. She makes a distinction between foreknowledge and decree; and, as is obvious to us for the most evident reasons, a distinction which Mr. A., in his search for the difficulties of Methodism, appears not to have discovered; or, if he did discover it, he saw fit to pass it over without the slightest notice. But how we can avoid making such distinction is perfectly marvellous, unless we absolutely close our eyes against the difference between *certainty* and *necessity*, and between *knowledge* and *influence*, while viewing foreknowledge in connection with the liberty of human actions. This matter is set in the clearest light by Mr. Watson, speaking on the subject in his *Institutes*, in the following note, (page 421:)—"Certainty is, properly speaking, no quality of an action at all, unless in the sense of a *fixed* and *necessitated* action; in this controversy it is the *certainty* which the mind that foresees has that an action will be done, and the certainty is therefore in the mind and not in the action."

After leveling some passing strictures at Dr. Clarke's peculiar views of divine foreknowledge, Mr. A. conceives he has found a point in Dr. Fisk's sermon on predestination and election which is quite open to criticism; a point on which the doctor has fallen into the common difficulties of Methodism on the subject of foreknowledge. As

the reader would have but a very partial view of the doctor's statement from the quotation of Mr. A., who has given us a part of two sentences, and italicised certain words according to his own taste, we will first give the author's language, and then Mr. A.'s comment. Dr. F. says:—

"Whatever God foreknows or purposes will undoubtedly come to pass. But the simple question is, Does the event take place because it is foreknown, or is it foreknown because it will take place? Or, in other words, Does God know an event to be certain because it is certain; or does his knowing it to be certain make it certain?"

On this Mr. A. offers the following comment:—

"But suppose we admit that foreknowledge rather *proves* than *causes* future certainty; and suppose we agree with Dr. F. that God knows an event *because it is certain*—we should be glad to be informed, how it will help the doctor out of his difficulties to say, that the actions of men, good and bad, are fixed in infallible certainty, and are therefore foreknown! Besides, as the divine foreknowledge is eternal as the being of God, if he foreknew the conduct of men, '*because it is certain*,' then must all the evil actions of men have been fixed from eternity, in infallible certainty. Will Dr. Fisk inform us, *by whom*, or *by what*, they were thus eternally and infallibly fixed? Not by the creatures, unless they too were eternal." p. 87.

The intelligent reader who is at all versed in the controversy on which Dr. Fisk was writing—a controversy which has continued between Arminians and Calvinists from the earliest date of the two systems to the present time, and which is not likely soon to terminate if this depend on their agreement—will see with one glance that Mr. A., in his comment on Dr. F., has committed the not uncommon nor unpardonable blunder which logicians call *petitio principii*, or begging the question; assuming in argument the very thing in question: viz. "the fixed infallible certainty of man's moral conduct." This is precisely the ground which Calvinistic predestination occupies. And what is the more remarkable in this matter is, that Mr. A. should lose sight of the main point in the controversy with Dr. F.'s sermon lying before him; and then call upon the doctor to explain a doctrine which he expressly and positively discards and denies in the premises! Because the doctor has nowhere said that either the "good or the evil actions of men *have been fixed* from eternity, in infallible certainty." This is a mere construction which Mr. A. has put upon his language; and yet, paradoxical as it may seem, he gravely calls upon the doctor to explain the "difficulty!"

The fact in the case seems to be this: That the omniscient God, to whom all the acts of all moral beings are ever present through all the periods and circumstances of their probation, and also of their retribution, should look through the vast labyrinth of the motives, contingencies, and ultimate preponderances involved in the free volitions, and unnecessitated actions of free, moral agents, where the most vigorous created intellect would be overwhelmed, confounded, and lost; and that he should see, without an intercepting cloud or the shadow of uncertainty, "the end from the beginning;" while, at the same time, those acts have not been "fixed from eternity:" this seems to furnish a grand, insurmountable "difficulty" in Methodism to sage Cal-

vinist divines. Whereas the truth manifestly is, according to the note from Watson quoted above, that certainty is no quality of an action at all, unless taken in the sense of a fixed or necessitated action—the very sense which Dr. Fisk discards, and in which Mr. A. applies the term to men's actions, as appears from his own words—that precognition which the mind which foresees has that an action will be done, certainty therefore being in the mind and not in the action. And if the Divine "understanding is infinite," why hold it necessary for human actions to be eternally fixed in order that they may be foreknown? If God foresee or foreknow them at all, he sees them just as they *are:* contingent actions, which may or may not be, in opposition to necessary actions, as such; seeing, at the same time, what class of motives or principles of action will preponderate, through all the variety of condition and circumstance which marks the history of man's probationary conduct. While this view of the divine foreknowledge appears to be Scriptural, it is so far from involving any thing derogatory to the attributes of God, that it manifestly reflects infinitely more glory on the divine character than any system which confounds things so essentially different as foreknowledge and decree; or which makes the former depend on absolute predestination.

As it would contravene both the limits and design of this brief review to extend our remarks further on this point, we pass over the remaining part of this article, by simply remarking that a postscript is added on the burning of Servetus, to which Calvin was, at least, accessory, if indeed it were not done at his own instance. But, be this as it may, Mr. A. labors hard to wipe away the stain from his character and memory. This he attempts by collecting the testimony of various authors in favor of his distinguished talents and piety. But, leaving this transaction, with all kindred questions growing out of it, to others to be decided, we hasten to examine the third class of the difficulties of Methodism contained in letter No. IV., which is thus introduced:—

"The subject which next demands our attention introduces to our notice some of the worst features of the Arminian system."

These "worst features of the Arminian system" grow out of the "difficulties of Methodism in connection with the doctrine of the atonement," as contained in the twentieth article of religion in the Discipline. In order to bring this subject fairly before the reader, we beg leave to present it in Mr. A.'s own language, in the following quotation:—

"Upon the importance of correct views in reference to this great central truth of the gospel, we need not enlarge. Error here, like disease of the heart, will circulate its morbid influence through every member to every extremity of the system. It may therefore be regarded as one of the most exceptionable traits of Methodism, that in her twentieth article, she is fairly chargeable with espousing the cause of universal salvation. 'The offering of Christ, it is said, is that perfect redemption, propitiation, and satisfaction *for all the sins of the whole world*, both original and actual.' But if the 'whole world' was embraced in the atonement, so that there was a 'perfect satisfaction' made for all the sins of all mankind, then must the Saviour have died for all the sins of the wicked, who had perished from earth, and were

in the prison of despair, at the period of the crucifixion; which, besides the palpable absurdity of the idea, at once suggests the inquiry, 'Why then are they compelled to suffer, since a 'perfect redemption and satisfaction' have been obtained for them? Again: If all of every description of character have a 'perfect redemption, propitiation, and satisfaction,' completed for them, how can any be lost? Wesley has answered, 'Because they *believe not* on the only begotten Son of God.' Here, then, is the dilemma: If unbelief be not a sin, it cannot be a cause of future misery; it can do the sinner no harm. If unbelief be a sin, a '*perfect satisfaction*' is made for it, as for all sin, and still it can do the sinner no harm; *unless* a sin for which a *perfect satisfaction* is made, and the whole debt paid, can be again called up for satisfaction, and the debt again exacted. In the former case, no one can be lost; in the latter, no one can be saved. The doctrine of a 'perfect satisfaction' for all the sins of the whole world must land us either in universal salvation, or universal perdition." pp. 133–136.

Allowing the author of these supposed difficulties of Methodism to have written the above in the spirit of Christian candor and meekness, and from a full conviction that these difficulties exist in fact and verity, which is the least that even charity herself can award any man sustaining the sacred profession of a gospel minister; and not to have written in the spirit of captiousness and prejudice; we remark that the doctrine of the article in question is Scripturally true, or it is not. This must be the case irrespective of the results to which it is supposed to lead, or the inferences which may be drawn from it. Whether it involve of necessity and by fair construction either "universal salvation or universal perdition," will be the natural inquiry after the orthodoxy of the main proposition is duly canvassed. The article maintains general redemption; or, in other words, the doctrine being the same, the universality of the atonement. This has long been a mooted point between Calvinists and Arminians. And whatever may have been the improvements, refinements, and modifications of the doctrine of the former by the ingenuity of modern schools of divinity, on this point Calvinism and Arminianism, *i. e.*, Methodism, are still at issue. Mr. A. does not distinctly aver that he is the advocate of the old doctrine of a partial or limited atonement; but, from the scope of his strictures, this may safely be regarded as not a doubtful inference. But were the doctrine made to rest on the proof positive that Christ died only for the elect, the doctrine of a partial atonement must fall to the ground; because, it is believed, such Scripture testimony cannot be produced. The doctrine is found in that system of which it forms a prominent feature, but not in the Bible. On the contrary, when no favorite theory or system is to be sustained, on pain of destroying the harmony of the parts and the symmetry of the proportions of such system; and plain, common sense is left free to follow out its own native dictates and deductions, from its devout contemplation of the fallen and lost condition of the world, and the divine provision for its recovery through the vicarious death of Christ; to us it is not conceivable that the thought that this remedial economy is designed to benefit only a small minority of the human race, to the exclusion of the great majority, would ever have been conceived by the human mind, judging from its known and acknowledged constitutional prin-

ciples. The legitimate conclusion would naturally be—and it is the sentiment universally inculcated in the Scriptures—"that if one *died for all*, then were all dead," &c. This text is rarely adduced in proof of this doctrine; yet it appears to us the more conclusive from the fact, that the declaration that Christ "died for all" is stated incidentally or assumed in the premises, and is not the main proposition in the argument; clearly proving that the apostle regarded this postulate, which he lays down in the premises, as a verity utterly unquestionable; hence he makes it the basis of an argument by which to establish another conclusion which he wishes to make appear equally unquestionable.

That Christ made satisfaction for all the sins of the whole world, both original and actual, including the "wicked who had perished from the earth, and were in the prison of despair, at the period of the crucifixion, involves, in the opinion of Mr. A., "a palpable absurdity." He therefore asks, "Why are they compelled to suffer, since a "perfect redemption and satisfaction have been obtained for them?" In answer, let us inquire, how it was ever possible for them to be saved if redemption or satisfaction has ever been obtained for them? Yea, more: how could they be justly punished under the covenant of grace if never included in the provisions of the atonement? Will Mr. A. tell us how we are to brook this difficulty? Otherwise, starless and despairing must have been the gloomy night of their accursed existence, which never was, and never will be cheered with one ray of hope, nor ever echoed with one note of offered mercy! But was this ever, or will it ever be, the condition of one of the offspring of Adam? The nature and scope of the first promise, made to the original offenders before an offspring was born to them; the universal adaptation, scope, and genius of the divinely-originated system; all the figurative and emblematical representations of that system under the patriarchal and legal dispensations; the predictions of prophets pointing to the one great sacrifice already *prospectively* offered agreeably to the divine promise and purpose; with all the joyful declarations of celestial messengers announcing a Saviour's birth, his own teaching while on earth, and the sublime and evangelical doctrines, preaching, and epistles of inspired apostles—all with divine and eternal emphasis, uniting in the solemn declaration, answer in the negative. And who that is not the veriest novice in the science of the gospel does not know that the atonement prospectively availed for man *before* Christ's death actually took place, according to the dispensations which preceded that event, as it *now* does for us who live subsequently to that period. These are only different parts and sections in the one continued history both of the ruined race of man and of the remedial system which his Maker has devised for his salvation. Why then should one part of the same scheme be made to embarrass and perplex another; and that too by its professed friends and advocates; by men professedly initiated into these deep mysteries, and whose business it is to explain and enforce the provisions and sanctions of the mediatorial system!

In illustration of Mr. A.'s adroitness in detecting the difficulties of Methodism, he says, in connection with the above quotation, "If it be just to punish *this sin* (unbelief) with everlasting torments, after a 'perfect propitiation and satisfaction' have been offered for it, it will

be equally just to punish *all sin* for which Christ died." So it will, if that sin is not forsaken, but persisted in till the day of grace closes. And who ever believed the contrary? Or who would have conceived this fact to constitute a difficulty, had not the extraordinary sagacity of the learned author of the difficulties of Methodism first made the discovery? But the remarkable development of this faculty has enabled him to discover the following dilemma: "If unbelief be not a sin, it cannot be the cause of future misery; if it be a sin, a perfect satisfaction has been obtained for it, as for all sin, and still it can do the sinner no harm, *unless* a sin for which a perfect satisfaction is made, and the whole debt paid, can be again called up for satisfaction, and the debt again exacted." From these premises, the writer draws the following conclusion: "In the former case, none can be lost; in the latter, none can be saved." Therefore the doctrine of a "perfect satisfaction" for all the sins of the whole world must land us either in universal salvation, or universal perdition! A sad difficulty, indeed, if there be no escape from the horns of this dilemma: or if one or the other cannot be broken. But let us not despair till we try their strength, and the cogency and conclusiveness of this sweeping mode of reasoning is fairly tested.

Let us try the strength of the first horn, by inquiring how Mr. A.'s construction of this doctrine would apply to the sinner who had broken the ninth commandment: "Thou shalt not bear false witness against thy neighbor." If false witness is a sin, a perfect satisfaction has been made for it; therefore it can do the perjured man no harm; *unless* a sin for which the whole debt is paid, can be called up for satisfaction, and the debt again exacted. In the former case, no false witness can be lost; in the latter, no false witness can be saved. To make our disengagement from this horn of the dilemma complete, we need only to call to our assistance the two following scriptures: "Without shedding of blood (a perfect satisfaction) there is no remission." "All sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost."

Let us now try the strength of the second horn; and, if we can disengage ourselves from this, this inextricable difficulty will at once vanish. The strength of this horn depends on the literal analogy between the atonement and the actual payment of a debt. But there is, in fact, an essential difference. If the payment of a debt be actually accepted, the debtor is, of course, exonerated. But, suppose it is the express understanding between the surety and the creditor, that on the payment of the debt by the former, and its acceptance by the latter, the insolvent debtor shall be exonerated by complying with certain conditions perfectly within his power, which conditions are agreed to at the time by all the parties; and that, on the debtor's failure to fulfil on his part, the whole debt shall still lie against him. Such an arrangement would be in perfect analogy with the nature and provisions of the atonement. But the literal analogy between the payment of a debt, and the unconditional discharge of the debtor, is obviously the ground on which this part of the dilemma, in the judgment of Mr. A., is made to rest. And as he has the affirmative of the question, the *onus probandi* rests on him. Had he given us argument, instead of mere assumption, he would have imposed on us the obligation of

showing the frailty of his argument, or of attempting to raise insuperable objections against the doctrine. But as it is, we shall content ourselves with simply showing how naturally the doctrine of universal salvation flows from Calvinism, instead of being a real difficulty in Methodism. This will more clearly appear by throwing the argument in the form of a syllogism, thus:—

All who are redeemed by Christ will be infallibly saved. But Christ, by the grace of God, tasted death for every man. Therefore every man will be infallibly saved.

Again: God can decree nothing that is contrary to his own will. But he has decreed every thing that comes to pass. Therefore nothing that comes to pass can be contrary to his will.

And our Saviour says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." But if God can decree nothing contrary to his will; and if all the acts of men which come to pass have been decreed; and if he can never punish any man for doing his will, then every man does His will; and therefore, according to the declaration of our Saviour, every man will finally enter into the kingdom of heaven. Nor is this a deduction in mere theory only: how many who first began in Calvinism, to be consistent with themselves, never stopped till they ended in gross universalism, as the practical result.

But, in further proof that universal salvation, much less universal perdition, cannot be deduced from the doctrine of the atonement, as set forth in the article under consideration, let it be remembered that we are not always obliged to admit the truth of either the affirmative or the negative of every proposition: both may be false, but both cannot be true. And moreover, we are to make a distinction between redemption by purchase, and redemption by power—a distinction which has been made by the soundest and most profound divines; and which, as far as we know, has been denied by none; unless, indeed, Mr. A. takes upon himself the responsibility of doing so. Perhaps he occupies this ground already; at all events, this distinction seems entirely to have escaped his notice. While therefore it has been made by divines, both Calvinist and Arminian, whose judgment is entitled to respect on all questions in theology, there cannot be the shadow of a doubt that the article in question teaches the doctrine of universal redemption in the first sense, and in no other. This necessary distinction furnishes a key to this otherwise insurmountable difficulty. And it is thus transferred from the doctrine of the disputed article, on which the author of the "Difficulties of Methodism" has found so much occasion for animadversion, to his own want of due discrimination. Hence we conceive nothing is hazarded—because we only sustain the established principle—in saying that it is an eternal truth, which will be at last equally acknowledged both by the saved and the lost, that "eternal redemption," in both senses, was "obtained," not only for those who shall have lived and died in sin from the time of Christ's death to the end of the world, but for all who have thus died from the creation down to that event, as well as for the multitude of the saved in every age of the world. "Eternal redemption," by purchase and by power, was alike "obtained for" all; the saved received the latter as

well as the former; the lost refused the latter, and thereby eternally forfeited the blessings of both. One more remark, and we shall have done with this subject.

Mr. A. faults Mr. Watson in stating the question of the extent of the atonement as he has done, in the following quotation from his Institutes: "Whether our Lord Jesus Christ *did so die* for all men as to make salvation *attainable* by all?" Mr. A. says, on the same page,

"The true hinge of the controversy is the *design* of God in sending his Son into the world, and the *intention* of Christ in expiring on the cross."

Now, if it can be shown that it was "God's design" and "Christ's intention" to make salvation "attainable by all," Mr. Watson, after all, will be found to have given us the true hinge of the controversy. The whole subject may be brought within a narrow compass. It was, or it was not, God's design in giving his Son, and Christ's intention in giving himself, a ransom for all, to make salvation attainable by all. Any restriction or modification short of the unqualified affirmative, throws us necessarily upon the negative. If we say the merits of Christ are sufficient in virtue for all, but only designed for the elect, we still leave God's design resting on the negative; and the necessary consequences growing out of this view of the subject would be most embarrassing, not to say contradictory and absurd. On this principle, were the command of Christ to "Go into all the world, and preach the gospel to every creature" fulfilled, it would be preached to thousands and myriads for whom God never designed to make salvation attainable. And so with the general and unrestricted promises and invitations of the gospel. Man would be invited to accept what God never designed they should receive; promises on this ground would be made which it was never designed should be fulfilled. The difficulty of reconciling this with the holiness of the divine character has long since been seen and felt by many; to them it has appeared impossible to maintain the doctrine of a partial atonement, without involving the supreme Being in the blasphemous imputation of duplicity and insincerity.

But, on the contrary, into what contradictions or absurdities are we involved by adopting the affirmative of this question? Let us lay it down as a postulate, that it was the design of God and the intention of Christ to make salvation attainable by all; and then let us see how this will tally with the fact, that some are not saved. Hence the question naturally arises, How does the admission of this fact affect the truth of the proposition? Will it be answered, that, on this principle, for such he must have died in vain; and that this goes to implicate infinite wisdom? But we deny the consequence in both respects. In a proper and Scriptural sense, even for the finally impenitent, Christ did not die in vain; nor does their being finally lost, though this result was foreseen by God, in the least implicate divine wisdom. Christ has still accomplished the grand purpose for which he was incarnated —to make salvation attainable by all—by removing every barrier to the exercise of divine mercy toward the ruined race of fallen man; and that mercy might be shown consistently with all the divine perfections, while they are not only perfectly harmonized, but more fully displayed than they otherwise could have been. It is true the finally

impenitent are irretrievably lost: but not because there is no "Mediator between God and man;" nor because Christ was not their Redeemer as a divinely appointed sacrifice, and their Saviour as graciously offered in the gospel: but because they refused such gracious offer, despised this divinely appointed and only sacrifice for sin, or "neglected this great salvation." He was Scripturally their "Saviour," in common with all men; but was not their "special" or actual Saviour by regeneration, because they lived and died in disobedient unbelief. In view of all this, the natural and legitimate conclusion is —not that any imputation is cast upon the divine wisdom, or the grand design of the atonement in the least frustrated—but that the final condemnation of the lost recoils on the sinner himself, and is eternally enhanced by his rejection of the purchased salvation; while the divine veracity, mercy, and justice are asserted and proclaimed in the sight of the universe of moral beings. The divine holiness, wisdom, and benevolence are all equally, distinctly, and harmoniously combined in the atonement and salvation of the glorified; yea, and in the condemnation of the finally lost. God is not only "just," and at the same time the "justifier of him who believes in Jesus," but the righteous Judge of the world.

From the following quotation the reader will be able to judge of both the orthodoxy and consistency of Mr. A.'s doctrine of the extent of the atonement, respecting the mere *statement* of which Mr. Watson is charged with unfairness:—

"Again: It is not denied, that it was *infallibly known* to Christ, when about to 'die the accursed death,' that many would not be saved by his sacrifice; but that their guilt would be greatly aggravated, if his blood were charged to their account."

If his death did *not* make salvation "attainable" for them, they *could* not be saved by his sacrifice; if it did, their guilt and punishment must be greatly aggravated by neglecting so great salvation. But Mr. A. inquires:—

"What is the doctrine of the atonement taught in the Scriptures? It is that Christ is 'the Saviour of all men, especially of them that believe.' The exalted character of the divine victim, and the intensity of his sufferings, impart a value to the atonement *sufficient* for a thousand worlds. On the ground of this sufficiency the gospel proclaims, 'Ho, every one that thirsteth,' &c. The sinner hears this call of mercy, and, despising its invitation, dies a suicide. If others are '*made willing* in the day of divine power'—if 'God works in them (irresistibly?) both to will and to do of his good pleasure'—and it is an act of infinite grace to *them*, but of no imaginable injury to those that perish; they remain precisely where they were, and *would have been*, if God had performed no act of his power to make others willing to be reconciled and restored to his favor. If this be '*partiality*,' show the injustice or caprice implied in the charge. If God has 'a right to do what he will with his own,' there is no injustice. If he may, for wise reasons in his eternal mind, *select from the mass of guilt and wretchedness the objects of his infinite charity*, there is no caprice. 'Who art thou that repliest against God.'" pp. 156–158.

Here then, at last, we have an avowal of the *sublapsarian* scheme, in terms too unambiguous to be misunderstood. We have, at least in

the opinion of Mr. A., a synoptical exhibit of the doctrine of the atonement taught in the Scriptures. Let the reader determine for himself as to its correctness, and also how it is possible for Christ to be "the Saviour of all men," in any known or proper sense of that phrase, without intending to make salvation attainable by all. If this were not God's design in the atonement, we confess that we are thrown back upon our former difficulties respecting Calvinism—difficulties which remain undiminished both in number and magnitude after all the efforts of her advocates and expounders to remove them. What though the "atonement is sufficient for a thousand worlds," yet if God only designed to make salvation attainable by a small minority, and to "select" them as "the objects of his infinite charity" from the remaining "corrupt mass of guilt and wretchedness," how are we to understand or justify the invitation, "Ho, *every one* that thirsteth?" &c. Who can explain the mystery, or "justify the ways of God with men," on such a procedure? Who can reconcile such contradictions? But while our faith cannot get over this difficulty without faltering and stumbling, it may not be the case with others. They may be so much in the habit of disposing of paradoxes, or they may be so attached to a certain system of doctrine, or their minds so differently constituted from ours, that when all is hung round with thick clouds and darkness to us, it may be a path light and smooth before them.

Having extended this review as far as accords with our own design, or probably the reader's patience in the perusal; having glanced at some of the "difficulties" which have been discovered in Arminian Methodism, we shall add in conclusion a very few remarks. We must take a rapid and cursory survey of the remaining part of this extraordinary production. There are some highly important doctrines which Mr. A. submits to his theological ordeal by which to test their freedom from error and difficulty; but they have stood too long, resisting the heaviest shocks of much more powerful antagonists than they have at present to contend with, to be soon shaken or easily disproved.

The captious and petulent author of the work under review—pardon these epithets—finds difficulties in Methodism "upon the subject of regeneration, and the evidences of a change of heart;" in reference to "sinless perfection;" with regard to the characteristics of a genuine work of the Holy Spirit; its connection with camp meetings; with respect to religious ordinances; the gross abuses practised in the denomination; in regard to its form of church government, which he esteems "unscriptural, anti-republican, unjust, and tyrannical." Such, then, are the remaining difficulties by which Methodism is encumbered on the showing of the Rev. Mr. Annan, and against which he has come forth as the daring champion of the Calvinistic host; and, like the self-confident Philistine, he seems to bid defiance to the camps of that portion of both Protestant and Catholic Israel—for he finds several points of contiguity and relationship between them—which he regards as being arrayed against him. But, if the reader has the curiosity to see in what manner he sets forth and sustains this part of his work, we beg leave to refer him to the book itself; and he will not only gratify his love of novelty, but discover this peculiar trait in the character of the work,

considering the age and character of the denomination whose doctrines and discipline are so wantonly assailed, that the work is a little behind the times. There has been a time when such distorted constructions of the doctrine, and caricatured features of the economy and usages of Methodism, might be palmed on the public as a true portrait. But at the present this can only be done to a very limited extent, and with a very small portion of community. To the intelligent, reflecting, candid reader, who takes broad, extended, discriminating views of every subject before he forms his opinion of it, and then does it without prejudice, the work carries its own refutation upon the face of it. And it will require no ordinary measure of that "charity which hopeth all things, and which thinketh no evil," to justify the spirit which characterizes this production. Whoever will take the trouble to peruse it, must not be surprised if he find men charged with inconsistencies and absurdities, at whose feet he would esteem it an enviable honor to sit. Nor must he startle, as if a prodigy had presented itself, when he looked for nothing but the most familiar objects, if he now and then hear the strange and unexpected echo of objections and abuses which he had supposed were long since met and refuted, in a manner the most satisfactory and conclusive. Let him remember that this is an age characterized by daring adventure, paradoxes, and recklessness. Nor should it be thought remarkable, if in the great and general, not to say headlong, movements of the present times, past scenes should occasionally be acted over again; or, like the objections of infidels to Christianity, difficulties multiplied with as much assurance of their serious magnitude and disastrous tendencies, as if they had never been heard of before. Let him expect to find comparisons drawn, and parallels run, between things and objects with natures so opposite, so different, and under circumstances so diverse, that it never once entered into his waking thoughts that analogy between them could have even an ideal, much less a real, existence. And if he have some practical acquaintance with the doctrine, discipline, and economy of Methodism, let him not hesitate to accede, that if the difficulties and absurdities set forth in this work have an existence in verity, and not in morbid prejudice, blind mistake, or blank and wilful error, he has many things yet to learn before he can claim correctly to understand the system. But let him comfort himself with one reflection—a reflection resting on the strong ground of full assurance—that the reverend author of the "Difficulties of Arminian Methodism" has not been delegated with plenary authority to act as the representative of the communion with which he is associated, and in whose behalf he has come forth, to hold up these difficulties to the world, sounding the note of caution, heresy, and alarm, with regard to the doctrines, authors, discipline, usages, and abuses of the religious association, which through them is made the object of his rebuke, criticism, and censorious animadversion. Many of the former will be as unwilling to endorse the sentiments, spirit, and style of the author, as the latter will be ready to repell the sweeping and ungenerous charges. Charges, often built on conclusions drawn from the most illiberal and forced constructions of acknowledged premises; and sometimes from assumed premises, which have been discarded by Methodists in the most definite and

positive terms. Or, perhaps, instead of repelling such groundless accusations, and explaining such far-fetched and sublimated difficulties, they will prefer to pass them by in silent contempt; feeling too much self-respect and consciousness of integrity of motive, purity, and correctness of principle, and orthodoxy of doctrine, to meet attacks and insinuations coming in a manner so low, that it could scarcely be lower, and in a spirit so hostile and captious, that, in the reply, meekness and candor would be sacrificed to bigotry and prejudice, and argument, explanation, and testimony, would not only be rejected, but perverted, and in the result worse than thrown away.

St. Louis, April 19, 1839.

For the Methodist Magazine and Quarterly Review.

PROFESSOR BUSH'S NOTES ON GENESIS

Notes, Critical and Practical, on the Book of Genesis. By GEORGE BUSH, A. M., Professor of Hebrew and Oriental Literature, New-York City University.

THE introduction to this work is valuable. It contains, in a small compass, and in the usual perspicuous style of the author, a large amount of interesting information. We would refer especially to the account of the early versions of the Bible. The comparative merits of the Targum of Onkelos, that of the Pseudo Jonathan, and the Jerusalem Targum, are shown by giving translations from each, and placing them in juxtaposition with the English translation. The reader can thus judge for himself, even from the brief specimens furnished, of the degree of value to be attached to these versions.

As it respects the translation so well known under the appellation of the Vulgate, the following remarks will no doubt tend to remove any unfavorable prepossessions against that work, in consequence of its "having been officially *authenticated* by the council of Trent, and made the standard of ultimate appeal" by the Roman Catholic Church. Prof. Bush here quotes from Campbell. *Prelim. Dissert.* X., part 3, sec. 6.

"It is no further back than the sixteenth century since that judgment was given in approbation of this version, the first authoritative declaration made in its favor. Yet the estimation in which it was universally held throughout the western churches was, to say the least, not inferior, before that period, to what it is at present. And we may say with truth, that though no judicious Protestant will think more favorably of this translation on account of their verdict, neither will he on this account think less favorably of it. It was not because this version was peculiarly adapted to the Romish system that it received the sanction of that synod, but because it was the only Bible with which the far greater part of the members had, from their infancy, had the least acquaintance. There were but few in that assembly who understood either Greek or Hebrew: they had heard that the Protestants, the new heretics, as they called them, had frequent recourse to the original, and were beginning to make versions from it; a practice of which their own ignorance of the original made them the more jealous. Their fears being thus alarmed, they were exceedingly

anxious to interpose their authority, by the declaration above mentioned, for preventing new translations being obtruded on the people. On the whole, therefore, we ought not to consider the version in question as either better or worse for their verdict. It is not intrinsically calculated to support Romish errors and corruptions, nor ought it to be regarded as the exclusive property of that Church. It is the legacy of the earliest ages of Christianity to the universal Church, much older than most of the false doctrines and groundless ceremonies which it has been brought to countenance."

We think it due to a work elaborated with so much care, and combining so large an amount of research and critical acumen, as Professor Bush's does, to notice, with some particularity, a few items in the author's extended exposition of the Book of Genesis; not with the intention of discussing mooted points, but rather to direct the attention of our readers to them, and to compare them with the views of others on the same subjects. Our time and limits will not, however, allow us to do the justice to the work in this respect which may be thought due to it.

In the first verse of Genesis, as to the word ברא, "created," Prof. Bush thinks "it is a matter rather of rational inference than positive affirmation, that the material universe was *created out of nothing*."

He founds his opinion upon the *use* of the word in other places. He adduces evidence from the use of the word in every other instance in Scripture except this, to show that the import of the term is twofold. 1. *The production or effectuation of something new, rare, and wonderful;* the bringing something to pass in a striking and marvellous manner. 2. *The act of renovating, remodelling, or reconstituting something already in existence.*

Upon this point, Dr. A. Clarke says, "Created," "Caused that to exist which, previously to this moment, had no being. The rabbins," he adds, "who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word ברא *bara* expresses the commencement of the existence of a thing; or its egression from nonentity to entity. It does not, in its primary meaning, denote the *preserving* or *new forming* things that had previously existed, as some *imagine;* but *creation* in the proper sense of the term, though it has some other acceptations in other places."

To this we subjoin the opinion of Prof. Stuart on the meaning of this word in this place; which he thinks, and as it seems to us justly, is mainly to be determined by its connection with what follows,

"Some have supposed that the word ברא, in verse 1, means only *to dispose of, to arrange, to form,* viz., out of materials already existing, *to reduce to order.* But verse 2 shows that no mere arrangement or disposition of matter can be intended by ברא; for after the action implied by this word had been performed, the *earth* still remained in a chaotic state. That the original matter of the *heavens* was in a similar condition is evident from verses 6–8, and 14–19. All order and arrangement plainly seems to be considered, by the writer of Gen. i, as having been affected *after* the original act of creation."

Prof. Bush, however, in opposition to these authorities, thinks that, in all the various parallel passages cited by him in which the

word is used, "the act implied by the word is exerted *upon a pre-existing substance*, and cannot therefore strictly signify to *create* out of nothing. Allowing then," he concludes, "that the materials, the primordial elements of the heavens and the earth, were brought into existence at an indefinitely prior period, the term 'create' may be understood as expressing the action of the almighty Agent upon the rude chaotic mass, in molding and arranging it into its present comely order and grand and beautiful forms. This view of the writer's language is undoubtedly more consistent with ascertained geological facts than any other, and it is certainly desirable to harmonize, as far as possible, the truths of revelation with those of natural science."

Were we to hazard a conjecture of our own on this point, it would be as we hinted above, to determine its meaning by the connection it sustains to what immediately follows. Allowing the word to be correctly used, as it undoubtedly is, in the sense attached to it in those passages quoted by Prof. Bush in support of his position, yet it seems hardly proper to call these passages strictly parallel passages; for the word could be used but once, unless in a precisely similar connection, to imply the creation of something out of nothing. The whole of what we call the present existing material creation was produced by one act of almighty power. Various combinations have taken place since in the different strata of the earth, perhaps, and in its form; but the act of creation was in itself one and complete. The word therefore could be used but once in its original sense; and that this was as the creation of something out of nothing, seems clear from the fact, as Prof. Stuart has observed, that after the action implied by this word the earth still remained in a chaotic state, as appears from verse 2.

It might also be proper to inquire, if the original word, translated "create," merely means the modelling of pre-existing matter, is not the plastic power of the Spirit of God, which moved upon the face of the waters, abridged? If "the term 'create' expresses the action of the almighty Agent upon the rude chaotic mass," what, we ask, are we to understand by "the Spirit of God moving upon the face of the waters," when "the earth was without form and void, and darkness was upon the face of the deep?"

We refer the reader to Prof. Bush's hypothesis, in his notes on chap. i, verse 14, to reconcile the apparent discrepancy between the creation of light on the first day, with the fact that the sun and moon were not created until the fourth day. Our author supposes that the sun was actually created on the first day; but, as during that and the two subsequent days, "the globe of earth was surrounded by a dense mass of mingled air and water, the rays of the sun would be intercepted: but that on the fourth day the clouds, mists, and vapors were all cleared away, and the atmosphere made pure and serene; the sun of course would shine forth in all his splendor, and to the eye of our imagined spectator would seem to have been just created; and so at night of the moon and stars."

In connection with this subject, we quote the following from Rev. G. R. Gleig's admirable "History of the Bible;" published, it is true, in a cheap and popular form by the Harpers, but none the less

solid and learned on that account; a work which richly deserves to be in the hands of every student of the Bible:—

"Perhaps there is no translation of equal magnitude, from a dead to a living language, which exhibits errors so few in number, or so unimportant in their consequences, as our authorized version of the Bible; yet even that great work, admirably executed though it be, is not in every particular perfect. The account given there, for example, of the division of night from day, and the final arrangement of the heavenly bodies as parts of our solar system, is not so accurate as it might be, and has, we believe, in more than one instance, excited uneasy feelings in the mere English reader. Thus, after having been informed, at verses 3, 4, and 5, of the first chapter of Genesis, that the creation of light took place on the first day of the cosmogony, we are told, in verses 14, 15, and 16, that God, on the fourth day, said, 'Let there be lights in the firmament of heaven,' &c.; and that 'God made two great lights, the greater light to rule the day, and the lesser light to rule the night, and that he made the stars also.' There unquestionably seems to be a contradiction here; for if light was formed on the first day, it could not be formed on the fourth day also; while the discoveries of modern science altogether preclude the notion, that either the sun or the moon is, in any sense of the expression, a light.

"The truth, however, is, that the original Hebrew falls into no such mistakes as those incurred by our translators. The words employed by Moses, at verses 3 and 14 of this chapter, are totally different the one from the other; the former only expressing the *matter of light*, the latter signifying simply an instrument by which light is supported or dispensed; and hence the difficulty of reconciling Scripture with itself, and with the discoveries of modern science, attaches only to the English translation. Light existed from the first day, though divided, as has been shown, and shed in portions, as it were, over each globe in our system; whereas on the fourth a centre for these scattered rays was established, and they were made to roll or collect themselves around it. Thus, the sun became a great light-bearer, or light-dispenser, immediately and directly; whereas the moon, though an opaque body, acted a similar part toward this earth by reflection."

The following reference to what seems rather an ambiguous phraseology as to the creation of fowl, as if fowl was created first out of water, and then, as it is stated in chap. ii, verse 19, out of the ground, clears up the obscurity. Prof. Bush proposes, that, instead of reading, "and fowl that may fly above the earth in the open firmament of heaven,' that we vary slightly the translation in the present passage, which the original will well admit, and read, and '*let the fowl fly* above the earth.' The object of the writer here seems to be to specify the respective elements assigned as the habitation of the fishes, and the flying things. In the other passage the design is to acquaint us with the source from whence the beasts and birds originated. They are probably here mentioned together from the similarity of the elements in which they live, and of the motions by which they pass through them."

As to the topography of Eden, the Professor has treated largely. We shall only direct the attention of the reader to this point.

However he may differ in his views with the conclusion arrived at, that "Eden embraced the fairest portion of Asia, besides a part of Africa," still he will be pleased with tracing the ground in company with so clear and ingenuous a literary traveler.

Prof. B. possesses a peculiarly felicitous talent in illustrating the meaning of Scripture, by comparing one passage with another. This, it is true, seems to be an easy task; yet it requires skill, judgment, and patience, together with a familiarity with the original, to deduce all the good that may be obtained from this source. The following remarks on the passage, "And they heard the voice of the Lord God walking in the garden in the cool of the day;" which in its English dress sounds so oddly to the ear, will be read with pleasure. "The epithet 'walking' is to be joined, not with 'Lord,' but with 'voice,' as it is in the original the same word with that used to signify the sound of the trumpet upon Mount Sinai, Exod. xix, 19, 'and when the voice of the trumpet *sounded long*, (Heb. *walked.*') A voice may be said to *walk* or *go* when it increases in intensity, waxing louder and louder. The same term is applied to any thing which is capable of increasing in degree, as to a constantly brightening light, Prov. iv, 18: 'The path of the just is as the shining light which *shineth more and more* (Heb. *walketh*) to the perfect day:' and to the sea excited by a storm, Jonah i, 11: 'For the sea *wrought*, (Heb. *walked*,) and was tempestuous;' *i. e.*, became increasingly tempestuous. See note on Gen. xxvi, 13."

But while the notes on Genesis are critical, and as such of great value to the Biblical student, they are also practical, and thus adapted to general utility. As a specimen of the latter quality, we make the following somewhat extended extract in relation to the fall of our first parents. The observations are as forcible as they are lucid and consistent. They are founded upon chap. iii, ver. 6: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."

As it respects the above transaction, Prof. B. says, "In regard to both it was their own free and unconstrained act; for however Satan may incite, he cannot compel. They could lay the blame of their disobedience upon no one but themselves; and looking to themselves, they could find no apology for their crime. By one rash act committed against an express command, and under circumstances of the highest enormity, they lifted the flood-gate which has poured in a deluge of miseries upon the world. Besides the loss to themselves of the image and favor of God, remorse of conscience, expulsion from Eden, the curse of toil, sorrow, and sickness, and the sentence of death to body and soul; all the sins, sufferings, crimes, and woes which have afflicted the earth, in its countless millions of inhabitants, from that day to this, are to be traced to that transgression as their fountain-head. The limited grasp of the mind of man is not adequate to take in the length and breadth and fearful extent of the evil which has been thus entailed upon the human family—an evil running parallel with the present life, and reaching forward into an unmeasured eternity!—an event so awfully disastrous in its immediate and its remoter consequences, especially

when viewed in connection with the divine attributes, naturally gives rise to many anxious inquiries which we may find it difficult to answer. We are prone to ask, Why in the full foresight of such a result God should have permitted man to be thus tempted, thus overcome, and thus involved in sin, misery, and death, when he could easily have prevented it? But the true question is, Whether he could have prevented it without doing violence to the nature of man as a free agent, and consistently with the great ends which he had proposed to himself in his creation. By his very constitution he was endowed with free will, and therefore liable to temptation and transgression; and infinite wisdom foresaw that it would be productive of more ultimate good that man should be a free moral being, though he might abuse his freedom, than that he should be made otherwise. He therefore created him, as Milton happily expresses it—

'Sufficient to have stood, but free to fall.'

And having placed him in a state of probation, surrounded by motives, of which some induced to obedience and some to disobedience, but with perfect liberty of choice, an easy duty was enjoined, and the penalty of transgression laid before him. He had abundant power and abilities to enable him to stand the test. He was under no compulsion to disobey. His Maker had set life and death before him, and left it to his own unforced volition which to choose. Had Omnipotence interposed in these circumstances, and exercised a supernatural influence upon his freedom of will to prevent his sin, he had thereby destroyed the foundation of all the merit of obedience, and put it out of his power to make any trial of him at all. It would have been to govern him not as a *free*, but as a *necessary* agent; and any reward for his conduct would in that case have been as absurd as to reward the sun for shining, or the rivers for running into the ocean. Man therefore fell, not by any inevitable necessity, but by the abuse of his free agency; and to say that God did not interpose to prevent it, is merely to say that he did not see fit to do violence to the moral nature of the being he formed, but left it to be influenced according to the laws to which he had made it subject. And this he did, because he saw that, in its bearings on the vast scheme of his government, this course would tend finally to produce a far greater degree of glory to himself and of happiness to his creatures than any other."

We shall here conclude our notice of this work. We have said enough at least to direct attention to it. The present volume is to be followed by another, which will complete the exposition of Genesis. We heartily wish the author success in his laudable efforts to promote a critical acquaintance with the sacred volume. W.

For the Methodist Magazine and Quarterly Review.

CARDINAL DE CHEVERUS.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By the Rev. J. Huen Doubourg, Ex-Professor of Theology. Translated from the French by Robert M. Walsh, Philadelphia. Hooker & Claxton, 1839; pp. 280, 12mo.

THIS book, while it abounds in all the pomp and circumstance of popery, is written in so artful and pleasing a style, that it is well calculated to proselyte unwary Protestants to the Roman Catholic faith. Here you have no inquisitions—no racks, nor ropes, nor stakes, nor blocks—no selfishness, bigotry, nor persecution. No, no! You never from reading this book would imagine that her ladyship of Rome ever dreamed of such things. Nay, you would not fail to give vent to a flood of gratitude when you discovered the tender mercies of this benevolent little volume. After relating the particulars of the conversion of some Protestants to the Catholic faith, it says, the bishop "was desirous to learn of men so well worthy of confidence, whether, during the many years they had lived in the Protestant faith, they had not had some doubts as to its truth, and would have died tranquilly in its communion? and received an answer well worthy of note, that, until the day in which he had enlightened and instructed them, their conviction had been so perfect that it had never occurred to them to doubt—and that, through his means alone, truth had beamed upon them for the first time. This instance and many others consoled M. de Cheverus, by giving him reason to believe that numbers of Protestants might be in that state of good faith, or invincible ignorance, which excuses error in the sight of God; and he came to the conclusion, that it was necessary to be very indulgent toward those who are mistaken, and very cautious in condemning them. 'God alone,' he was wont to say, 'sees the recesses of the heart; he alone is the judge of sincerity, and we must leave the secret to him.'"

To this *Catholic* passage there is appended, at the foot of the page, the following note:—"This good faith may be understood with especial ease in a country thoroughly imbued with prejudice against the Catholic Church. The idea of M. de Cheverus on the subject is entirely conformable to the general teachings of Catholic theologians. St. Augustin inculcates it, (Lib. iv, *De Baptism. Contr. Donat.*, cap. xvi;) and the faculty of theology of Paris says, in the same sense, (*Censure d'Emile*, proposition 32,) that 'many, of whom God alone knows the number, although reared in communions separated from the Catholic Church, are excused in consequence of invincible ignorance of their schism or heresy. We do not look upon them as strangers to the church out of which there is no salvation. They may firmly believe many articles of faith contained in their religions which are absolutely sufficient for salvation.' Finally; the celebrated Nicole, whose proneness to severity of doctrine is well known, says himself, (*De l'Eglité de l'Eglise*, lib. i, c. iii,) 'According to all Catholic theologians, there is a large number of living members and true children of the church in the communions separated from her, since there are so many children who always form a considerable part of them, and they may exist also among adults.'" pp. 96, 97.

Is not this intended to assert that their severest theologians extend mercy to Protestants? Surely these calculations must have been made for the meridian of Philadelphia or Boston, cities "thoroughly imbued with prejudice against the Catholic Church," and not for Paris or Bordeaux, which are graciously freed from such unhappy prejudice.

Such a passage as the following, being the twenty-fourth article of the creed of Pope Pius IV., one of the standards of the Catholic Church, I should suppose would better suit these latter places:—"I also profess, and undoubtedly receive, all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and likewise, I also condemn, reject, and anathematize all things contrary thereto; and all heresies whatsoever, condemned and anathematized by the church. *This true Catholic* FAITH, *out of which none can be saved*, which I now freely profess, and truly hold, I, *N.*, promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life. Amen."

The cardinal is represented as a perfect pattern of learning, devotion, generosity, and zeal; and as such is held up to the imitation of all, as well the unbelievers as the faithful. And, indeed, as he is here depicted, there are very many traits of his character which may well be imitated by both Catholics and Protestants—particularly his spirit of self-sacrifice which induced him to make so painful and persevering efforts to convert the Penobscot and Passamaquoddy Indians, when he was a priest with M. Matignon, at Boston. He made a missionary tour once a year among these tribes, "and the labor he underwent was painful and incessant." pp. 60–68.

The volume is divided into five books. The first contains the life of the cardinal from his birth, at Mayenne, on Jan. 28, 1768, to his departure from France, in 1792; for he was expatriated during the French revolution. The second book contains that portion of his life which he spent in England and the United States, during which time he was exalted to the see of Boston. The third book exhibits his life from his return to France, in 1823, to the revolution of 1830; during this period he was called first to the bishopric of Montauban, and afterward to the archbishopric of Bordeaux. The fourth book contains his history from the revolution of July, 1830, to his last illness, which took place in 1836; during this period he had conferred upon him the Roman purple. He was raised to the cardinalate by the sovereign pontiff, at the instance of Louis Philippe, the present king of the French, and from him M. de Cheverus received the cardinal's hat, on March 9, 1836. The fifth book records the character and death of the cardinal: he died, rather suddenly, at Bordeaux, July, 1836.

This work has very much the air of romance. Indeed, we have no doubt that it was designed to be a perfect panegyric on the cardinal; and as such may be read with interest by *all*, with profit by a *few*, and with danger by *many*, especially the young, and others whose imagination is not properly balanced by judgment, and who are consequently more liable to be decoyed from the faith of God's elect. OSMOND.

West River, A. A. co., Md., April 10, 1839.

For the Methodist Magazine and Quarterly Review.

A VISIT TO WEYER'S CAVE, VIRGINIA.

By Rev. J. H. Young, of the Balt. An. Conference.

For the extent, variety, and number of its apartments, and for the singularity and sublimity of its calcarious formations, Weyer's Cave is, perhaps, not surpassed, if equalled, by any known cavern in the world. The Mammoth Cave, in Kentucky, may indeed excel it in the capaciousness of its rooms, and the grotto of Antiparos in the dazzling brightness of its alabaster incrustations; while Fingal's Cave, in Scotland, is superior to it in the regularity of its basaltic columns: but, as a great whole, combining in itself every thing calculated to satisfy the eye of the curious beholder, or to gratify the mind of the devout admirer of nature, it stands alone on the list of subterranean wonders.

This stupendous cavern was brilliantly illuminated on the 18th of July, 1838, with nearly three thousand candles, and visited at the time by about five hundred persons. The writer of this sketch had the pleasure of being present on that occasion, and also of again examining it in all its parts, a few days after, under the direction of the proprietor, who acted as our guide, and who resides half a mile from its entrance. The country around it, to a considerable extent, is level and beautiful, while the soil is very rich and productive. The cave is situated seventeen miles north-east of Staunton, Augusta county, Virginia, and two miles from Port Republic, a small village, pleasantly located immediately above the junction of the south branch, with the middle and north branches of the Shenandoah river. The ridge in which it lies is called Cave Hill, and runs nearly parallel with the Blue Ridge—a chain of mountains by which the state is naturally divided into Eastern and Western Virginia—and is distant from it about three miles.

In the same hill are two other caves, Madison's and Weaste's. The first of these was so called, it is supposed, from the father of the late Bishop Madison, who lived near it, and who possessed a large tract of land in the neighborhood. A brief description of it may be found in Mr. Jefferson's Notes on Virginia, to which the reader is referred for farther information. It may, however, here be observed, that the mouth of this cave is only two hundred and twenty yards from the entrance of Weyer's. It was discovered and visited many years ago, and was then esteemed a great curiosity. It terminates in two different places at basins of water, thirty or forty feet deep, which are bounded very abruptly at the farthest extremity by perpendicular rocks. The earth in the bottom of it yields saltpetre, from two to four pounds to the bushel: two thousand pounds were manufactured in 1813–14.

The second was discovered by Mr. Edward Weaste, on the 17th of January, 1835. It contains twenty-five or thirty different apartments, some of which are very curious and magnificent. To follow the zigzag course of the path leading from the foot of this hill to the mouth of this cave, it is nearly five hundred yards from the entrance of Weyer's. Its direct length is about twelve hundred feet; but, to

pursue its various windings, the distance is not far from a half mile. It is not improbable that the above three caves, though they are supposed to be entirely separate, are nevertheless connected by some secret passages which still remain unknown. This opinion will appear more plausible, when it is observed that there is one room in Weyer's Cave which has never been entered by a single human being. Some have conjectured that fixed air, or carbonic acid gas, exists in it; and this is the reason why no person has yet had sufficient courage to make an entrance. For what is known to the contrary, outlets may be found in this unexplored chamber leading into both the other caves.

Weyer's Cave was so called in honor of Bernard Weyer, who lived between two and three miles from it, and who was the superintendent of a distillery in its immediate vicinity. He was occasionally engaged, in 1804, in setting traps for ground-hogs, which in those days were quite numerous. But one of these quadrupeds appears to have been too cunning for the hunter, for it carried off regularly every trap he would set for its apprehension. Vexed by these frequent disappointments, and by the loss of his traps, he determined to pursue the mischievous little animal into its hiding place. This he accomplished with but little labor; for he not only soon arrived at the spot where his traps had been safely deposited, but also at the opening of a gloomy cavern. It was afterward explored, with the exception of the above-mentioned apartment, and a brief description of its principal rooms will be presented to the reader in the following pages:—

On the day of the illumination, with a small company of select friends, we left Port Republic, and arrived at the guide's house about 10 o'clock, A. M. Here we found a large concourse of persons from different parts of the state, and some from other states; and it was soon ascertained that there were too many visiters together either for comfort in the house, or for satisfaction in the cave. At half-past 10 o'clock, having obtained our tickets of admittance, for which each gentleman had to pay a dollar, with the privilege of taking in two ladies, we commenced the march toward the place of entrance. The distance from the bottom of the hill, which is very steep, to the mouth of the cave, is one hundred and twenty yards. This is a well-beaten path, and has been passed over by persons from nearly all parts of the world. As we arrived rather too soon, we had to wait on the side of the ridge for more than half an hour, before the door-keeper and candle-lighters were ready to receive us. This detention was evidently beneficial to every one; for we were all quite fatigued and thrown into a profuse perspiration by the walk, as well as by the heat of the sun, which at 12 M. stood at 96 deg. Fahrenheit, while the temperature of the cave is invariably in summer and winter only about 55 deg.

At length, the time to enter having arrived, we handed our tickets to the door-keeper, and passed on. Before the entrance, and fastened to the rocks on each side, is a substantial wooden frame, with a neat little door in the centre, composed of thin, narrow pieces of board, in the form of a small clapboard, garden, or yard gate. The most uninviting part of the cave is a few feet from this door; it is about eight feet high, and not quite as many broad, but soon

becomes much lower and narrower, until you find it only three feet square. Moving down into a dark aperture, at an angle of 19 deg., not knowing what may lie before you, and taking care of both sides, and especially of your head, is very repulsive to a person who is unaccustomed to wander into the interior parts of the earth.

The first apartment you enter, twenty feet from the door, though not large nor of much interest, is, in some of its particulars, very beautiful, and is called the *Dragon's room.* To the right of the main path, which lies here in nearly a southern direction, is a curious stalagmitic concretion, of very uncouth form, and was therefore named the *Dragon.* Nearly opposite to this monster, and several feet above it, is the *Devil's gallery.* This part of the cave is greatly inferior to other parts both in size and appearance; but it is entirely too imposing for the residence of Satan.

Your course now will be a little east of south, and lead you through a high, narrow passage, sixty-six feet in length, and easily accessible. At the end of this you descend nearly perpendicularly for thirteen feet by means of substantial wooden steps, which have been placed there for the safety and accommodation of visiters. This ushers you at once into a very magnificent room, called *Solomon's Temple,* thirty feet long, and forty-five broad, running in nearly a western direction from the principal route. Immediately before you is the *throne* of this celebrated king; it is a large seat elevated several feet above the level of the floor, completely covered with the most sparkling incrustations. Turning around, and casting your eyes to the right of the steps within the walls of the wise man's edifice, you will perceive what some whimsical nomenclator has termed the *Falls of Niagara.* It has the exact appearance of falling water; but the column seems more broken or interrupted than the broad sheet that falls with so much regularity and awful grandeur over the stupendous rocks of Niagara. To the left of the steps is Solomon's *meat house;* and at the farthest extremity of the room is his *pillar.* This is a large mass of beautiful white stalactite, formed by the continual action of the water from the rocks above. Several pieces have been broken off by depredatory visiters; and the whole remaining portion has been somewhat darkened by the smoke of candles.

Having already been raised to no ordinary degree of astonishment by what you have just seen, and supposing that you have now certainly beheld the finest part of the cave, you pass the pillar of the Jewish monarch, and with little difficulty enter a room, the magnificence of which is, perhaps, indescribable. While the guide holds up a candle, in a tin reflector, fastened to a long pole, so that a fair view can be obtained of the ceiling of this chamber, you can do nothing but gaze and admire in almost perfect silence. This silence is only occasionally broken by an involuntary and scarcely audible expression of the mental excitement to which you have been brought, such as wonderful! grand! sublime! While a more ardent admirer of nature, with less self-possession, will exclaim, in an ecstacy, O, is not that beautiful! is it not beautiful!

Well, anxious reader, are you desirous of knowing what all this is. It is nothing but a large room richly studded above with numerous white and red *stalactitic radishes,* many of which are nearly as

transparent as glass! Hence this apartment is called the ***Radish room.***

Returning into the principal path, directly opposite to the entrance of the temple, you ascend about twelve feet, and arrive at the *porter's lodge*, which, with the passage to the next room, is about fifty feet long, twelve wide, and from ten to thirty high. Leaving the lodge you come to *Barney's hall*, and are introduced to Com. Barney and his cannon, in the form of an upright stalagmite, at the base of which is one in a fallen or prostrate condition.

Near the centre of this apartment two passages lead to the left, and one to the right; the last of these is the main course. Of the two former, the first leads you to the *lawyer's office*, which is of a semicircular form, from twelve to twenty feet broad, and fifty feet long. In this *legal* room is a fine reservoir of pure water, formed by the continual droppings from above, where the weary wanderer may not only quench his thirst, but if pious, be led also to think of that fountain that flows eternally "fast by the throne of God." The second opening takes you into the *Arsenal* or *Armory*, so called from a very singular incrustation at the side of the room, named after the celebrated shield of Ajax.

Between the Arsenal and the lawyer's office is the *Hall* of *Bernard Weyer*, sixteen feet by sixty, very irregular, and may be entered at three different openings. To the left of this hall, which contains in one corner a natural monument to the memory of the discoverer and his dog, is another apartment, about forty feet long and fifteen wide, which as yet has received no name.

From the Armory you can get into the main passage without returning; but the best way, in order to see all, is to go back and take the right-hand path which has already been mentioned. This brings you through a low opening into the *Twin room;* in which are several beautiful pillars, connected with the ceiling above and the floor below, nearly similar in form and size. Near the path is a dark gulf, called the *Devil's bake oven.** A few steps further is the *banister room;* this is thirty feet high, and received its name from many regular formations at one side, which resemble very closely the columns or pilasters of a balustrade.

The path is now due west; and a descent of thirty feet leads you into the *tan-yard.* In this room you will find several holes or pits, like tan vats; and also many large sheets of stalactitic hangings, suspended from the ceiling, in the shape of hides. In the same place are also the *French crown* and the *cathedral;* though one should suppose that a *tan-yard* would be a very unsuitable spot for a Catholic church, or the diadem of a monarch. This apartment, centuries ago, probably presented a more beautiful appearance than it does now. Some dreadful concussion of the earth, perhaps occasioned by the shock of an earthquake, or the sound of very loud thunder, has evidently marred its principal beauties considerably. Huge masses of rocks seem to have been moved some distance, and large portions of stalactitic hangings have been sepa-

* We wonder at the retaining of such names, at first given no doubt by the vulgar and profane, to designate any part of a place of so much resort.---Eds.

rated from their original place of suspension, and now lie in broken fragments below.

You now change your course a little to the right, and ascend about twenty feet, at an angle of eighteen degrees, into the *drum room*. This room is small, but has several curiosities; one is the *natural stairs* by which you leave it, and another the *bass drum*. This in appearance is a regularly formed perpendicular wall of rocks; but in reality is nothing but a stalactitic partition extending from the top to the bottom. By striking this with the hand, or something else, it will send forth a sound very much like the tones of a drum.

The next apartment we entered was the *ball room*. It seems people *will dance*, whether they do it under ground or above it; for even in these sepulchral regions balls have been given. This room is one hundred feet long, thirty-six wide, and twenty-five high. From a precipice of thirty feet, at the eastern extremity, the tan-yard can be seen. In this apartment are the following objects of curiosity:—The *sounding board*, the *side board*, the *natural candle-stick*, the *ladies' dressing-room*, *Patterson's grave*, the *town clock*, and *Paganini's statue*. To describe all these freaks of nature circumstantially would only have a tendency to draw out this article to too great a length; and yet each one is worthy of a particular description, especially that huge mass of calcareous matter which has been named in honor of the celebrated Italian musician. Patterson's grave is a small opening in the earth, into which a Mr. Patterson fell, but without injury, in attempting to find the mouth of the cave without light. This happened near a gradual ascent of forty-two feet, termed the *Frenchman's hill*; and was undertaken in imitation of an adventure by a gentleman from France, whose light was accidentally extinguished, but who was safely conducted through by the guide without a candle. But let us proceed.

In pursuing your route in a north-westerly direction, you will soon come to the *narrow passage*; this is fifty-two feet long, from four to eight feet high, and from three to five wide; and at the end of it is a flight of natural steps, called *Jacob's ladder*. Here also are *Jacob's tea-table* and *Jacob's ice-house*; and all this in a gloomy apartment, which is termed the *Devil's dungeon!* From the dungeon you pass through the *Senate chamber*, in which are the *music room* and the *gallery*; and then through *Congress hall*, which contains a curious *nose*, and the *lobby*.

By now keeping the main path you will be taken to the *theatre*; and here you will observe the *pit*, the *gallery*, and the *stage*; but by turning to your right you will soon discover that you have here reached the most dismal part of the whole cavern. No persons were permitted to enter this gloomy apartment on the day of the great illumination; and, indeed, this chamber had no light in it at all. But the writer was led into it in the following manner:—A few days after the 18th of July, he again visited the cave for the purpose of examining it more carefully, in company with the guide and several ladies. Having passed through every part but this, and inspected it at our leisure, the writer undertook to be the leader in finding the way back to the entrance. When he came to the forks of the path he at once turned to the left; but the guide, who

was in the rear, arrested our progress by exclaiming, "Ladies! are you all willing to follow Mr. Y.?" "We are all willing," was the answer. "Then," said the guide, "he is taking you right to the *infernal regions!*" And this was the name of the place to which we were ignorantly directing our steps. Not willing to be the leader to such a place, I turned aside, and requested the conductor to exchange situations. This granted, with some difficulty we entered a room more repulsive, and at the same time more valuable, than all the others. This is often called the *infernal regions*, but latterly it is better known by the *spar room*. It is at least one hundred and seventy feet long, and from forty to sixty wide. The floor of this apartment is from one to three feet thick, and is composed of different layers of the most brilliant deposites that have, perhaps, ever been discovered. Under this floor is a spring of very pure water, about two feet deep; and pendant from its lower surface is the richest collection of crystal, and white dog-teeth spar, I have ever seen. This is a source of considerable revenue to the owner; for many pieces of it have been sold for large sums of money; some for $50, and others even for $100. I have seen them in museums, and among the natural curiosities collected by the members of lyceum societies, as well as purchased for parlor ornaments.

To follow the main route usually taken by visiters, after leaving either the spar-room or the theatre, which lies to the south-west, you will soon be told that you are now in an apartment much larger and more magnificent than any other in the whole of this submundane edifice. This is *Washington's Hall;* and a more appropriate appellation could not have been selected. It is two hundred and fifty-seven feet long, from ten to twenty wide, and thirty-three feet high. The following objects in this hall are worthy of notice:—The *crucifixion*, or three crosses, not very perfect however, near each other, representing the death of Christ and the two thieves; the *statue of Washington*, seven feet high, and at least as many in circumference, formed by calcareous deposites; the *rock of Gibraltar;* the *pyramids of Egypt;* the *straits of Gibraltar; Cleopatra's Needle; Mark Anthony; Julius Cesar*, and *Pompey's pillar;* and the *eagle's wing*. These are all the most curious, and some of them the most astonishing formations, that the lover of nature could desire to behold. They impress the mind with an idea of awful sublimity; and the effect they have on one's feelings is almost magical. When we entered this room at one end, a band of music was stationed around Washington's monument near the other; and two or three hundred candles were arranged in order along the whole length of each side. As we approached the natural monument of him who was "first in peace, first in war, and first in the hearts of his countrymen," the music ceased, and we could not help fancying ourselves in the vaulted resting-place of the venerable dead.

In the centre of the hall to the left is a large opening which leads you into *Lady Washington's room;* in this are the *toilet*, the *looking-glass*, the *drapery* around the glass, the *fire-place*, and the *kitchen*. The wall between the two rooms is the rock of Gibraltar, about fifty feet long, ten feet thick, and twenty high.

We will now pass through *Jackson's Hall*, at the extremity of

which is the confectioner's shop, and the *bar-room*, in which is a fine spring of water—for the bar-rooms of nature are all temperance houses—and take a view of the *church*. The length of this room is one hundred and fifty-two feet, its breadth from ten to fifteen, and its height fifty! Here you will see, first, the *diamond bank*, brilliant indeed! Second, *the organ*. This is formed by a great many pendant stalactites, different in length and size, which exactly resemble the pipes of such an instrument; and, if a stick be rapidly drawn over them, various pleasing sounds are produced. Third, the *choir*. Fourth, the *steeple*, forty feet high. Fifth, *Lafayette's pew*. And, sixth, the *leaning tower of Pisa*.

Under the steeple is an arch elevated about ten feet through which we entered the *dining room;* here are a *natural table*, and a *saddle*. It is sixty feet in height. Further on is a part of the cave called the *Wilderness*. To the left of the path are *Bonaparte* and *his body guard* crossing the Alps. This name was given to a collection of stalagmites on a rock twenty feet high. Having viewed this for a short time, we next paid a visit to *Jefferson's Hall*. As you enter it you will observe to your right the *Tower of Babel*. This is thus described by Mr. Cooke, of Staunton, who drew a ground plan and section of the cave, a few years ago, and to whom the writer is indebted for several items of information:—

"Directly to your right as you emerge from the wilderness, there rises an immense mass, apparently of solid stalagmite, thirty-six feet long, thirty feet broad, and thirty feet high: this mass is beautiful beyond description, very much resembling successive stories, and is called the Tower of Babel! The most magnificent portion of the tower is on the back or northern part, but it is difficult of access, for it is necessary to climb up the surface of the rock fifteen or twenty feet; but the view amply repays you for the labor. For a few moments you can scarcely convince yourself that an immense body of water is not pouring over the precipice in a foaming torrent, so white, so dazzling is the effulgence of the rock; and when this impression is effaced, the words of the pious bard rush into the mind, where he describes the awful effects that will follow the consummation of all things:—

> 'The cataract, that, like a giant wroth,
> Rush'd down impetuously, as seized at once
> By sudden frost, with all his hoary locks,
> Stood still!'

'One might almost imagine that Pollock had visited this wonder, and caught the idea so forcibly expressed above from viewing this magnificent scene.'"

Behind the tower are two apartments, one is called *Sir Walter Scott's Hall*, and the other his *library;* in the first of these is his *tomb*.

Jefferson's Hall, through which the principal path runs, is rather irregular, but two hundred and thirty-five feet in length. It contains the following formations:—First, *The half moon;* this is very beautiful, and exactly represents the queen of night in a crescent form. Second, *Minerva and her shield*. Third, *Niobe in tears*. Fourth, The *ladies' toilet*. Fifth, The *gentlemen's toilet*. Sixth, The

Gothic temple. Seventh, *Bruce.* Eighth, The *fly trap;* which is formed of two lamellar rocks, thin and regular, with the inner edges united, and the outer spreading out several feet apart. In a recess to the left of the fly trap is another fine spring of water. When you have gone as far as you can go, at the very extremity of the recess, you will meet with the *source of the Nile!* This is a fourth spring of pure water, crusted over with a pellicle of stalagmite, which has been perforated to gain access to the water below. Nearly opposite to the gentleman's toilet is a large rock, fifty feet long, and thirty high and deep, completely covered with an incrustation as white as snow; hence it is called *snow hill.*

After having wandered for several hours through this silent and gloomy laboratory of nature, (if this expression may be used in such a connection,) we at length began to retrace our steps toward the place of entrance. In returning the guide led us somewhat out of the main course, and conducted us into the *Garden of Eden.* On the road to this delightful spot we passed *Mount Blanc,* which is a high inaccessible rock. In the garden are the *Banian tree,* and *Adam's bed-chamber.* Some persons have thought this the most beautiful and interesting part of the cave. The stalactites are very singularly arranged, and are, perhaps, larger than anywhere else, except in the tan-yard. These are suspended from the roof; and the stalagmites have ascended from the floor and formed a union with them. They have been compared to the folds of heavy drapery, and are quite transparent. From the garden of Eden we took our "solitary way," as Milton says of Adam and Eve; and very soon the world was all before us.

Harrisonburg, Va., 1838.

LITERARY NOTICES.

History of the Methodist Episcopal Church. By NATHAN BANGS, D.D. In two volumes. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street.

NOTHING could be more timely than the preparation of a history of the Methodist Episcopal Church by one so well qualified in every respect for the task as Dr. Bangs is, in consequence of his personal knowledge of the transactions of its principal judicatories for many years past, and his official connection with its periodicals. There are many still living who can attest the correctness of what he has recorded; or, if in any case he has been misled by defective data, they may detect the error, and furnish the information necessary to correct it. We have reason to believe, however, that the personal knowledge of facts which aged ministers and members may possess, will seldom, if in any case, be found to be at variance with the record. Still, the circumstance that this history is published while many persons are still living who have been familiar with the events and transactions which form the base of it, especially since the organization of the Methodist Episcopal Church in America, will be a guaranty for its authenticity, to future generations. This history will undoubtedly be appealed to, in a future day, as an authen-

tic work of reference. For this reason especially we say, it is a timely production.

The first volume has already reached its fourth edition, so rapid have been the sales; and the second volume is now out, and ready for delivery. Those who have ordered the first have no doubt done so with a view of having the second also; and now that both are ready for delivery, all who wish the work will forthwith forward their orders. The true character of Methodism is too little understood by even many who are members of the Church, and less by many others who take it upon themselves to animadvert, with much positiveness, upon its doctrines and institutions. To all such as feel any interest in knowing what it is, we recommend Dr. Bangs' History, published by T. Mason and G. Lane, at the Conference Office.

Professor Bush's Hebrew Grammar.

THIS is a new and greatly improved edition of the work, just issued from the press. From a thorough examination of the work competent judges rank it among the standard Hebrew Manuals of the day. It is at once simple and scientific. While the author has throughout studied the wants of the mere tyro, he has also opened an ample field for those who wish to go beyond *facts* to *reasons*.

In the preface, the author says:—"As a marked advance has been made of late years in explaining the reasons of many of the facts of the language, it seemed desirable to unite with the purposed simplicity of the former treatise such a scientific view of the interior principles and structure of the Hebrew as should satisfy the inquiries of the intelligent learner." Prof. B. has made a judicious use of the works of Gesenius, Ewald, Jahn, Buxtorff, Schroeder, Opitius, Roorda, Stuart, Hurwitz, and Lee.

The sheets of the latter half of the Grammar have been under the keen inspection of Prof. J. Seixas, a celebrated Hebrew scholar and instructer.

On the whole then we rejoice in the appearance of this Grammar as calculated to excite a new interest and impulse, as well as to afford new facilities to the study of this ancient and venerable language.

We are credibly informed that this work will be used as a text-book in several colleges and theological seminaries; the sheets having been examined previously to its appearance in public. It is beautifully printed on fine paper; and with the exception of some typographical errors, which it is next to impossible to avoid, it will compare with the very best works on Hebrew philology.

An Examination of the System of New Divinity, or New-School Theology. By Rev. FRANCIS HODGSON, of the New-York Conference. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street. 1839. 12mo. pp. 416.

IN this volume are imbodied the essays on New Divinity published in the Christian Advocate and Journal, over the signature F. H., as revised and corrected by the author. This circumstance renders it unnecessary to say much of the character of the work, other than

that its publication in book form has been recommended by three several annual conferences.

When it is borne in mind that the preachers, usually denominated New-School divines, have adopted a phraseology in illustrating and enforcing their doctrines, especially in their public administrations, which leaves an impression on the minds of many that they have actually abandoned the peculiarities of the Calvinistic creed, and come over to Arminianism, it is due to them as well as to all others concerned, that the subject be investigated and placed in its true light. It is idle to think of bringing the public mind into a state of indifference respecting the subject of doctrines, particularly those on which the principal denominations of evangelical Christians are divided. And as a difference of opinion in these matters does not constitute a necessary barrier against that union of spirit which all the truly pious possess and cherish, we do not conceive that it would be even desirable to render men less interested respecting the faith they profess than they are wont to be. The main thing, and that which all should labor to promote, is to teach men, by precept and example, to express their differences of opinion in the spirit of candor and Christian forbearance.

The object of the work before us is, professedly, to place the subject in question in its true light, that the reader may examine it, and judge for himself. How far the writer has succeeded in this object, we leave to those who may read his work, barely remarking, that in so far as we have been able to examine his references, we believe he has been faithful in quoting the authors to whom he refers in his strictures on New Divinity, and treated them with candor and Christian courtesy.

The Life of Darcy, Lady Maxwell, of Pollock; late of Edinburgh: compiled from her voluminous diary and correspondence, and from other authentic documents. By the Rev. JOHN LANCASTER. New-York: Published by T. Mason & G. Lane, 200 Mulberry-st. 12mo. pp. 407.

THIS is a new edition of the Life of Lady Maxwell, on fine paper, well and handsomely bound in cambric, or sheep. Price $1.

The first edition of this very interesting biography was published in two volumes, 12mo., at $1 per volume. This new edition contains the two volumes in one, at half the price. We are persuaded the more this work is known to our intelligent readers, and to pious females especially, the more highly it will be prized. Let it go in company with the Life of Mrs. Fletcher. Mr. Wesley corresponded with Lady Maxwell, and in his "Select Letters, chiefly on Personal Religion," recently published at the Book Concern, are found not less than eighteen of his letters to her.

The Centenary of Wesleyan Methodism: A brief sketch of the Rise, Progress, and Present State of the Wesleyan Methodist Societies throughout the World. By THOMAS JACKSON, President of the [British] Conference. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-st. 1839. 12mo. pp. 240.

THIS is a reprint from the London copy, and will be read with as much interest on this as on the other side of the Atlantic. It contains, in a condensed form, a brief sketch of the rise, progress,

and present state of Wesleyan Methodism throughout the world; and is embellished with a beautiful likeness of Mr. Wesley, from a steel engraving.

Commentary on the New Testament. By Rev. JOSEPH BENSON. Two volumes imperial 8vo., the size of the new edition of Dr. A. Clarke's Commentary. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street.

THIS commentary on the New Testament is now out, and ready for delivery, at $6 retail, with the usual discount to preachers and wholesale purchasers. The Commentary on the Old Testament is in a course of publication, and will make three volumes.

The publication of Mr. Benson's Commentary has, we understand, been ardently called for, which induced the Agents to undertake it. Without obtruding any recommendatory remarks of our own upon the reader, we will refer him to the following testimonies in favor of the work, which we copy from the London "Youth's Instructer," namely:—

The Rev. Hartwell Horne, in his celebrated "Introduction to the Critical Study and Knowledge of the Holy Scriptures," has observed, in reference to this production of Mr. Benson's pen, that it is "an elaborate and very useful Commentary on the Sacred Scriptures, which, independently of its practical tendency, possesses the merit of compressing into a comparatively small compass the substance of what the piety and learning of former ages have advanced, in order to facilitate the study of the Bible. Its late learned author was particularly distinguished for his critical and exact acquaintance with the Greek Testament."

The Wesleyan Ministers, assembled in their annual conference in the year 1818, passed the following resolution in reference to this Commentary:—"On the completion of this laborious undertaking, which was commenced at our request, and for the benefit of the Methodist Connection, the Conference feel it to be a duty to return their cordial and unanimous thanks to Mr. Benson for the service which he has thus rendered to our body; and to express their high satisfaction with the solid learning, the soundness of theological opinion, and the edifying attention to experimental and practical religion, which are displayed in this valuable work."

The Conference also, in their Pastoral Address to the Methodist Societies, in the year 1821, say in reference to Mr. Benson:—"By his various writings he has rendered great service to the connection, and to the truth of God; and his great work, the Commentary on the Old and New Testaments—a work replete with sound theological and critical learning, and admirably calculated 'to make the man of God perfect, thoroughly furnished for every good word and work'—will at once perpetuate his name, and extend his usefulness to future generations."

In the able "Sketch of the Character of Mr. Benson," drawn up by the Rev. Jabez Bunting, and inserted in the Wesleyan Methodist Magazine, it is remarked, "that the works of most permanent and general value, by which 'he being dead yet speaketh,' are his Life of Mr. Fletcher, and his Commentary on the Holy Scriptures."

Sketches of the Life and Travels of Rev. Thomas Ware; who has been an Itinerant Methodist Preacher for more than fifty years. New-York: Published by T. Mason & G. Lane. 1839. 12mo. pp. 264.

This work is now in press, and will be ready to order in a few weeks. The name of T. Ware has become familiar to the ear of every reading member of the Methodist Episcopal Church, as it has occupied a place in the general minutes since the organization of the Church in 1784, and for some time before. This circumstance alone invests the volume in question with an interest which will undoubtedly procure for it an extensive circulation. But we hazard nothing in saying, that this is by no means its chief recommendation. Mr. Ware traveled extensively as an itinerant preacher. Besides his labors in the Middle States, we find him among the pioneers of Methodism in the West and South, as far as Tennessee and North Carolina, and at the North and East, in Vermont, Massachusetts, and Connecticut. In the course of his labors in these sections, at an early period of the history of the Church, he was in a situation to make such observations upon the state of society, the measures pursued to introduce the gospel among the destitute, the manner in which Methodism and Methodist preachers were treated by the denominations who had obtained a footing in the country, and many other things connected with the progress of the work, as are calculated to cast much light upon the whole subject, and will serve the future historian a valuable purpose. All this he has done. His work abounds in anecdotes, historical sketches, descriptions of character, and incidents of various kinds, eminently calculated to illustrate the spirit and practical influence of Methodism during the period of his active labors.

We have no doubt that this publication will be sought with avidity, and read with much pleasure and profit by thousands who are enjoying the benefits of the institutions reared up and fostered by those fathers in the gospel who have gone to their reward, or are awaiting the bidding of their Master to enter into their rest in heaven.

A Letter to a Junior Methodist Preacher, concerning the General Course and Prosecution of his Studies in Christian Theology. By John Hannah. New-York: Mason & Lane, 200 Mulberry-street. 1839.

Dr. Hannah's Letter to a Junior Methodist Preacher is formed on the basis of Mr. Watson's Theological Institutes, and gives ample directions to the student how to pursue the subjects embraced in that work to a still greater extent. In the first part of the letter the author directs the attention to the study of the evidences of Christianity. The next subject is the doctrines, the third is the duties, and the fourth the institutions of Christianity. Under each of these general heads reference is made to a great many very valuable works in divinity, with characteristic notices of them.

A Discourse on occasion of the death of the Rev. Wilbur Fisk, D. D., President of the Wesleyan University, delivered in the Greene-street Church, New-York, on the evening of the 29th of March, 1839. By Nathan Bangs, D. D. Published by the request of those who heard it. New-York: T. Mason & G. Lane. pp. 24.

Painted by George Cooke. Engraved by E. Marchant.

REV. LANDON HALL, M.D.

of the Virginia Conference.

New York. Published by T. Mason & G. Lane, 200 Mulberry Street

THE

METHODIST MAGAZINE

AND

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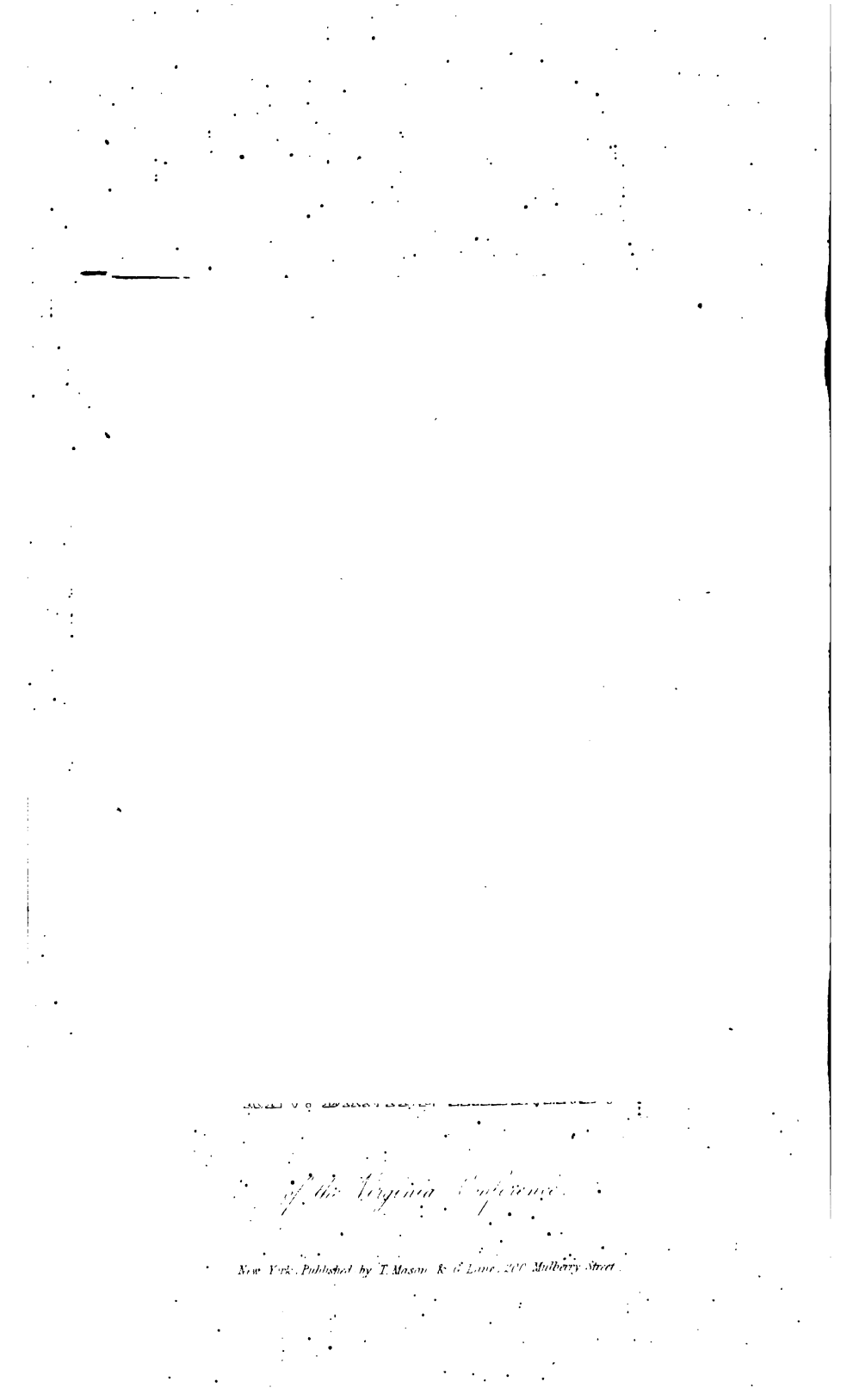
of the Virginia Conference.
New York. Published by T. Mason & G. Lane, 200 Mulberry Street.

THE

METHODIST MAGAZINE

AND

Quarterly Review.

EDITED BY S. LUCKEY AND G. COLES.

VOL. XXI, No. 4. OCTOBER, 1839. NEW SERIES—VOL. X, No. 4.

For the Methodist Magazine and Quarterly Review.

THE CASE OF THE JEWS, CONSIDERED WITH PARTICULAR REFERENCE TO THEIR SUPPOSED LITERAL GATHERING.

BY REV. WILLIAM SCOTT, OF THE CANADA CONFERENCE.

EVERY Christian who reflects on those portions of Scripture prophecy which refer to the evangelization of the world, and who also considers the constitutionally aggressive and instrumental character of the church, must be gratified with the consideration, that the whole of Christendom has been roused to the discharge of its solemn obligations, and that therefore very vigorous efforts are now making in order to the diffusion of those saving truths which "first began to be spoken by the Lord, and were confirmed unto us by them that heard him." It would appear as though the Christian Church now felt the force of Cecil's celebrated remark, "The state of the world is such, and so much depends upon action, that every thing seems to say to every man—Do something—do it—do it." Something is doing, and the visions of the ancient prophets are, in a measure, realized: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." "Ethiopia shall soon stretch out her hands unto God."

It is one of the pleasing signs of the times, that a more than usual degree of sympathy and benevolence has been enlisted in favor of the scattered tribes of Israel.* This strikes us as being conclusive evidence that the Divine Being is graciously pleased to stay his

* The London Society for the Promotion of Christianity among the Jews has existed now for thirty-one years, and has been the means of extensive good. In their twenty-ninth report, published in 1837, the following encouraging language is used:—"The committee have unfeigned satisfaction in stating, that, while they consider that during the past year a decided advance has been made toward the great object of promoting Christianity among the Jews, they have no less convincing evidence that a deep interest in the spiritual welfare and future prospects of this long-neglected people is growing up in all parts of the country." We trust this will soon be universally the case throughout American Christendom! In 1838 the London Society employed forty-seven missionaries, twenty-three of whom are said to be converted Jews.

avenging hand, remembering his covenant with Abraham, and the sure mercies of David. The claims of the Jews upon our Christian liberality are powerfully set forth by the Apostle Paul: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also not believed, that through your mercy they also may obtain mercy." We have received the gospel through them. The first predicted and glorious outpouring of the Holy Spirit, certifying the establishment of the Christian dispensation, descended upon Jews more particularly; and the first Christian church was established at Jerusalem. The holy apostles were Jews, commissioned first to preach the gospel to their countrymen; and He who shed his blood for the salvation of the world was of the seed of Abraham. What other considerations do we need to induce us to emulate the zeal of Paul, who said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh?" The apostle then adds a summary of their formerly exalted character and privileges: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." The Jews are not our brethren in the same sense they were Paul's, but this epitome of their history and advantages invests them with peculiar claims upon our attention and regard. Who can think of their former distinction, their reception of genuine revelations from God, their uncorrupted preservation of the Scriptures; of their being for many hundreds of years the appointed conservators of pure religion, and of their hosts of believers who died in the faith, and are a cloud of witnesses to the truth, without ardently desiring the salvation of their descendants? Who can reflect on the present, contrasted with the former condition of the Jews, now suffering every sort of misery, laboring under national degradation and civil disabilities, and worse than all, their having been the dupes of falsehood, given up to believe a lie, for nearly eighteen hundred years, without fervently breathing the prayer of the poet:—

"Come, then, thou great Deliverer, come!
The veil from Jacob's heart remove;
Receive thy ancient people home!
That, quicken'd by thy dying love,
The world may their reception find,
Life from the dead for all mankind."

Another very strong claim which the Jews have upon our prayers and exertions, arises from the fact, that they are so frequently and distinctly the subjects of Scripture prophecy. All the various and numerous nations of the earth are included under the general denomination of Gentiles. The Jews are distinct; and though they may be included in the general promises of salvation through Christ, yet, as if the blessed God were not satisfied with thus embracing the world collectively, he declares by his prophets, "all Israel shall be saved." "I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon Him whom they have pierced, and they shall mourn

because of him." It is probably the vast number of prophecies respecting the Jews, scattered throughout the volume of inspiration, which has caused the great diversity of opinion respecting their meaning, and therefore concerning the future destiny of this extraordinary and supernatural people. Their literal gathering to their own land is by many considered a subject of unfulfilled prophecy, and the vast majority of predictions respecting the Jews are considered as referring to this event, with which, however, their conversion to Christianity is sometimes associated and included.* Those fond of speculation and conjecture are engaged then in ascertaining the locality and identity of the tribes of Israel, usually spoken of as "the ten lost tribes." We propose giving a few general remarks illustrative of these subjects:—

The present condition of the Jews, the position of the whole world with reference to them, and the present enterprising spirit of the Christian Church, appear to us to render it absolutely necessary that their future destiny, as far as it is prophetically revealed, should be known. At any rate, this may legitimately be a matter of investigation, proceeding in the spirit of humility and sincerity. The truth in the case cannot but have a very powerful influence on all Christian operations for their evangelization. A tract has lately been published in London on the "return of the Jews, proving that that most interesting event is just at hand, and setting forth the important consequences which are declared to follow." Now if it should appear that their *future* literal gathering is not contemplated in the prophetic writings, it is evident that our efforts for their spi-

* We believe this opinion has been generally maintained and expressed by ministers and gentlemen advocating the Christian claims of the Jews. At a public meeting held in London in 1830, H. Drummond, Esq., said, "They had read their Bibles, and they knew that the promise of the pouring out of the Spirit upon the whole of the Jewish nation, was not to be fulfilled till after the restoration of the Jews to their own land." Several others expressed the same views at the same meeting. The Rev. E. Bickersteth, at an anniversary of the London Jews' Society, held in York (Eng.) in 1838, said, "He believed in his heart they (the Jews) would be literally restored to their own land." That author, in his Practical Guide to the Prophecies, says, "There are many expressions in the Old Testament, which *may* lead us to expect, *not only* the conversion of the Jews, but the NATIONAL RESTORATION FROM THEIR PRESENT DISPERSION, to their own land." The small capitals are *authorized*. Dr. Clarke and Mr. Benson seem to hold the same opinion, though they are very often equivocal on this subject.

Even the illustrious Milton, whose glowing imagination, in harmonious verse, has delighted the whole civilized world, puts the following language into the lips of the Redeemer while contending with Satan in the wilderness. However, his use of the potential mood throws some doubt on his opinion, as herein expressed:—

> "Yet he, at length, time to himself best known,
> Remembering Abraham, by some wondrous call
> *May* bring them back, repentant and sincere,
> And at their passing cleave th' Assyrian flood
> While to their native land with joy they haste;
> As the Red sea and Jordan once he cleft,
> When to the Promised Land their fathers passed:
> To his due time and providence I leave them."
>
> *Paradise Regained*, book iii.

ritual good must receive a very different direction, and will be attended with very different results. The numbers of Jews now existing is also a consideration. There are probably two millions in Russia—tens of thousands in Poland—and they swarm in the remotest parts of China. In short, they abound in almost every European nation, and are to be found in every part of the east. It is supposed the Jews are now as numerous as they were during their greatest height of prosperity in Canaan. They have only to a very limited degree amalgamated with the nations among whom they have lived, and but a very small proportion of them are inhabitants of Palestine. They have been preserved in a remarkable manner for special purposes; and our conviction is, that their conversion to the Christian faith will have a very glorious influence upon the nations with which they are associated, and that those effects do not depend upon their return to their own father-land. It is our belief that their conversion and display of Christian graces, in the countries where they now live, and which are for the most part without the "pure and undefiled religion" of Jesus, after so long a rejection of the true Messiah, will tend amazingly to the overthrow of Mohammedan and pagan systems of error, as well as those of Rome and China.

"Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" It does not appear to us that the blessings specified in these words can be secured to the world by an abandonment of those countries where, through the agency of Christian missions, they might be evangelized; but by there and thus acknowledging the grand Christian principles, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" "They are not all Israel, who are of Israel;" "He is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

To those who are disposed fully to investigate this subject, we would suggest the adoption of a plan of inquiry something like the following:—

I. Let the prophetic writings be carefully examined in chronological order, following the reigns of the kings of Israel and Judah, with a view to define which of the prophecies have or have not been fulfilled. It may be well in this branch of inquiry to ascertain whether any intimations of a literal gathering are to be found in any predictions which may have been made known after the reformations carried on in the Jewish state by Nehemiah.

II. Let the New Testament writings be examined with a view to the inquiry, Whether the literal gathering of the Jews to their own land is consistent with the genius of the Christian dispensation, which is the perfection and consummation of every other divinely appointed system of religion.

III. It may not be amiss in the farther prosecution of the question, to compare the writings of various commentators and critics, to see how far their assumptions in favor of a literal gathering are consistent with their own modes of interpretation and criticism.

We are convinced that the plan of inquiry here suggested would, if fairly carried out, have a tendency to bring the case of the Jews more clearly before the public. We shall, however, content ourselves at this time with the discussion of a few of those passages of Scripture which have been selected as decidedly favoring a literal gathering of the Jews. By showing their parallels, some tolerable idea may be obtained as to the amount of evidence corroborating that notion.

We may be allowed two other preliminary remarks:—First. In the interpretation of Scripture prophecy, it is absolutely necessary to exercise a spirit of caution, reverential awe, and humble fear. As the Rev. Richard Watson well observes, "There is a moral necessity that prophecy should be surrounded with a certain haze and indistinctness." Perhaps no prediction was ever properly understood until its accomplishment. So the ancient prophets are represented as "searching what, or what manner of time the Spirit of Christ which was in them did signify." Our ignorance of what has passed, and our greater ignorance of what is future, should guard us against extremes in the application of certain rules of interpretation. It is possible to literalize and spiritualize so as entirely to lose the sense of Scripture. Those are in great danger who have adopted an hypothesis, and are determined to make every thing subserve its purpose. Now, in reference to the case of the Jews, we candidly confess, that such are the complicated intricacies of the various predictions and histories relating thereto, that an hypothesis for or against their literal return may be supported with considerable show of argument and reason. Yet, after all, this is not a subject of mere fancy or speculation, but for the above reasons demands unbiased and calm investigation—close and sober thought. It is connected with facts and dates, and the well-authenticated histories of many nations. Such being our convictions, we have conscientiously endeavored to avoid the whirlpool of mysticism, as well as the shoals of an exclusively literal interpretation.

The second remark we wish here to make is in reference to chronology. In order to a right understanding of the prophecies, chronological accuracy is very essential. We should know as nearly as possible when the several prophets flourished, and what were the circumstances of the Jews at that time. In all the predictions respecting a captivity and restoration, it is necessary to ascertain the time of their delivery, and whether the revolted tribes, or the loyal tribes of Judah and Benjamin, be referred to; or, whether both in their associated capacity are to be understood. The literal and primary meaning of prophecy can only be ascertained by chronological accuracy. Now, it must have been remarked by every reflecting person, that the writings of the prophets are not arranged as they were delivered. The several books do not stand in chronological order. And in very many instances the chapters do not present a continuous succession of historically prophetic incidents. Jeremiah says, the word of the Lord, contained in the twenty-first chapter, came unto him when Zedekiah was king. But the contents of the forty-fifth and forty-sixth chapters were delivered in the fourth year of Jehoiakim. This was at least eight years before Zedekiah came to the throne; so that, in a proper arrangement of

Jeremiah's writings, the forty-fifth and forty-sixth chapters should precede the twenty-first. This may serve to teach us the necessity of great care in the application of certain texts and passages, since they may or may not refer to Judah and Israel separately or collectively. Many other remarks might be made in reference to this, especially as ignorance of chronology has been the fruitful source of error. However, as Bickersteth, in his Practical Guide to the Prophecies, remarks:—"The mistakes of others should lead us to more caution and diligence and prayer in our researches, and more diffidence in our conclusions. But having now the advantage of a more lengthened manifestation of God's mind, from the past history of the church," (we may add, the world,) "we have with this, greater light for the true interpretation."

We now proceed to the examination of a few selections from prophecy, which have been considered as proving a future literal return of the Jews:—In Amos ix, 11–15, we have these words: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will build up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord that doeth this. Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God." We have quoted this passage at large, to save the trouble of immediate reference.

Amos prophesied in the days of Uzziah; and it appears also that he did so while Jeroboam, the son of Joash, was king of Israel. It is highly probable he prophesied in both the kingdoms of Israel and Judah; first in Israel, from whence he was requested to depart by Jeroboam, to whom Amaziah the high priest had brought a charge of conspiracy against this prophet, chap. vii, 10. The prophet, however, boldly declares the word of the Lord, and affirms, "Israel shall surely go into captivity," chap. vii, 11–17. Being obliged to leave Bethel, he takes up his abode in a small place named Tekoa, where he continued to receive the Spirit of prophecy. The captivity threatened against Israel was that of the Assyrian: this is agreed on all hands. Horne, on this part of the prophecy, says, "The carrying of the Israelites into captivity beyond Damascus into Assyria is explicitly announced; see its fulfilment 2 Kings xv, 29, and xvii, 5–23." Dr. Clarke's note on chap. vi, 14, reads thus: "I will raise up against you a nation—The *Assyrians* under *Pul*, *Tiglath-pileser*, and *Shalmaneser*, who subdued the Israelites at various times, and at last carried them away captive in the days of Hosea, the last king of Israel in Samaria." In Amos ii, 5, we read, "I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." In Amos i, 2, the prophet says, "The top of Carmel shall wither." Now Carmel was a very fruitful mountain belonging to

the tribe of Judah; and these two passages show that, in addition to prophesying against the kingdom of Israel, Amos is commissioned to threaten Judah. The frequent incursions of neighboring nations against Judah may be incidentally described, but it is probable their captivity under Nebuchadnezzar is more particularly alluded to. This is the opinion of Dr. Clarke; see his note on Amos ii, 4. It seems quite certain that both the kingdoms of Israel and Judah, and their captivities, are included in the prophetic annunciations of Amos; because in chap. iii, verse 1, we read, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt." No one ever imagined that the dispersion of the Jews under Titus Vespasian is here the subject of prophecy; but all agree that the punishments threatened against Israel and Judah for the crimes they were then committing were fulfilled in the sufferings they endured in Babylon and Assyria. But, though the prophet thus menaces the Jews, he is permitted to look through the dark vista of future ages, and represents them as being again prosperous and happy—brought again from their captivity, and again established by the Lord their God. "In that day will I raise up the tabernacle of David that is fallen." See above.

Some of these words are susceptible of a literal interpretation, some of them are not. As for instance, "The mountains shall drop sweet wine, and all the hills shall melt." The restoration of the tabernacle of David is referred by all Christian commentators with whom we are acquainted to the establishment of the gospel dispensation, by Messiah, David's royal descendant. Benson says, "This prophecy must be extended to the days of the Messiah, and to the calling of the Gentiles to the knowledge of the true God." Some portions of this prediction then, it is clear, have a spiritual import. This is placed by the Holy Spirit beyond a doubt. When the apostles were assembled in council at Jerusalem respecting the admission of the Gentiles into the Christian Church, St. James quotes these very words of Amos, showing that it was the will of God that, under the Christian dispensation, both Jew and Gentile should enjoy equal religious privileges. That portion of the prophecy which can be understood literally was accomplished, as we shall hereafter show. As by the captivities Israel and Judah were deprived of their possessions, and the fruit of the labor of their hands, so when they were restored and returned they were to enjoy, as they did, the results of their own enterprise. Whatever spiritual or temporal blessings are promised to Israel in the passage under consideration, it is very clear that the "remnant of Edom, and of all the heathen that are called by" the name of the Lord, are to enjoy the same; and therefore, if the still future return of the Jews is therein promised, the Gentiles, or, at least, those who are converted, shall accompany them. But this is absurd and unreasonable; and therefore the literal gathering of the Jews to their own land is not taught by the Prophet Amos. The following are parallel passages: Hosea iii, 4, 5; Joel iii, 18–21.

In our brief remarks respecting chronological accuracy, it was remarked that the several prophetic books do not stand in chronological order, and in very many instances the chapters do not pre-

sent a continuous succession of prophetic incidents. This suggestion is strikingly applicable to the first twelve chapters of Isaiah. We mention these, because the following words in the eleventh chapter are applied to the return of the Jews as yet future and literal. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth." That these words do not refer to a literal gathering still future is very clear to our mind; but, in order to understand the prophet, it is necessary to examine his whole discourse. By so doing we shall establish Isaiah's character for beauty of composition, comprehensiveness of expression, and for elevated and evangelical views of Jehovah's moral administration and spiritual government. Horne says, "Isaiah greatly excels in all the graces of method, order, connection, and arrangement." But adds of "particular predictions," that, "as they are now extant, they are often improperly connected, without any marks of discrimination; which *injudicious arrangement*, on some occasions, creates almost insuperable difficulties." We have felt the force of this remark in our analysis of the first twelve chapters of Isaiah, for no two of these chapters can be read together without considerable embarrassment. Every attentive reader will have observed this; and we are obliged to add with humility, and deference to high authorities, that no arrangement of these chapters which we have seen either satisfies our mind, or removes the difficulties which stand in the way of consistent interpretation. Lowth, and after him Clarke and Benson, have given it as their opinion, that the discourse of which the eleventh chapter forms a part, begins with the fifth verse of the tenth chapter, and ends with the twelfth chapter; and that it embraces that period in the history of Judah when Sennacherib menaced and planned the destruction of Jerusalem, and whose army was arrested, overthrown, and destroyed:—

> "For the angel of death spread his wings on the blast,
> And breathed in the face of the foe as he pass'd."

But this opinion, though correct as far as it goes, only embraces a small part of the prophet's intent. We shall endeavor to prove this; and, in order thereto, beg to propose a new arrangement of Isaiah's first twelve chapters. We do so after a very careful and rigid inquiry into the history of the times referred to; and we are sincerely convinced of the consistency of this arrangement with that history, and the prophetic impulse which first described it.

To proceed then:—The first verse of the first chapter may be considered a general statement of the time in which the prophet flourished, perhaps added by a later hand. The sixth chapter contains a solemn account of the prophet's divine call and special ordination, and may therefore be considered as the first in the order of time. The first chapter should follow the sixth, omitting the first verse; and the second chapter properly succeeds the first, except-

ing the first five verses. The third chapter naturally follows the second, to which should be added the first verse of the fourth chapter. The remainder of the fourth chapter should be preceded by the five verses first in the second chapter, between which there is an obvious and beautiful connection. The whole of the fifth chapter follows the fourth; and to complete this discourse we must add from the eighth to the twenty-first verse of the ninth chapter, and the first four verses of the tenth chapter. Whether we are to consider what are above enumerated as forming one discourse or more is not a matter of great importance. There are probably two, the second commencing with the first verses of the second chapter, according to the above plan. It is evident that the latter part of the ninth chapter should precede the seventh; because therein we have a distinct prediction of a conspiracy against Judah, by the confederated powers of Syria and Israel, which is historically described in the seventh chapter; see chap. ix, 8–12, 21. Moreover, there is an appropriate and poetical symphony between the twenty-fifth verse of the fifth chapter, and the twelfth, seventeenth, and twenty-first verses of the ninth chapter, as also the fourth verse of chapter tenth. And with this tender and thus oft-repeated expostulation the discourse concludes: "For all this his anger is not turned away, but his hand is stretched out still."

A new discourse commences with the seventh chapter, in which the prophet describes the unsuccessful attempt of "Rezin, king of Syria, and Pekah, king of Israel," against Judah and Jerusalem. Because of this wicked conspiracy God, by the mouth of the prophet, declares that he will bring against these his enemies the Assyrian, "and all his glory," Isa. vii, 17–19. The eighth chapter continues this prophecy, expressing more clearly the determination of God. Verse fourth says, "The riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria." Judah should also be involved in the trouble which came upon Israel. Both kingdoms deserved punishment. Their profligacy and wretched apostacy had been set forth, and they had been faithfully warned to repent of their doings; but they persevered in their ingratitude, pride, arrogance, and injustice. "Now, therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." This annunciation is continued throughout the tenth chapter, commencing with the fifth verse, and should therefore immediately follow the eighth chapter. Here Assyria receives her commission, as the instrument of God's wrath. This kingdom is described as "the rod" of God's "anger," and "the staff in their hand" is the divine "indignation." The Assyrian receives "a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets." "Howbeit he meaneth not so, neither doth his heart think so." Assyria's proud boastings are prophetically described from the eighth to the eleventh verse. Some have thought, that because Assyria is represented as saying, "Shall I not as I have done unto Samaria and her idols, so

do to Jerusalem and her idols," that therefore this prophecy was delivered after Shalmaneser had dispersed Israel, and alludes to Sennacherib's invasion of Judah. But though Assyria's attempt upon Judah is the subject of prophecy in this chapter, yet it was delivered before the captivity of Israel.

Every one must therefore perceive the impropriety of the opinion just alluded to, especially since the prophets, particularly Isaiah, frequently speak of things to come as already accomplished, because of the absolute certainty of the events. The whole scope of the premature and presumptuous boastings attributed to Assyria is this: "As I am fully able, so I am determined to invade and destroy both the kingdoms of Israel and Judah." God declares that Assyria shall be successful as far as Israel is concerned, whose sins are so forcibly set forth in the preceding chapters. "With arrows and with bows shall men come thither." To Israel it is said, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught: speak the word, and it shall not stand; for God is with us," Isa. viii, 9, 10. This could only refer to Israel, for Judah was preserved from the wrath of Assyria according to the word of the Lord. These predictions began to be fulfilled while Pul and Tiglath-pileser were kings of Assyria. Especially under the reign of the latter, who committed extensive ravages upon the territories of Israel, and took many away captive. "In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-bethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria," 2 Kings xv, 29. In 1 Chron. v, 26, it is more particularly stated that "the God of Israel stirred up the spirit of Pul and Tiglath-pilneser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day." It is also stated that "Tiglath-meneser carried away captive" Beerah, the "prince of the Reubenites."

It is evident from these recorded facts that the ravages committed by the Assyrian kings were very extensive, comprising nearly the whole country east of Jordan, penetrating considerably into the interior, and entering the heart of the country where was situated the half tribe of Manasseh. Thus Assyria began to lift up the rod of God's anger, and punish this wicked people, called a "hypocritical nation." As yet the Assyrian makes no attempt upon Judah. This "remnant of Israel," spoken of in chap. x, 20–23, escape at present the fury of the oppressor. But Ahaz, king of Judah, was very soon after this time insulted and menaced by Pekah, king of Israel, and Resin, king of Assyria. At this critical juncture Ahaz sent messengers to Tiglath-pileser, king of Assyria, and by presenting to him treasures of silver and gold, obtained his assistance against the confederated powers. Thus the "remnant of Israel stayed upon him who afterward smote them." And now it is only the power of covetousness that seems to subdue the tyrannical disposition of Tiglath-pileser; and it is more than probable that Pekah

or Rezin could have obtained the assistance of Assyria at the same price. Moreover this same king of Assyria, Tiglath-pileser, actually perplexed Judah in a short space of time afterward; for when the Edomites smote Judah and carried away captives, and the Philistines invaded the low country and possessed several cities and villages, Ahaz thought again to obtain aid from Assyria. "And Tiglath-pileser, king of Assyria, came unto him and distressed him, but strengthened him not." And then, it is added, that after Ahaz had given him presents, "he helped him not," 2 Chron. xxviii, 16–21. This furnished a valuable lesson to the future kings of Judah, and so the Prophet Isaiah applies the circumstance.

The rod of God's anger is still in the hands of Assyria. The bounds of Israel are not fully removed, nor their treasures robbed. The inhabitants are not trodden down like the mire of the streets. Shalmaneser is the next king of Assyria, and seems completely to imbibe the aggressive spirit of his predecessor. He has a charge against Israel, which he fully executes, and the whole of the ten tribes are carried away captive. The sacred historian thus describes the event: "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into captivity, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes," 2 Kings xvii, 6. Thus is the prediction of Isaiah fulfilled, and the rod is now taken out of the hand of the Assyrian, the "Lord having performed his whole work upon Zion and on Jerusalem," as far as the instrumentality of Assyria is concerned. Retributive justice must now have its course, and Jehovah prepares to inflict punishment upon the King of Assyria, and abase the pride of his heart. He had unconsciously done the will of God. But his haughtiness and detestable covetousness were insufferable. In the wicked arrogancy of his heart he had robbed God of his glory. But He who said, "Vengeance is mine, I will repay," declares by the mouth of the Prophet Isaiah, chap. x, 12, "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." In the seventh verse the prophet says, "It was in his heart to destroy and cut off nations not a few." The successive kings of Assyria were bent on the annihilation of Israel and Judah. Tiglath-pileser had taken Damascus. Shalmaneser was equally bold and proud, and believed he could take Samaria. He did so by the permission and appointment of God. Sennacherib imagined he could therefore subdue Jerusalem. Thus these kings thought to reduce the whole country of Palestine to the Assyrian yoke. That the last-mentioned king would make the attempt is clearly foretold, Isa. x, 24. He inherited all the ostentatious haughtiness of his predecessors; so in the reign of Hezekiah he went up against Jerusalem and took some of its defenced cities. Sennacherib, at this time, sends an insulting letter full of blasphemy to Hezekiah. 2 Kings xix, 10–13. The command of the Assyrian army is committed to Rabshekah, who, with proud boastings and insolent reproaches, came near the city. But "the remnant of the house of Israel" trusted in God, having learned a lesson of wisdom from the miserable Ahaz—his conduct, and fate. The prophet had said, "They shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth." This prediction was strikingly

fulfilled in Hezekiah, as will hereafter be seen. Still, however, the Assyrian, elated with past successes, proudly advances toward Jerusalem. He is making progress, spreading dismay and terror all around. Isaiah's description of Assyria's aggressive march is eloquent and energetic; chap. x, 28–32. As Bishop Lowth well observes, "The spirit and rapidity of the description are admirably suited to the subject. You see the affrighted people fleeing, and the eager invader pursuing. You hear the cries of one city echo to those of another; and groan swiftly succeeds to groan, till at length the rod is lifted over the lost citadel." But now the Assyrian has gone beyond his bounds, and therefore "the Lord, the Lord of hosts, shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled." Hezekiah receives this assurance from Isaiah, and trusting in God, fervently prayed for deliverance; Isa. xxxvii, 16. The prayer concludes thus: "Now therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." So God said, "I will defend this city to save it for mine own sake, and for my servant David's sake." "The yoke shall be destroyed because of the anointing." The word of God thus explicitly declared, was literally and miraculously accomplished: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses," Isa. xxxvii, 36.

> "Like the leaves of the forest when summer is green,
> That host, with their banners, at sun-set were seen;
> Like the leaves of the forest when autumn hath blown,
> That host on the morrow lay wither'd and strown."

Thus Judah is preserved, and the Assyrian destroyed. Sennacherib only "shook his hand against the mount of the daughter of Zion, the hill of Jerusalem," Isa. x, 32. He was not permitted to enter Jerusalem. It is true he had alarmed and dispersed many of the adjacent villages. The inhabitants were terror-struck and fled. But these insolent enemies of God could proceed no farther than the Divine will permitted; and their destruction was as marked a display of divine power and special providential interference as we have any account of.

The military splendor of the Assyrian army, and the preparations for resistance on the part of Hezekiah, must have almost overpowered the mind of the Prophet Isaiah. But while he, by the inspiration of the Spirit of God, foretells these warlike exploits, he is aided to bear the overwhelming grandeur. And when he, by the prescience of faith, discovered the awful presence of the "angel of the Lord," he must have felt as when he first received the divine afflatus, and said, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." No wonder that under such an impulse his mind should be directed to contemplate and describe scenes far more glorious and distant, and which should be achieved by the same King, even the "Angel of the Lord."

We are of opinion that the first seven verses of the ninth chapter of Isaiah should follow the tenth chapter, and so precede the eleventh, with which it is beautifully connected in style and subject. Moreover, the incidents included in the first seven verses of the ninth chapter, naturally follow the transactions prophetically described in the tenth chapter, and they have no connection with any other part of the prophecy. The prophet foretells the several invasions of the Assyrian kings, Zebulun, Naphtali, and Manasseh; that is, the country of Galilee, all around the sea of Gennesereth were the parts that suffered most from the aggressions of Tiglathpileser. Sennacherib approaches Jerusalem, and the people "sit in darkness." "But," says the prophet, (quoting Lowth's translation,) "there shall not hereafter be darkness in the land which was distressed;" that is, the Assyrian king shall not be successful as heretofore. So that these verses of the ninth chapter are naturally a continuation of the tenth. The prophet, solemnly impressed with the attributes of the "Angel of the Lord," the breath of whose lips should slay the wicked Assyrian, very eloquently introduces him as the deliverer of all people, who should "in the fulness of time" become incarnate, and whose spiritual conquests should be far more extensive and glorious than those of any earthly king, or even than he should gain over the Assyrian king. "Of the increase of his government and peace there shall be no end." The prophet proceeds in the eleventh chapter to foretell the human parentage of the Messiah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;" and then sets forth in glowing and vigorous language the character and power of the Branch, and the vastness of the conquest which he should obtain. The peace and righteousness which shall through his influence and authority overspread the world are described in language and imagery at once magnificent and exhilarating. The miraculous deliverance of "the mount of the daughter of Zion, the hill of Jerusalem," from the terrible forces of Sennacherib, and this too by the power of the "Angel of the Lord," formed an admirable introduction to this splendid prophetic display of Messiah's advent, and victorious advancements through the world. So the prophet, animated by military successes, represents the ensign of Messiah, "the gospel banner," as uplifted and unfurled. The glorious names of the Messiah shall be inscribed upon it, "Wonderful, Counsellor, the Everlasting Father, the Prince of peace." All stained with hallowed blood, the nations shall behold the ensign, and adore their King. "To it shall the Gentiles seek," and they shall feel that the peace and rest of the gospel are glorious—that "his banner over them is love." The prophet then shows that the influence of Messiah's authority shall not be confined to the Gentiles, but that the Jews are to participate in those glorious blessings. To the ten tribes who had been scattered by Shalmaneser a future literal gathering is promised. To Judah, also, many of whose cities had been dispersed by Sennacherib, a restoration is promised. These events formed an easy introduction to such announcements as included their spiritual conversion. It is probable, also, that the restoration of Israel to their own land, which actually took place, was set forth as the pledge and assurance of their conversion to Christ. Yet

there is some obscurity in the chapter as to their literal restoration; for although such is the general interpretation, "their own land" is not mentioned, and is only inferred from their flying "upon the shoulders of the Philistines *toward* the west." But this is far from being conclusive, since they are also to subjugate the east. Moreover Lowth's translation removes the supposition that Judea can be referred to in either case—for the words are, "But they shall invade the borders of the Philistines westward; together shall they spoil the children of the east." It seems most consistent with the scope of the whole chapter and context, that the political liberty and union of Israel and Judah after the Babylonish captivity is what the prophet portrays, first to be accomplished. As a natural transition of thought, the Spirit of God reveals to the prophet the fact of their liberty and unity under the gospel dispensation. The Jews shall be "assembled"—"gathered together!" But where? Why certainly to the same ensign which the Gentiles shall seek. And these "outcasts of Israel" shall participate in the same "glorious rest" of peace and unity, which the Gentiles by seeking have found. All enmity between Israel and Judah shall be cut off. The hostility of their bitterest enemies shall cease. Every impediment to their being assembled under the ensign of the "root of Jesse" shall be removed, and their salvation shall be as conspicuous, and as miraculous, as when their forefathers were delivered from the tyranny of Pharaoh, by going over the Egyptian or Red Sea "dry shod," and far more glorious. Here as elsewhere, to admit their literal gathering, would drive us to the absurdity of a Gentile gathering also, for the very same ensign is to be displayed for both. But if we conceive, as all Christian interpreters do, that the spiritual conversion of the Gentiles is in the chapter before us matter of prophecy, so we are bound to admit that the future conversion of the Jews is specially intended. This is the general tenor of all those prophecies with which we are furnished by Isaiah. He is very judiciously called "the evangelical prophet," because of the sublimity and Christian character of his annunciations. He frequently predicts the Babylonish captivity, and promises a return: he even mentions Cyrus by name, who it is well known issued a general proclamation for the return of the Jews to their own land. These events form the ground-work of more glorious promises, and from these the prophet shows, in many places, the glories of Messiah's kingdom, the calling of the Gentiles, and the conversion of his countrymen.

Jeremiah began his prophetic work, as is generally believed, about the thirteenth year of Josiah; that is, when that prince began the work of reformation in the religious worship of Judea. He was probably incited to this by the ministry of Jeremiah. The commission of this prophet refers more particularly to Judah, for Israel had been at the period just mentioned about ninety years in captivity. So in Jer. ii, 2, the Lord says, "Go, cry in the ears of Jerusalem." The design of Jeremiah is to show the inhabitants of Jerusalem their heinous ingratitude, grievous treachery, and shameful backslidings. He does this, first, by showing that they were more fickle and inconstant than the worshippers of idols: "For pass over the isles of Chittim, and see; send unto Kedar, and consider dili-

gently, and see if there be such a thing. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit," Jer. ii, 9, 13. This awful ingratitude is augmented by the consideration, that every means had been used to reclaim them from idolatry, and save them from crime; yet they had persevered in sin, and even said, "I am innocent." When the hand of God was upon them in wrath they fled to foreign powers for assistance. Ahaz went to Assyria, and returned in shame. So saith the Lord to the inhabitants of Jerusalem, in the context c aled Israel, "Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria," Jer. ii, 36. This prediction was accomplished when Jerusalem was besieged by Nebuchadnezzar. Pharaoh-hophra, king of Egypt, came out to assist Zedekiah, whereupon Nebuchadnezzar raised the siege, and routed the Egyptian army. Thus were the "confidences of Judah rejected," and they did "not prosper in them." In the third chapter the prophet more forcibly to portray the sin of Judah, represents her as worse than Israel, or the ten tribes, whom the Lord had already put away, or to whom he had "given a bill of divorce." Judah ought to have improved from beholding the fate of Israel; but, instead of this, she had become worse. And as Judah had had more privileges than Israel, and at this time nearly a hundred years' respite from punishment, and opportunities of grace; the Lord said, "The backsliding Israel hath justified herself more than treacherous Judah." See the proof of this in chap. iii, 6–11. Israel had been driven into the land of the north; and now, in order to bring Judah to repentance, Jeremiah is directed to proclaim pardon and deliverance to those of Israel who would return to the Lord, to which they are freely invited. All this time, and throughout this prophetic discourse, the threatened punishment of Judah, if she persevered in impenitence, is understood and implied. It is beheld as it were in the distance. Their captivity is foreseen, and their return alluded to. Then, in the fourth and fifth chapters, the prophet distinctly announces their calamities, and the instrument thereof: "I will bring evil from the north, and a great destruction." And again: "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation; it is an ancient nation; a nation whose language thou knowest not, neither understandest what they say." But the Lord promises a deliverance, saying, "Nevertheless in those days I will not make a full end with you." It is also affirmed, that Israel and Judah shall come together out of the land of the north. As the period of Judah's punishment approaches, the predictions of Jeremiah are more explicit and clear, as in the sixteenth chapter. Then, in the twenty-second chapter, the downfall of Jeconiah or Coniah is foretold. His destruction, with that of his mother, came to pass; see 2 Kings xxiv, 12, 13. A farther prediction is given respecting the fall of Judah and their return from captivity. The language employed is very similar to that in the sixteenth chapter, and was fulfilled in the same train of events. But here the prophet is more elevated and evangelical, and in a very lucid manner exhibits the Messiah as the righteous Branch raised unto David, under whose benign authority all animosity should cease between Israel and Judah. "In his days Judah shall be saved, and Israel dwell safely."

Their mutual deliverance from the land of the north, and safety under the Lord our righteousness, are here connected, because the one event is typical of the other, and both equally certain. Moreover the Lord had just said of Coniah, "Write this man childless—a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of Judah, and ruling any more in Judah." But God had before said to David, "Thy throne shall be established for ever." So here the prophet renews the divine engagement; and though neither Jeconiah nor any of his posterity should occupy the throne, a genuine branch of David's house should, even "the Lord, our righteousness."

In some of those prophetic scenes to which we are introduced by Jeremiah during the reign of Zedekiah, there is an unusual degree of evangelical beauty. In the thirtieth chapter, we have a vivid description of the prosperity of Judah after the captivity; and in the thirty-first the prophet foretells the blessed state of both Israel and Judah, which should take place at the same time. As far as these predictions are susceptible of a literal interpretation, they have been fulfilled. Some of all the tribes have returned to Zion with weeping and supplication; they have sung with gladness for Jacob, and have said, "O Lord, save thy people, the remnant of Israel," Jer. xxxi, 7. "Husbandmen, and they that go forth with flocks," have dwelt since the captivity in all the cities of Judah, ver. 24. But there is a higher and evangelical sense in which that God, who "watched" over the "house of Israel," and the "house of Judah," to "pluck up, and to break down, and to throw down, and to destroy, and to afflict," shall watch over them "to build and to plant," verses 27, 28. For "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which very covenant they brake, although I was a husband unto them, saith the Lord of hosts. But this shall be the covenant that I will make with the house of Israel, saith the Lord. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more," Jer. xxxi, 31–34. We have given this whole quotation, as it fully illustrates the kind of a restoration yet future, which Judah and Israel may expect, and shall have. This very passage determines the fallacy of the "*literal* gathering." The restoration of the Jews, set forth in the above words, is spiritual. This is their legitimate interpretation, for which we have the testimony of an infallible author. Sometimes Scripture undesignedly interprets Scripture; but when the author of the Epistle to the Hebrews intentionally illustrates and comments upon a portion of the Jewish Scriptures, in order to show his countrymen its true and gospel meaning, all conjecture is vain, and all speculation is folly. St. Paul in the epistle just mentioned is explaining to the Christian Jews the glorious character of the gospel dispensation, and its

superiority to that of the Mosaic. His affirmation is, that the new covenant is better than the old. The old one guarantied to the descendants of Abraham the use and possession of the land of Canaan, together with an extraordinary civil and religious polity. They wholly nullified the contract by violating the divine law in all its parts. They therefore forfeited their right to all these privileges and possessions, and are now according to the prediction of Moses "scattered among all people, from the one end of the earth even to the other." "Hath God then cast away his people?" No! he has made a new covenant, by which, instead of Canaan and its fruits, he will conditionally give them salvation and its fruits. Does the apostle argue, they shall under the New Testament be "gathered to their own land?" No such thing! That was the nature of the former covenant which God had made to their fathers. The new one is not "according" to that. "In that he saith a new covenant, he hath made the first old." He is not under obligation to fulfil it: it is therefore dispensed with, and all the legal ceremonies which were demanded under it. And a glorious substitute has the blessed God given! For, instead of Canaan, the whole world is now consecrated by the sacrifice of Christ for the display of the divine glories and perfections. And instead of the Jews remaining the appointed witnesses for God, under the new covenant every believer is distinguished as an Israelite. By this argument of the apostle we ascertain the meaning of the Spirit who spoke by the mouth of Jeremiah. And so the future restoration of the Jews is not to "their own land," though some may live and die there, but to Jesus the Messiah—to the ensign spoken of by Isaiah; and then, to use the words of Hosea, "Great shall be the day of Jezreel," the seed of God. "O house of Jacob, come ye, and let us walk in the light of the Lord."

We now direct attention to some of the prophecies of Ezekiel. It will be remembered by those who have carefully examined the history of Judea that that country was invaded three several times by the Chaldeans. The first resulted in the capture of Jehoiakim who was put to death. Jehoiachin or Jeconiah was appointed king in his stead; but reigned only a very short time, about three months. He was then taken captive by Nebuchadnezzar, together with "his mother, his wives, and his officers, and the mighty of the land. And all the men of might even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon," 2 Kings xxiv, 15, 16. Among these captives was Ezekiel, who with many others took up their abode by the river of Chebar, which was situated about two hundred miles north of Babylon. While there, "in the fifth day of the month, which was the fifth year of King Jehoiachin's captivity," Ezekiel says "the heavens were opened, and he saw visions of God." From this time may be dated the commencement of Ezekiel's prophetic work, and the remarkable predictions which are made known in his writings receive illustration from the events which succeed that date. The words of Jeremiah, which foretold the entire subjugation of the kingdom of Judah, are ratified and corroborated by the testimony of Ezekiel. This prophet frequently sets forth the truth by symbolical actions; so when he would de-

scribe the certainty of Jerusalem's overthrow, and the destruction of the temple, he scatters coals of fire over the city, and represents the glory of the Lord, or shekinah, ascending from off the city. He also removes his property and himself from his place of residence in open day for a sign unto the people; which signified, that Zedekiah, and those of his people who had not already been taken captive into the land of the Chaldees, should "remove and go into captivity." All these threatening menaces are accompanied with cheering promises of future blessedness. It is distinctly said, "I will bring you out from the people, and will gather you out of the countries whither ye are scattered with a mighty hand, and with a stretched-out arm," &c. Ezek. xx, 20, 34. It is intimated in verse 38, that some would be rebellious and persevere in transgression; these are to be purged out, but not to return to the land of Israel. Then we are assured that those who will return, and worship their God upon "the holy mountain, the mountain of the height of Israel," shall be accepted and prospered. In succeeding chapters the prophet pronounces awful judgments against some of the nations that bordered on Judea, and who had maliciously taunted the Jews, as they were taken captive to Babylon. In order that they might return happily and safely to their own land, these "pricking briers" should be taken out of their side—these grievous thorns removed from their borders. These prophecies were fulfilled. Nebuchadnezzar subdued the Ammonites, Moabites, Edomites, and Philistines, about five years after the destruction of Jerusalem. The downfall of Tyre took place nineteen years after the prophecy was delivered; and thus these enemies of Israel, who had troubled them in their distress, and reproached them when they were going to Babylon, were destroyed or subdued before their return, and suffered according to their deserts. So that without molestation the favored descendants of Abraham could return to their long-lost homes.

The thirty-third chapter of Ezekiel may be considered as commencing another series of prophecy. While the prophet was engaged in his ministerial work, a messenger who had escaped from Jerusalem came and told him that the city was smitten. He was immediately favored with an unusual degree of divine assistance in declaring to some of his unbelieving countrymen the certain fact, that the land of Israel should be desolated, and the people banished. The information he had just received was only corroborative of his former and oft-repeated declarations, that the inhabitants should be punished for their flagrant transgressions. Ezek. xxxiii, 21–29. In the thirty-fourth chapter the shepherds are reproved for feeding themselves instead of the flock. These are to be removed from office, and another shepherd is to fill their place. "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd," ver. 23. In these, and the following verses, the prophet indulges in a strain of lofty thought and sublime contemplation, the fulfilment of which, in its consummate spirituality and elevated sense, is reserved for our times—the gospel dispensation. Under the reign of Prince David, the glorious Messiah, the Jews as well as Gentiles shall be safe and happy. They shall be sustained and fed with the delightful fruit which proceeds from the "plant of re-

nown." "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

In the thirty-sixth chapter we have a still farther manifestation of the divine intentions toward the Israelites. They are to be restored and blessed, not because of their deserts, having no claims on God's mercy, but for his truth and righteousness. The tendency of their conduct had been to profane the name of God before the heathen, who had verily been led to believe that it was profitless to serve the God of Israel, considering him as inferior to their own gods; but, by the deliverance and future prosperity of Israel, these heathen would discover their deception and folly. Verses 22, 32.

In the thirty-seventh chapter the same subject is continued. The vision of the dry bones is replete with beautiful imagery, descriptive of that series of events by which the inhabitants of Judea should be restored to their own land. The figures have undoubtedly a higher signification, but this is their primary meaning. The several edicts of the Persian kings, Cyrus, Darius, and Artaxerxes, were the means of impowering the inhabitants of Judea with renewed nationalty, and defending themselves from the aggressions of their enemies—"they lived and stood up upon their feet, an exceeding great army." The prophet then represents, by a symbolical action, the entire annihilation of all distinction between the two kingdoms of Israel and Judah. It is thus predicted, that, after their restoration, they shall be one kingdom, as they were before the revolt under Rehoboam: "The word of the Lord came again unto me, saying, Moreover thou, son of man, take thee one stick, and write upon it, for Judah and for the children of Israel, his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions: And join them one to another into one stick; and they shall become one in thine hand." Every person must be satisfied with the explanation given of this strikingly symbolical language by the inspired prophet himself. He was commanded to inform his countrymen of its meaning, as they were sure to inquire: "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. xxxvii, 15–17, 21, 22. The predictions quoted above were delivered during the Babylonish captivity; and we venture to assert, that, in so far as they are to be understood literally, they have been literally fulfilled. No such gathering yet future can be deduced from these words of Ezekiel, without greatly torturing the spirit of prophecy. It is admitted on all hands that the thirty-seventh chapter of Ezekiel does refer to the return of the Jews from the Babylonish captivity, and the political union of Israel and Judah subsequent thereto, and commencing probably before. Dr. Clarke briefly says on the 22d verse: "There was no distinction after the return from Babylon." It is also well known that, after the settlement of Judea, all the descendants of Jacob were known by the common appellation of Jews. Thus the sticks of Judah and Ephraim are united, and

represent one kingdom. The wars which had been carried on between the ten and two tribes from this time cease: "Common sufferings during the captivity became the means of reviving a kinder feeling." And as Matthew Henry very properly remarks, "Their being joint sharers in the favor of God, and the great and common deliverance wrought out for them all, should help to unite them. God's loving them all was a good reason why they should love one another. Times of common joy, as well as times of common suffering, should be healing, loving times." Benson on the passage, "I will make them one nation," says: "This promise was in a great degree fulfilled in the restoration of the Jews to their own land from their captivity in Babylon—for then *many* of the house of Israel returned with the house of Judah, and were united in one body with them, and were under one and the same governor, Zerubbabel." Bishop Newton, after appropriate remarks on the strange opinion, that the ten tribes are utterly extinct, having been utterly destroyed by their enemies—as also after animadverting upon the notion, that they all returned to Judea with the two tribes—says:—"The truth I conceive to lie between these two opinions. Neither did all who remained behind comply with the idolatry of the Gentiles among whom they lived. But, whether they remained, or whether they returned, this prophecy of Isaiah was fulfilled, "Within threescore and five years shall Ephraim be broken, that it be not a people," Isa. vii, 8. We may also add, so was the prophecy of Ezekiel fulfilled by events succeeding the breaking of Ephraim; for, as the learned expositor immediately adds after the above quotation, "The kingdom, the commonwealth of Israel was utterly broken: they no longer subsisted as a distinct people from Judah; they no longer maintained a separate religion; they joined themselves to the Jews from whom they had been unhappily divided; they lost the name of Israel as a name of distinction, and were thenceforth all in common called Jews." "This witness is true," and other respectable commentators might be quoted on this point, but they are not necessary. The facts are clearly ascertained that the Jews did return to their own land; and then or before the distinctions of a political nature, which had subsisted between Israel and Judah during a space of two hundred years, were annihilated; and when they rebuilt Jerusalem and the temple, they might be said "to serve the Lord *with one consent*," Zeph. iii, 9. On the loftier and gospel appropriation of Ezekiel's prophecy, with its parallels, it is not necessary to dwell here; suffice it to say, that the restoration and union of Israel and Judah, after their northern banishment and sufferings, are considered adumbrative of the unity and peace which they shall enjoy when they acknowledge the Christ. This is the highest sense of prophecy, and that upon which the Christian may dwell with complacency and peculiar pleasure. "Upon this principle," as Dr. Pye Smith observes, "we regard the Church of God in Israel as being designed to represent the true Church of God under Christianity. Upon this ground we should make those applications which the principle warrants. But it is not a double sense; it is one and the same sense. In consequence of the original design it is applied to two subjects—to the first partially, and to the second fully and completely. The former was the temporary representa-

tive of the latter." It is on these principles of interpretation we argue that the literal gathering is "passed already," and therefore the prophecies under consideration have been partially fulfilled; but they shall be consummated when Israel shall be saved with an everlasting salvation, and "the covenant of peace" experimentally ratified among both Jews and Gentiles. Ezek. xxxvii, 26, 27.

We have thus endeavored to bring to view some of the prophecies which relate to the gathering of Israel; and have given, as we humbly conceive, a Scriptural and rational view of the same. Should any object, that many passages referring to the subject are omitted, we beg to say, that we consider every passage bearing on the restoration of the Jews easy of explanation on the principles of interpretation above laid down, and from the parallel quotations illustrated in this paper, and which may be found by any marginal Bible. We have materials for a full exposition of prophecy referring to this subject, but have chosen to condense the whole, in order now to assist those who take any interest in the future prospects of the remarkable people whose temporal circumstances and spiritual condition are involved in the matter of the present discussion. We shall only add a few remarks on the prophecies delivered subsequent to the restoration under Cyrus. It appears very clear that if the doctrine of the future gathering be true, we shall find promissory declarations relative thereto, apart from the Assyrian and Babylonian captivities, and in the writings of those prophets who flourished after the return of the Jews under the auspices of the Persian monarch; but we venture to affirm that no such declarations can be found. Malachi, the last of the prophets, and probably the only one who could with propriety be said to have flourished after the completion of the reformation under Nehemiah, never hints at any such gathering. The people in his day had too generally forgotten their promises and obligations, and the prophet exhibits their ingratitude, and proclaims their punishment. He also states, that, on the fulfilment of certain conditions, they should be blessed and prosperous. But, let any unprejudiced person read the prophecies of Malachi, which respect the future happiness of the people to whom he speaks, and he must be forcibly struck with the essential difference of phraseology that is employed by him, and the prophets who fulfilled their mission before and during the captivities. And why this difference? To our mind it is sufficiently obvious. The literal gathering having taken place before the call of Malachi, he does not speak of it as to come. It is not remarkable that the former prophets should contemplate that event, and dwell upon it with delight. Nor that they should be directed to explain and illustrate the assurances respecting a spiritual restoration through Christ, by the use and application of the national events which prophetically involved their deliverance from their enemies in a foreign land. But if the doctrine of their future literal gathering be true, it is remarkable that Malachi never hints it, nor even by allusion makes that gathering, either past or future, the basis of any of his annunciations of mercy and forgiveness. Who then can resist the conviction, that the future literal gathering of the Jews to their own land is not the doctrine of Scripture? This is the more certain, inasmuch as all the promises made by Moses to the chil-

dren of Israel respecting their perpetual possession of Canaan are conditional; and it requires no argument to prove that the specified conditions were not fulfilled. And when, because of the violation of the covenant on the part of the Jews, they are banished unto a foreign land, and the prophets are directed to foreshow their restoration; yet that restoration is conditional, and as these conditions were fulfilled they were restored. But their continuance in the land of their fathers, after their return from Assyria and Babylon, was also conditional. And it may be, that the conditions were summed up in their hearty reception and proper treatment of the Messiah. But "he came unto his own, and his own received him not." His blood was upon the Jews and their children; and the Roman eagle fell upon his prey with terrible fury. In connection with this their last national overthrow we have no intimation of a literal gathering, nor have we the slightest allusion to the supposed future possession of Palestine by the tribes of Israel. We are aware that some such inferences have been drawn. Nevertheless we are persuaded that no such inference could have been drawn from an unbiased examination of the passages alluded to. The hypothesis was first formed from a false exposition of prophecy, and then the inference seemed to follow as a matter of course.

The sum of what has been said on the prophecies relating to the literal gathering of the Jews is as follows:—An opinion very generally prevails, that the descendants of Abraham shall from the various nations in which they now dwell return to Palestine, commonly called their own land. But, on examination, it is found—

First, That all the predictions respecting the return of the Jews to their own land were delivered before the Assyrian and Babylonian captivities, and refer to those events.

Secondly, That the return of a vast body of the Israelites to Judea after the proclamation of Cyrus was the fulfilment of those prophecies, as far as they can be understood literally; and this was the understanding of the prophets who flourished during that temporal restoration.

Thirdly, That those parts of the prophecies relating to the restoration of Israel which have been explained literally, but which it is asserted could not have been fulfilled in the return of the Jews from the land of the north, will be graciously accomplished when "they shall look upon him whom they have pierced," and seek an evangelical Canaan—a "glorious rest," in and through his atoning blood.

Fourthly, That, beyond all contradiction, no single prophecy respecting a return to their own land was delivered to the Jews subsequent to the events of which we have spoken—namely, their restoration under Cyrus.

The conclusion therefore is, that the literal return of the Jews to their own land, or Judea, as a national event, is past and not future; and every assumption to the contrary is based upon a false interpretation of prophecy, and will not be realized.

That this conclusion is fully sustained and demonstrated by the evidence of New Testament writers will be examined hereafter. In the meantime we beg to call the attention of the Christian Church to the present spiritually benighted and perilous condition of the Jewish race. In all parts of the world there are some of these ne-

glected sons of Abraham; and in every part they present the same features of ignorance and depravity. Misunderstanding the Old Testament and rejecting the New, they are bigotedly opposed to evangelical religion, and mystified by talmudical writings and false glosses. There are exceptions, for there are inquiring Jews; but they are comparatively few who, thus inquiring, have received the truth in the love of it. There exists then strong necessity for vigorous and united exertion for the spread of the gospel among the Jews. Let none be beguiled by the false supposition that they must return to Judea before they can be converted to Christ, or receive the promised outpouring of the Holy Spirit. Content to follow the leadings of Providence in reference to the political condition of the Jews, and rejoicing at every melioration of their temporal disadvantages which shall facilitate their conversion, let us to the Jews become as Jews, entering into their lot, and sympathizing in their misery, if by any means we may save some. And as there is such danger of being misled by human speculation about the future nationality of the Jews, and the expediency of their resettlement in Judea, we cannot forbear quoting the nervous and evangelical rebuke of the Rev. W. Jowett. In that author's admirable work, entitled "Christian Researches in Syria and Palestine," he thus remarks upon the subject above alluded to: "How much beneath the standard of right feeling in a Christian public would be such speculations on conquests, commercial contracts, or political expediency. How easily might multitudes of Christians be misled on topics of this nature! That for which the contributions, the efforts, and the prayers of the religious part of mankind should be *especially desired* in reference to the Jews is no other than their *spiritual conversion*; here no limit need be placed to guard the public mind against excess or error, but such as is common generally to all religious subjects." To this we may add the memorable words of Archbishop Leighton: "They forget a main point of the Church's glory who pray not daily for the conversion of the Jews."

It may be proper for us to say, that we assume nothing with respect to the inference which the writer of the above draws from the prophecies he has collated concerning the literal restoration of the Jews. It is a controverted point. But as the subject has been elaborated by him in a way to place the evidence on which he rests his conclusion in a clear light, the reader has the advantage of his labor to assist him in forming his own judgment.—Eds.

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We are assembled this evening, my friends, to pay a tribute to the character of one dear to the hearts of many, and revered by the memories of all. And if here, in this sacred temple, peculiarly consecrated to the pure worship of the alone Jehovah, the congregation be convoked in memory of a dear, yet *human* object; if through these vaults the anthem roll its peals, and even from this sacred desk the voice of eulogy pronounce its periods; let not a scrupulous piety tremble, lest we repeat the ancient error of those who deified the departed hero, or who canonized the ascended saint. Rightly and truly blessed be, and are the memories of those whose living persons were virtue's noblest models, whose deaths were piety's loftiest triumphs, and whose tombs are vocal with syllables of the purest monition that the breezes of earth ever wafted, and registered with the most sacred mementos that the sun of heaven ever illumined. And surely, surely, if the intense but painful interest of the world has often been concentrated upon the morbid development of all the splendid infirmities and brilliant madnesses that have ever fermented in the brain of wayward and misanthropic genius—if a depraved curiosity has been wickedly attracted and disgustingly satiated with the open publication of the private registries of talented profligacy—if even history has drawn the world's eye, in raptured fascination upon the triumphant footsteps of giant ambition and stupendous crime—then, indeed, piety may pause in contemplation of one of her purest models; science may pay her tribute to one of her noblest champions; humanity may drop a tear upon the grave of one of her most sympathizing sons; and all may unite in consecrating an affectionate memento, and wreathing a sacred laurel for the memory and name of Wilbur Fisk.

To give an extended detail of the events of Dr. Fisk's life forms no part of my design. His biography, assigned by himself as it has been to an official and amply competent hand, will, we trust, give justice to the subject, and satisfaction to the public. Rich, as such a character must be in beautiful religious example, and fertile in moral lesson, it would not be very easy, as surely it would not be very desirable, to omit those higher and holier bearings of our subject; yet as the Christian and ministerial character of Dr. Fisk have been made subjects of eloquent discourse, from the pulpit and through the press, by some of his ministerial brethren, who, from their intimate association with him, were well qualified to make his tomb preach through their voice, we may be permitted this evening to dwell more at large upon the intellectual, scholastic, and literary departments of his character.

Not unfrequent is the remark, that the life of the scholar and the savan is necessarily and uniformly barren of spirit-stirring incident. Cloistered and confined within the dozy seclusion of his four-walled dormitory, the bold adventure and the blood-curdling encounter, the reversing vicissitude, and the hair-breadth escape, all the sensible forms of physical power and material action, that strike the eye and thrill the imagination, enter not into their life's drama.

No; the scholar who consecrates himself to the classic bower and the academic halls, qualified though he may have been for the loftiest triumphs in life's most giant battles, must bid an unsighing adieu to the thrilling peals of national applause that pour their rapture upon the statesman's ear, or the stately processions that lead the conqueror's triumph, as he marches home, to hang his blood-stained trophies in the capitol. His victories are the unostentatious victories of mind; and so unostentatious and destitute of objective pomp are these, that it requires not only a chastened spirit to aspire to their acquirement, but a purified and ennobled taste to appreciate their innate yet infinite superiority. They have no dazzle for the vulgar eye. They are no idols for the reeking incense of the multitude's breath. Apart and consecrate—their dignity is their worth intrinsic and essential—the dignity of holiness, which none but the pure in heart can see—the dignity of knowledge, which none but the endowed mind can realize—the dignity of truth immutable, and right eternal. Hence, he who writes the biography of the intellectual hero, chronicles not a series of eventful adventures, but delineates a train of mental progressions; he maps not the movements of a body, but pictures the marches of a mind. To trace the faculties' development—to contemplate the character's formation—to mark how some electric idea, at some instant's crisis, thrilling across the thought, possesses at once the soul, impregnates the whole being, and constitutes for ever the life's great purpose,—these are the elements which constitute what is the history of—in the loftiest sense—the *man*; for it is the history of the mind. And what worth are the historic details of sieges and assaults, of battles lost and won, nay of empires' rise and fall, but as they are the tracings of onward marching idea, and the developings of master principle?

Of Wilbur Fisk may it be said both that his life was the exemplification of a *principle*, and his history a history of *mind*. His life was the exemplification of a principle. From the hour after the youthful exordium of his life was closed, and its real action commenced—from the moment that, purifying himself from every worldly purpose, he dedicated his soul to his life's great work, his course was onward, and upward, in an ever ascending and never retrograding series; rising in continuous and climactic unity, to its final, culminating acme. He identified himself with a cause which, feeble indeed at the commencement, by a beautiful synchronism, strengthened with his strength, rose as he mounted, and triumphed in his triumph. That cause—if I may pronounce it unequivocally—was New-England Methodism. Yet, while he was the advocate of a cause, he was not the bigot of a dogma. Just the reverse;—the very nature of his creed served to foster the original liberalities of his mind. Of that creed, unlike many others, we think that it

may be fearlessly affirmed, that it is not usually merely assented to as a cold speculation of the head, but that it is embraced as a loved sentiment by the affections. Both believing and feeling that Methodism was the purest existent identity with New Testament Christianity, he enshrined it in his heart's core; and from that central source it flung out the impulses of that heart into the widest expansions of charity most sweet, of liberalities most generous, of philanthropy most unlimited. Thus inspired, his character was shaped and his onward course before him. He had his mission—his life's great responsibility—and he pursued his calling as if he had a part to perform, which to be *well* done, must be *quick* done; and if in its beautiful and rapid continuity, it seems to be broken with a strange abruptness ere its full completion—it was not because he was not in the full and high career of his commission's great performance; but because so it seemed good to his omnipotent Commissioner. Struck down, alas! with his harness on, in the open field of conflict, we might sigh, "How are the mighty fallen!" but we exult as we remember, that thus to fall is most triumphantly to conquer.

His history, we have said, is emphatically the history of a mind. All that we have loved or revered in the departed had their substratum in the native original essence of his mind. True, that substratum may have been polished by education, and sanctified by religion; but neither science nor piety annihilate the original, and substitute a factitious man. Religion no more recreates the substance of the soul, than it reconstructs the fabric of the body. In Dr. Fisk's nature there was a genuine simplicity, an unaffected charm, which no affectation can reach—which effectually divested him of all artificial assuming, and preserved in him, in every exigency, a centred propriety, and a well poised self-possession. Hence the meaning remark, "Dr. Fisk is always himself." This *lucid* SIMPLICITY *formed the* BASIS *of his whole character;* it was at the bottom of his acquirements as a *scholar*, his manners as a *gentleman*, his intellect as a *thinker*, of his eloquence as an *orator*, and of his style as an *author;* and we hesitate not to say, that, *from this as the centre and starting point, we might deduce the great pervading outlines of his character, through all its varieties.* He stood before you his simple, unpretending self: and if you could have fancied something greater, he offered no help for it; but then you found quite good reason to be satisfied, just because it was self-evident that he never assumed to be any thing more. You never were pained at the discrepancy between the pretended and the actual—between the attempt and the performance. Hence the secret of his unfailing, yet unostentatious self-dependence; and of that ever-wakeful readiness that made him capable of a master effort, at a minute's warning; and hence, too, the confidence of his friends in him. If in this sober self-poise there ever appeared to be any thing like reserve and inapproachableness, it arose not, certainly, from coldness of sympathy. If there were about him a constant personality that ever made you feel his presence, it was not because he imperiously demanded deference, but because you spontaneously paid it. His nearest associates we know, and his undoubted equals in talent and in station, we are sure, were at no

moment in contemplating him unconscious of the central worth that radiated its dignity *from* him, and of the noble associations of intellectual achievement and moral nobleness which gathered their presence *around* him. No earthly majesty is surely greater than the simple moral grandeur of the man who, unencircled by the pomp of rank, is girt with the silent thunders of his own masterly achievements.

The simple practical nature of Dr. Fisk qualified *his character as a* SCHOLAR. The scholarship of Dr. Fisk was varied, well balanced, soundly fixed, and ready at his command. But it could not be called profound. He was not the mere scholar; nor, were *that* his only claim, would it have secured him a commanding eminence. His scholarship was a means, and not the end; it was his minister, and not his master. He had not the ultra finish *ad unguem*, in which the fastidious purist rejoices. There are your intellectual epicures, who have a taste divine for only intellectual ambrosia; and there are your critical Sybarites, with so nice a sense of occult blemish as to die of a rose, in aromatic pain: and Dr. Fisk was not one of either. We would not speak contemptously even of the class of the literary exquisite; they have their place, and exert a refining influence no doubt over the republic of letters; only let them not be bigots as well as virtuosi; let them not adjudge to torture, without benefit of clergy, every thing that belongs not to their own dainty and delicate little species, nor break every thing but their own brother butterflies upon the wheel. For the anxious accuracy in every ultimate particle—for the painful perfection, *faultless to a fault*, in every paragraph—for the ceaseless torsion-balance weighing of semi-syllables, and nice elaboration of clause-carving and period-pointing. Dr. Fisk, however much he might have had the taste and the talent, had neither the time nor the mission.

But, if there be critics who are only critics, there are scholars who are only, and wholly, and nobly scholars—silent devotees of the profound—pure and separate dwellers apart in the deep recesses of knowledge—home occupants of the penetralia of studentship. There are thoughtful spirits, even in this age of the objective and the active, who live only in the world of lore; who have so impregnated their minds with study, so impersonated science in their own beings, that they stand the living oracles of knowledge. Dr. Fisk was not so much the oracle in whom dwelt the response, as the hierophant who expounded it. He did not so much dwell in the penetralia as stand upon the portico. He stood rather the mediator and interpreter between the inner sanctuary and the outer world, capable of comprehending in his intellect the profundities of the former, and of sympathizing with and making all intelligible to the capacities of the latter. We mean not that he was the mere compiler from other minds; for his mind, on the contrary, was eminently creative and original. We do mean that he was not one of the class of pure scholastics, who apply themselves with cloistered seclusion and German patience to the sole business of research; and that he did, in addition to a hundred other subsidiary resources, avail himself, as he was justly entitled, of the material which the infinite and infinitessimal investigations of others afforded, to bring an effective

moral enginery to bear upon the public mind. He had doubtless thoroughly acquired, and his situation enabled him to retain the usual collegiate amount of scientific and classical erudition; but he had not run a very extensive *ad libitum* course through the range of ancient literature. Of systematic theology, it is unnecessary for me to say how admirably he was master; but his researches did not lead him far out of the circle of our own language; nor, as far as voluminous reading is concerned, is there reason to suppose that he was much a student of the great leading English theologians of former centuries. He studied topics rather than books; and he acquired his excellence more by mastering the fewer more standard authors, and applying the powers of his own mind directly upon the subject, than by devoting studious days to the patient perusal of tomes and libraries. His views of course were therefore in a noble sense utilitarian. All his acquisitions were made for use; all his studies were prosecuted for practical discipline; and the powers of his mind were trained, and its stores accumulated, specially in view of the cotemporary aspects of the great topics that are at present drawing the attention of the world. The two great problems of his life were, promptly to acquire all those intellectual resources which would be most transmutable into energetic action, and then not to leave one particle of his whole operative stock undeveloped in the most effective exertion. Hence every fibre of the intellectual man was trained and exercised to its fullest tension: his whole muscle was compact and athletic; the whole spirit, as if vital in every part, was elastic and alert. He was the business man,—the every-day man,—the minute-man.

But it must not for one moment be supposed, that because Providence shaped the destiny of Dr. Fisk to more active duties, he had little relish, or a low estimate for profound and minute scholarship. On the contrary, he was its unreserved and whole-souled advocate; and would himself gladly have been its most patient devotee. Had he possessed the power of living two parallel lives, the one would have been that of the most searching study, the other that of the most ardent activity.

The simplicity we have mentioned was the basis of his *manners* as a GENTLEMAN. If conversation be an art susceptible, as some think, (we say not whether justly or unjustly,) of systematic and improving cultivation, the unstudied spontaniety of Dr. Fisk's colloquial remark betrayed very little indeed of any such deliberate elaboration. Unprepared appropriateness was its prevailing characteristic. He affected no polished points, or quick sprung antitheses. There were no previously adjusted plans—no conversational ambushes—no prepared accidents, and premeditated impromptus. You carried from his intercourse an impress of interest, as if you had experienced a sense of diffusive fascination; but you retained no one outstanding gem of surpassing brilliancy, flinging a shade over the surrounding lustre, and itself endowed with a diamond indestructibleness. He seldom flung out the elastic *jeu de'sprit*, to be rebounded around the circle, reverberated into publicity, and stereotyped into a proverb. He was not of the Johnsonian school a professed converser, nor needed he borrow from the Boswell school a colloquial reporter. He never found it necessary to assert his social dignity, by arrogating the

whole conversation: he dealt forth no elbow-chair orations, as if the sound of his own voice were the sweetest of music to his ear, transforming the parlor into a lecture-room, the social circle into an auditory, and the dialogue into soliloquy. Bland, cordial, animate, recollected, and dignified; flexible to all the varieties of rank or character; sympathizing with the humblest, and courteous to the dignitary; dexterous in every difficulty, felicitous in every exigency, and self-possessed in every surprise, he diffused around his daily presence and converse the atmosphere of his own pure, gentle, yet high toned spirit; ever ready with the judicious counsel, the lucid illustration, or the even-handed discussion; now brightening up the scene with a cheery, yet chastened humor; now sobering it away with the recollective monition, checking the possibly rising impropriety by the powers of severely silent rebuke; or even when it would surge up into rebellion, capable of rising into a subduing mastery over the rampant elements:—these are the traits which, it is conceived, should all the memories qualified by near acquaintance delineate the original, would be found visible in every picture.

From the fact that Dr. Fisk did not indulge in colloquial harangue, it is not to be inferred that, in assuming the PUBLIC SPEAKER, the transition was a transformation. On the contrary, the man in public was just the unchanged man of private life, in both states appropriate to the situation. As a public speaker, his style was the natural and spontaneous product of his personal qualities, *flowing out from* his true individuality, and not artificially *assumed upon* it. A more extended audience required, of course, a more elevated elocution, a wider range of thought, and a loftier personal bearing. He usually began with the clear announciation of his starting points: then ranged through a train of consecutive logic, so accurate as generally to evince its own justice, yet so relieved by fancy, or illustrated by analogies, or impregnated with a feeling glow as to secure the attention; and as he passed through the process, gathering fervor from its rapidity, and gathering intenser rapidity from its fervor, he generally rose into flights of surpassing grandeur, or wound off with periods of thrilling appeal. And this style of thought was accompanied with its correspondingly appropriate delivery. First, rising with a simple, collected, saint-like presence, (preceded, however, usually by the almost convulsive cough, which usually awakened, for the moment, a painful sympathy from the unaccustomed part of his audience,) his manner was for the time easy and equable; but as he warmed with his subject, the feeling flowed out in the natural gesture, the eye lighted up with new animation, the countenance beamed with a glowing expression, the frame dilated into a loftier bearing, and the whole man seemed impregnate and luminous with the subject.

The description which we have here given is of course more particularly applicable to the successful order of Dr. Fisk's pulpit oratory. In the efforts of his latter days, especially those exhibited in the chapel of the University, either from the state of his health, or from views of practical usefulness, he seemed to adopt a style of less highly sustained and more colloquial character. With his pupils and associate officers around him, as if in a family coterie, he seemed to indulge the privilege of a more easy and familiar style, less prepared and ela-

borate than his more public efforts, following very much the incidentally suggested transitions and trains that seemed to arise in his mind. These efforts were not particularly calculated for sermonizing models; they, of course, presented occasional crudenesses of thought and improprieties of expression; they were somewhat irregular in their arrangement and disproportionate and digressive in their form: but still they possessed high interest, as the apparently spontaneous discoursings of a superior mind; and they abounded with many a lesson of divine wisdom, and many a passage of impassioned eloquence.

The common sense substratum which we have assigned as the basis of Dr. Fisk's character may be pronounced pre-eminently the basis of his *mode of thought* as an orator. A prominent fault, we have often thought, of pulpit ministry is, that its modes of reasoning and expression are too professional, and too little common-sense. They are the thinking of the trained theologian, with his own vocabulary, and his own logic; indulging which all the more freely because he feels sure of his audience, and secure from audible contradiction; he goes along disregarding the unspoken difficulties, and exulting in conventional demonstrations that prove just nothing to the common-sense thinker. Dr. Fisk was the common-sense preacher. He was at bottom—and without education would have been—a direct, practical, clear-headed, common-sense man; and with such minds, comprehending the world's great average, he had a natural power of sympathy and self-identification. This quality—his perfect self-adaptation to the popular mind—constituted one great secret of his great power over it. He knew that in every breast there are the germs of common sense; that these are the elementary starting points—the mental sprouts—of all sound thought. Into these he transfused his own soul; he impregnated the germ with the quickening spirit; he brought it out into new yet natural developments, and he elevated it into lofty and glorious expansions. And so natural and spontaneous was the process, that the hearer thought the reasonings were pretty much his own. They were his own sort of thoughts; at any rate he was sure they were just what he could, and should have thought; only it was thinking a little harder, a little farther, a little more clearly, and a great deal more nobly. And thus the worldly and the shrewd were forced to feel the grapple of his mind, while they appreciated the purity of his character, and to doubt whether, after all, there was not some common sense in theology and religion somewhere else than in books. Through his life he thus drew into his moral influence secular men of thought and character, and in his death presented to them a not ineffective lesson. To one of these he exclaimed, "You behold me, sir, hovering between two worlds!" "And fit for either," was the beautiful reply.

It was uncongenial with the manly simplicity of Dr. Fisk's mind carefully to hoard his oratorical reputation. The arts of rhetorical keeping, he knew not. When once advised, upon his assumption of the college presidency, to preach seldom, and reserve himself only for great occasional displays, he shrunk at the thought! He had no fear, by constant pouring forth, to exhaust the fountain; and he was not too proud to waste the most masterly exertions of his mind upon the smallest and the humblest audiences. Strains of oratory, that might have richly filled the city cathedral, were freely lavished in the country

schoolhouse! It was not his object to make a grand oration, but to gain a more ultimate and business purpose. He aimed to be the faithful Christian minister, not the splendid pulpit-orator. He forgot not his subject in himself; he forgot himself in his subject. And when he came forth to his ministerial performance, it was not after a period of solicitous, intensive, verbal, *memoriter* premeditation. He did not then involve his plain thoughts in folds of wordy gorgeousness; nor did he invest them with that intensive glare of diction which, however entrancing to the fancy, renders the thought itself too dazzlingly painful to the mental gaze, to be intelligible to the mental perception. No; his oratory was the natural and animate glow of the mind, effervescing with the subject; or rather, it was the spontaneous effervescence of the subject itself. For the subject that animated his periods, animated his soul. In the days of what was his health, but what to others would have been disease, he esteemed it as his high delight to preach with unremitting frequency; when the sympathy of all others for his illness would have spared his service, he could not spare himself. So long as he could stand in his pulpit he proclaimed the mission of his Master; and when he could no longer stand up to proclaim it, he proclaimed it still. It were a picture, worthy a nobler hand than mine, to portray this minister of Christ, as his friends watched his successive yieldings to the attacks of the destroyer; a feeble, yet resolute figure, visited by the successive shocks of disease, and losing at each shock that which he did not recover; preaching, so long as he could stand in the desk: when he was never again to stand up in that desk, preaching from his seat,—in his sick and dying chamber preaching, it was said, as he never preached before;—so long as the crumbling elements of his body could frame a voice, sending forth the dying articulations of his faithful ministry.

There was a kind of public exercise which we must not omit to mention, which, the farthest possible removed from artificial rhetoric, presented, as Dr. Fisk performed it, a specimen of eloquence most genuine and pure—we mean the *eloquence of prayer*. If eloquence be the natural uttering of the simplest and most spontaneous breathing of the highest and holiest sentiments of which our nature is susceptible of being inspired, then were Dr. Fisk's addresses to the Deity specimens of the truest eloquence. Devoid of artificial pomp, devoid of affectation, and especially devoid of that most subtle of all affectation, the very affectation of simplicity; they possessed a real simplicity, variety, and pertinency, which we have never seen equalled. They were simple, for they expressed in direct and unambitious words the natural mind of the speaker; they were varied, for he had no stereotype clauses, and the persons most familiar with his daily devotions, remember not his ever twice using the same form of expression; they were pertinent, suiting with happy and instantaneous yet dignified applicableness, the peculiar exigencies of specific circumstances and characters. Persons of intellectual character of other denominations, or of worldly views, have expressed their surprise and pleasure at the unstudied, extempore beauty of his occasional instantaneous prayers. Among the most hallowed recollections of our departed friend, are the soft and soothing tones of his voice, as they *melted along the current of fervid devotion*, with which he loved, at the close

of an evening social assemblage, to consecrate the hour of interview.

The thought may naturally present itself, and I know not why it may nt be pursued for a moment, what stand Dr. Fisk would have acquired had he, with all his intellectual and moral qualifications about him, unchanged in all but ministerial profession, employed his powers upon the high arena of the national legislation. We cannot but picture to ourselves, that his great natural practical and executive talent would have, even there, held a mastering sway; that his genuine and manly eloquence would have thrilled the senate and the nation through; that the innate magnanimity of his soul would have gathered an unbought influence around him; and that his pure, high, uncompromising principle would have enabled him to present, in grandest pre-eminence, that character, in our days so rare—so rare, indeed, that, as in the instance of a Wilberforce, it appears almost unique and original—I mean the noble character of an *uncompromising commanding* CHRISTIAN STATESMAN. Let those who consider that this would have been a higher destiny carry out the picture; not so do we depreciate his high and holy calling.

The traits which pervaded the manners of the *man*, and which were audible in the efforts of the *speaker*, were visible in the productions of the WRITER. His style through the press was indeed very much the style of an orator haranguing an audience. He emphatically *addressed* the public. To the imaginations of his accustomed auditors, his intonations are easily recalled and audible through his printed words; and as the imagination of the professional musician in the perusal of his notes associates with the visible characters, voiceless bars of parallel melodies, heard by fancy's ear alone, so in the perusal of the remains of our departed friend, with how sacred interest may his survivors call to the ear of memory, those modulations that human ear no more shall hear. Perhaps even to the reader who had never seen the author, the natural impression is that of a speaker's personal presence. The natural qualities of the author's mind were so transfused into his periods that they conferred upon him a sort of diffused presence, and gave a sort of personal acquaintance with him to the multitudinous thousands who, in all parts of this wide empire, constituted his great audience. If you knew the author, you thought, and with much of truth, that you knew the man. Hence it may be affirmed, that not only has Dr. Fisk attracted more attention from the great world beyond and without the circle of his own denomination than any of his departed predecessors; but, perhaps, scarce any one man of any section has, by the mere power of his pen, so identified himself with the feelings of his own range of auditors and readers, as to become, not merely the champion of his sect, or the expounder of their creed, but their sympathizing friend and personal favorite. There is a coloring to his character, and an animation to his figure, which render him palpable to the mind's eye, and the object of the feelings of the addressed. These circumstances arose from the fact, that his unaffected nature prevented his adopting an artificial mode of expression; and he simply sought that phraseology, which would convey, with the clearest directness, his own clear ideas. He pitched the tune of his periods to no falsetto tones. His words were less of the Latin

derivation, than of the honest old Saxon stock; his clauses were uninverted and his sentences were modelled, not to the stately structure of Roman measures, but to the more negligent simplicity of native English syntax. This he did, not so much from a conscious original intention, as from the unconscious tendencies of his own mind; for when a friendly critic once pointed out the circumstance, he recognized it as a fact, to which his own attention had not been very definitely directed. Nor was this so much a matter of decided taste that he would have prescribed it, as a rule, for all others; for to the friend who made the suggestion we have mentioned, he gave positive advice, not to change his more inverted and Latinized mode of expression. He knew that diction was not merely the product of original nature, but also the result of that second nature—habit or education. It had been his life's early and late business, not to address scholars almost exclusively, but to address popular assemblies, and to commune with the common mind; and it might be as truly affectation for others, of different habits, to conform to his own plainer model, as for him to cast his thoughts into their formal mold. Still the habit of constant, hasty, popular address, with all its simplifying benefits, and all the popular power it conferred, produced its corresponding defects. It lowered his standard of rhetorical finish. He possessed not that fastidious choiceness of words, nor that chastened purity of phrase, nor that perfected burnish of diction, which is requisite in a classic model. The main excellence of his style consisted in its clear, vernacular, consecutive train of manly thought; truthful in all its touches, free from every sleepy member and every inert excrescence, animate in every clause, and life-like in all its spirit. In his style of written thought, as in his mind, the three great departments of intellect, imagination, and feeling, were united in most admirable proportion; alternating with successive impulsions, mingling in one composite temperature, or modifying each other with mutual counter-check.

A single glance at the mass of his published writings reveals the fact, that they were mostly controversial, and perhaps all occasional. His active mind never had time, had even his health permitted, to abstract itself from the external and the moving, to retire into its own depths, and bring out independent results upon great universal and eternal truths. Perhaps every line he has ever published was more or less the result of objective and immediate circumstances. True it is, that some of the great monumental products of master intellect in former days, which have enabled the world to gain one great step in its march of mind, were called out by imperative occasion.

The immortal analogy of Butler, for instance, sprung from the previous attacks of a free-thinking age. But the questions which called Dr. Fisk out were, of course, far less universal; the doctrines he maintained, not fundamental; the truths he developed, if they were new, were not vital; and the area upon which he acted, far more sectional and provincial. Yet the powers which he displayed upon these more specific questions, and in his less extended sphere, are certainly such as to induce the desire that they had been drawn into concentration upon some work of complete and standard nature. His tract upon the Unitarian controversy has, we think, most justly, been pronounced a little master-piece in its kind. His sermon upon predestination is,

perhaps, his noblest controversial performance; presenting the statement, we think, with unrivalled compactness, embracing the most forcible form of logic in just the exactest phrase. The merit of this performance has been amply complimented by the eulogies of its friends, but still more amply by the assaults of countless champions in the ranks of orthodox militancy. The essays upon the Calvinistic Controversy, by which the sermon was succeeded, although not comparable with it in compact force, and although the trained logician may sometimes feel the absence of the forms of a rigid demonstrative logic and the presence of a too popular and *ad captandum* process of reasoning, yet, in much of his train, he occupies perhaps new ground in theology, and furnishes an able statement of what must, if we mistake not, stand as *the argument* in the present position of theologic questions.

As a *tourist*, the extensive popularity of Dr. Fisk's Travels certainly assigns him a high rank. A twelve-month traveller over a continent certainly does not pledge himself to all the absolute accuracy, in point of individual fact, of sworn official statistics. Rigid accuracy in regard to every minute unimportant fact may exist in the absence of all vraisemblance; and individual mistake is consistent with the spirit of the most perfect truthfulness. If in the course of a year's rapid travel, recorded upon seven hundred pages, a rigid hypercriticism should detect an occasional individual mistake, that could be no matter of wonder, for he was fallible; and yet the talent of seeing things very much as they are, and depicting them very much as he saw them, and the power of taking you with him, and giving you eyes wherewith to see a little more vividly and a little more truly than your own, I know not where you will find, if they glow not on the pages of his Travels.

One subject there is of his active pen, which painful differences of opinion render somewhat difficult, at the present time, to touch without waking some vibration of discordant feeling; but which constituted so largely, and in the view of some so entirely the amount of Dr. Fisk's public character that it can scarcely be omitted. We approach it, however, as he would have approached it, and as he would have wished it should on this occasion be approached, with kindness to the maintainers of other opinions, yet with an unequivocally frank expression of our own. From the earliest rise of that excitement which has taken so deep a hold upon the best and upon the worst feelings of our nature, and which has roused a controversy waged with a bitterness surpassing the bitterness of politics, the eye of Dr. Fisk descried in it the elements of an impracticable, self-defeating ultraism, and the seeds of discordancy calculated to disorganize every thing else, did it not happily succeed in first disorganizing itself. No friend himself to the system of slavery, he believed that anti-slavery measures might be urged with a most pro-slavery effect. He feared, erroneously some may say, but honestly all should concede, that the measures really adopted were calculated to demolish other institutions and sever other ties than those of slavery. The truth of these opinions it is not now the time to argue; but this is the time, and peculiarly the time, to offer to the public that testimony to the integrity of his views which a most intimate confidential personal intercommunity with

Dr. Fisk on this particular subject enables us to bear. In those moments of private expression when the first sentiments of the mind must develop themselves, and tried dissimulation will drop the mask, the most single-hearted and invariable desire for the prevalence of the great cause of human good was most perfectly apparent. Previous to sending his first publication to the press, he brought the rough draft, as he usually did his subsequent, for the purpose of comparing views; and he asked with that candor which ever prompted him to receive any proper modification of his own views from an inferior mind, whether it were best on the whole to publish it. The conversation, as near as recollection serves, was in the following words:—"Doctor, it certainly ought to be well weighed; it commits you completely to the controversy: and from the moment you publish it, you hang yourself up as a target to be shot at." "I know that," he replied, "but I have ever, when called upon by duty, expressed my opinions without regard to personal considerations; I have found it turn out best; and I think I must do it now." This simple conversation, uttered in a college study, which either of us little prophesied would be published thus to a congregate community, passed casually, with hundreds of others equally characterized by the same spirit. "I hear," said he, with that subdued expression of voice and feature so well known to his associates, "that some of my old friends in Vermont think that I *actually have* forsaken the cause of truth and righteousness. I am sorry—but there is one consolation; as former friends leave me, God raises me up hosts of others to supply their place." He believed that an ultra, anti-slavery excitement, artificially excited, would raise, in the calm sense of the community, an antagonist feeling to a specific and misguided movement, which might be easily mistaken for, and even transformed into an antagonism against emancipation, and a complacency to the system of slavery. "It requires an effort in my own mind," he said, "in opposing their ultra denunciations of the south, not to look too favorably on what is really wrong; nevertheless, the balance must be kept." Between the defenders and perpetuators of slavery as a system, on the one side, and the unexcepting excommunicators of every man who holds a legal bondsman, on the other; between the total rejecters of all sympathy with the colored race, and those who believed in an organized system of northern action in their behalf, he thought there was a broad and maintainable isthmus of opinion, where the public mind could, and would probably stand. The Colonization Society, a plan founded, as he believed, and maintained, as he knew, on fundamental principles of benevolence both to the African and American, and uniting, as it did, all parties, sects, and sections, nay, even the *benevolent* master of bondsmen himself into, *at any rate, one* plan of mercy, he viewed as the only present visible palladium of hope. That it would quietly outstand the storm of excitement untouched—that when the blast had died away from all but memory, it would continue its plan of enterprise—that it would be the mediator and union point between north and south, and probably the harbinger of any scheme which would ultimately attain the great millennial step toward universal emancipation, he maintained an unwavering confidence. To these opinions he early and unequivocally committed himself; and from them never did he for a moment falter. He maintained them in

the day of his towering strength; the last great public appeal to the church through his pen was in their defence; and when he could hold a pen no longer, when he had bidden farewell to all earthly hopes, and his eyes were uplifted to the bar of his final Judge, the firm accents of his voice still reaffirmed their dying testimony, "The cause of colonization is the cause of God."

The election of Dr. Fisk to the presidency of the Wesleyan University offered him a new sphere of action, and a new prospect for his future history. It presented him a high and prominent pedestal, upon which he immediately became conspicuous to the public eye; and his reputation, which had hitherto been, although brilliant, yet circumscribed and sectional, became now unequivocal and national. He came upon the general public in the full possession of meridian powers with something of surprise; and some of his master efforts of oratory, exhibited at this time on the platform of those great societies which bring upon one basis the members of so many different churches, produced a thrilling effect that gave him at once a sudden universality of notice. Some of his anniversary speeches, at this point of his history, we have heard spoken of with such high admiration, by such a variety of persons, that we cannot but think them the master pieces of the orator. Deeply do we regret, that the thrilling words flung by his genius so prodigally upon the universal air, no human mind can bid back again to existence. Standing, as Dr. Fisk now did, upon the highest station of literary eminence and the highest acme of influence, he flung his great, effective, versatile powers into the most ardent and unsparing action. Calls came upon him from all quarters of the nation for the exercise of his talents; and thus the station, which it might once have been supposed would elevate him, received its recompense in the splendid reflex illustration which his talents shed upon it. In his election to the two highest offices of literary and ecclesiastical dignity, the college presidency and the episcopacy, it was his singular destiny that the main opposition came from his personal friends, whose wish it was to retain him from those more extended spheres to their own more narrowed field. We say not how generous a friendship it is thus to hem up an individual that your own section may engross his powers. We speak not in reference to the rank or honor such a course may wrest from him; but the friendship which can for life throw its fetters around the great powers of a responsible being, and send him into the presence of his God with unexerted energies slumbering in his arm and unimproved talents buried in the earth, *might* look very like the greatest cruelty. Still, in reference to the episcopacy, the friends of the president, and the friends of the University could not but feel that he was then standing upon that tower among the bulwarks of Zion which he ought to occupy until summoned to the upper sky. They felt, and we think that he felt, that he ought to die as he had been destined to live, and be to posterity as he was to us, the FIRST PRESIDENT *of the* WESLEYAN UNIVERSITY. The UNIVERSITY was the one single object of enterprise which lay most near his heart while living; it was among the last of his dying earthly solicitudes; it is the signal memento upon which his name must go down to posterity. And could he by me this night present one bequest and pledge to you his affectionate friends and reverers,

most fit for him to send, most appropriate for me to bring, what other could it be than this, the surviving monument of his talents and his toils? Orphaned of him, the Wesleyan University claims a new adoption into your cherishing affections, and your zeal of enterprise. It was his—it is yours. By the holy name of WESLEY inscribed upon her entablatures—by the sacred memory of FISK emblazoned first upon her heraldry—by her past brief, but successful career, and by her hopeful yet tremulous prospects for the future—by what she has already done for our church, and by what she yet may do for your ministry and sons—we implore that, if while his arm sustained us, ye leaned too much upon its support, that now ye would redouble your effort and substitute your energies to supply the vacuum of its withdrawal. Memorials more near to your own metropolis you may erect to the memory of the departed, honorable to yourselves and appropriate to him; but his spirit would bid me tell you, that no memento could be dearer from your efforts to him than the towering success of that monument to whose existence his labors contributed; in all the elements of whose prosperity his prayers are intermingled; around whose columns his memories are entwined; and within whose hallowed precincts his ashes are reposing.

The pulpit in which I stand and the audience addressed are both remembrancers, that the man whose character is commemorated was, as has been already said, the champion of a cause. Dr. Fisk's Methodism, uncompromising as it was, was of the most genuinely liberal stamp; for with him it was synonymous with "*Christianity in earnest.*" He knew that not only the spirit, but the very *name* of Methodism, upon another continent, is synonymous with vital religion of belief, heart, and life; and he knew and rejoiced too that, even on our continent, the more fervid tone that now melts through all the spirit of the American Church, not only thence instrumentally received its electric spring, but was what in Europe would be called, and here would thirty years ago have been called, Methodistic. In the spirit that he saw transcending his sectarian boundary lines, and transfusing itself through the different bodies of the American Protestant Church, he saw the pervading glory of his Methodism. But he was not one jot the less an unflinching champion for the creed, the forms, and the institutions of central, original Methodism proper. He believed her tenets the purest *fac simile* of the New Testament original; he contemplated her forms as the best enshrinement of her creed and spirit; and he maintained her whole machinery and operations as the best attainable apparatus for evangelizing the world. He knew that there was *a spirit in her springs and eyes in her wheels;* and while he would rigidly and purely confine her to the most energetic and decisive effort to electrify the world with the gospel's power, he would sooner have disjointed his arm from its socket than not have maintained her utmost energy in that one, pure, holy work. Religious radicalism and church anarchy found in him an opponent uncompromising, frank, and perpendicular; for while they eyed the bishop elect as assuming the air of haughty churchmanship, and drawing up the reigns of an upstarting prelatic, he viewed them as cutting the marrow and sinew of the best-nerved evangelic arm that has ever since the apostolic days held forth the gospel gift to the nations of the earth. Upon this

occasion, we hold ourselves no disputant, and upon any occasion no arbiter of so great a question. Our prayer and our trust are, that whatsoever may be the fate of ecclesiastic institutions, the gospel's power and the Bible's truth may be triumphant.

Such, my friends, was Wilbur Fisk. Such, at least he was, to the fallible view, and in the hastily-expressed phrase, of one whose happiness it was to enjoy his friendship, and whose honor it was to have been the associate of some of his earthly labors. If personal feelings were likely to color the expression, still the endeavor has been to draw the lineaments from memory, and to speak with the impartiality of history. And so speaking, we must say, that in the possession of great and most beautifully balanced mental powers, held in sway by the energy of predominant will, and *that will aiming at the highest moral purpose*, he has left very few, if any, his living superiors. And we must affirm, that we hold him to be one of those characters deigned in mercy to a wicked world—commissioned messengers of almighty goodness, on ministers of grace and mercy—God's *visible* ANGELS *of the church below.*

Brethren in the ministry of reconciliation, he whom we have lost rejoiced to make great worldly sacrifices for the honor of being your brother, in your high and sacred calling. With the path of human ambition full in high prospect before his ardent imagination, with a heart beating with hope, and talents that most amply augured his complete success, he sacrificed all—and his was a Methodism and a ministry which cost him something. "When," says he, in one of his private papers, "when I made up my mind to be a Methodist traveling preacher, it was an entire abandonment of ease, wealth, worldly honor, and even an earthly home." Such was his sacrifice; but it was without reserve—without retraction—and without regret. How beautiful and striking an assurance did he give of this, in a passage (which his modesty would not allow to be published, as being too personal) addressed by him in England to thirty young missionaries, then ordained for the foreign service! "When, in the new world, I gave myself to the itinerant ministry, I laid my ease, my reputation, my future prospects, my all, on the missionary altar; and I have never regretted it. No, nor even for one moment have I ever wished to take any thing back. So good has God been in his manifestations to me." To you his brethren, in the midst of the successive deprivations she has suffered, in the quenching of her shining lights, the church turns with new and increasing solicitude. What stars have, from our earthly orrery, gone up to the high empyrean! An Emory, a Ruter, a Merwin, a Fisk, where are they? Alas, our prophets—they live not for ever! But though they to our vision be lost, all is not lost; for the great Head of the church survives, "Jesus Christ, the same yesterday, to-day, and for ever."

Brethren of the Young Men's Missionary and Bible Societies, yours too was this great loss. From among your bulwarks, a tower of strength hath departed. Ye are coming to your place of annual gathering, but let there be no voice of joy among you—for know ye not that a prince and a great man hath fallen in Israel? Ye are summoning down from their towers the watchmen of Zion, to challenge them, "What of the night?"—but summon ye not the noblest of them

all,—for know ye not that the beauty of Israel is slain upon her high places? I have come—for ye have called me—from the halls of study and the abodes of science, and I tell you there was a sadness and a mourning among them; for he who was their chief light was quenched and gone. His pupils look over the green sward where he walked, and the prayer-room where he came, and they thought to have seen him—and then remember they that they shall see him no more. We, the partners of his labors, gather ourselves to our place of counsel, but our little number is diminished; we look for our guide and our own familiar friend—but he comes not—he shall be there no more! There is a widowed heart that is lone and desolate—and she mourneth with a mourning that may not be comforted—for he who was her life's life is gone, and gone for ever!

We stand by the new heaped tombless mound, where spring hath spread her fresh green sod, and we muse silently over the days, when he, who was meek as a lamb in his mildness, and mighty as a lion in his strength, with his voice of softness and his look of peace, was one among us; and we say, as we gaze upon his grave—

> Shrine of the mighty! can it be
> That this is all that's left of thee?

From the field where he lies—from the scene where he fell—I have come at your kindly bidding; but I bring you not that mighty heart which ye knew once beat with such heaving throbs in the cause for which ye are banded; for that heart beats no more:—but the pulsations which it felt and the vibrations which it awakened shall revolve to the world's remotest bound, and their wave shall never cease! I bring you not the lofty utterings of that voice which once pleaded with you and for you in your own cause; for its words are gone, and its tones are suppressed in death; and yet they are not dead; for they were sparks of immortality; and they burn in many a living heart—burning hearts that shall kindle other hearts—and the fire shall be undying! I bring not that manly form which once led your section of the sacramental host; for that form now molders in the fresh spring cemetery that spreads upon the sunny hill where his pupils hands have placed it; but moldering as is his dust, I hold on high before you his beaming example, to guide, like a flaming pillar, your triumphant march in the cause for which he lived, and for which you labor. These shall be his still surviving life; in these, even on earth, shall he be immortal. But to the image that once lived and now is dead—to the speech once articulate but now hushed—to the eye once beaming with intelligence but now closed, we join to bid our *silent—sorrowing —last*—FAREWELL!

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BIBLE ELECTION.

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"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied," 1 Pet. i, 2.

It is our object, in the following remarks, to present as explicitly as we can, the doctrine of election as taught in the Bible.

In order that we may have a clear, just, and Scriptural understanding of this subject, we shall,

I. *In the first place*, treat on the different kinds of election spoken of in the Scriptures.

1. Christ is called the elect of God, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles," Isa. xlii, 1.

2. The Scriptures speak of elect angels, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality," 1 Tim. v, 25. It seems that these angels were chosen to perform particular offices to the church.

3. God chose or elected certain individuals to fill particular offices in the Jewish nation. Hence he elected Saul, David, and Solomon, to be kings in, or over the children of Israel.

4. Moses and Joshua were elected to lead the children of Israel from Egypt to the land of Canaan.

5. Samuel, Elijah, Elisha, and others, were elected to be the prophets of the Lord to his people Israel. See Jer. i, 4, 5.

6. Our Lord elected Peter, James, John, and others, to be his apostles, and set them apart for that office. Hence he says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you," John xv, 16.

7. There is also a national election spoken of in the Bible: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain, and mine elect shall inherit it, and my servants shall dwell there," Isa. lxv, 9. This kind of election is introduced into the ninth chapter of Paul's Epistle to the Romans, at the eleventh verse: "For the children being not yet born, neither having done good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." This national election is an election to great and exalted privileges, which are mentioned by the apostle in the fourth and fifth verses of this chapter: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." And we are confident that the election spoken of in the eleventh verse is a national election to great and exalted privileges, and not a personal and individual election

to salvation; because the apostle begins, continues, and ends this chapter in a national point of view.

1. The apostle begins this chapter by expressing his "great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh; who are Israelites." Now we would ask, What was the cause or causes of the apostle's "great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh?" We answer, Because the apostle saw that they were deceiving themselves with the false notion that they were the only people of God, merely because they were the natural descendants of Abraham, and because they had also been honored with greater and more exalted privileges than any or all the other nations of the earth.

2. That in consequence of their rejecting and crucifying the Lord of life and glory they were not only to be broken off, and rejected as the people of God, and the Gentiles elected in their stead; but that the most awful and tremendous judgments that had ever befallen any people or nation were lowering in horrid aspect over their guilty heads, and were ready to fall in redoubled terror upon their defenceless souls. These were the evils which the apostle saw would soon come in upon them like an overflowing flood. And how deeply was the apostle affected by the sight. What would he not have been willing to do or suffer, if by that means he could rescue them from these coming judgments. Who can fathom the deep tones of sorrow that are implied in these words of the apostle: "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites," verses 1, 2, 3. Now a deceived Jew might reply, and say, If we are to be broken off and rejected as the church of God, then has the promise of God failed; for God said to Abraham, "I will establish my covenant between me and thee, for an everlasting covenant, to be a God unto thee, and thy seed after thee," Gen. xvii, 7. Here we have a clear view of the ground of their deception—namely, they supposed that the promises of God, which were made to Abraham and his seed, were restricted to the natural born Jews, when in fact Abraham was to be "a father of many nations:" "not to those only that were of the law, but to those also that were of the faith of Abraham, who is the father of us all," chap. v, 16. Therefore, though the Jews were to be broken off and rejected as the people of God, and the Gentiles elected in their stead, it does not follow from hence "that the word of God hath taken none effect," or that the promises of God to Abraham and to his seed have failed. No; "for they are not all Israel which are of Israel." God has other children besides those of the descendants of Jacob. Verse 6: "Neither, because they are the seed of Abraham are they all children"—the real spiritual children of God, and the seed to whom the promises were made. For,

3. "They which are the children of the flesh, these are not the children of God," though they be the descendants of Abraham, verse 8. And the reason is, they have not "walked in the steps of that faith of our father Abraham," by which alone they can become the true children of God.

4. If all the seed of Abraham are included in the promises that were made to him, that his seed should possess the land of Canaan, and who were to be the church and people of God, and through whom Christ, the Messiah, was to come; then Ishmael and his posterity would come in with an equal claim, for they were the seed of Abraham. But the promises were made in Isaac. Hence says the apostle, "But in Isaac shall thy seed be called," verse 7. Why? Because Isaac was the child of promise, and Abraham received the promise by faith long after Ishmael was born. And although he was very old, "he staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform," chap. iv, 20, 21.

5. Therefore, says the apostle again, "But the children of the promise are counted for the seed," ver. 8; that is, the promises that were made to Abraham, that his seed should inherit the land of Canaan, &c., were to be counted through Isaac, and not through Ishmael. We have therefore proved, in the first place, that the apostle treats the subject in the beginning of this chapter in a *national* point of view:—

1. By showing the cause of his "great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh, who are Israelites;" viz., that they are to be broken off and rejected as the church of God, and the Gentiles elected in their stead; and that unparalleled judgments were to fall upon them.

2. By pointing out the cause of their deception—viz., supposing that they were the only people of God, merely because they were the natural descendants of Abraham, and had been so highly exalted in point of privileges.

3. Having shown wherein the apostle labored to undeceive them, viz., by proving that "they are not all Israel who are of Israel:" but God has children among other nations besides the descendants of Jacob.

4. That, although the Jews were to be broken off and rejected as the visible church of God, and the Gentiles to be elected in their place, yet the word, the promises of God, made to Abraham and to his seed, would not fail, because Abraham was "a father of many nations." All, therefore, that should "walk in the steps of that faith of our father Abraham" were accounted the true children of God, whether Jews or Gentiles.

5. And we have proved that the promises made to Abraham and to his seed, respecting the land of Canaan, &c., are through Isaac, the child of promise, and not through Ishmael.

Hence it follows, that the election spoken of by the apostle in the ninth chapter of Romans is a *national election to great and exalted privileges, and not an individual and personal election to salvation.* Again: the apostle continues this chapter in a national point of view:—

1. By going back to the promise that was made to Abraham: "For this is the word of promise, At this time will I come, and Sarah shall have a son," ver. 9. This son was Isaac, through whom the promised seed was to come, and not through Ishmael.

2. The apostle then takes another step, and speaks of the Israelites and Edomites under the names of their respective heads, Jacob and

Esau: "For the children being not yet born, neither having done either good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth," ver. 11. Now, that the apostle is speaking of *nations*, and of *national election*, and not of *personal* and *individual election to salvation*, let the reader turn to the place from which the apostle quotes: "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger," Gen. xxv, 23. Now, it would be absurd to suppose, that the Lord would be so particular to speak of *nations* and *people;* and then, by the mouth of the apostle, to speak only of *individuals*, and leave nations and people out of the subject. Hence it follows, that the election spoken of by the apostle in this chapter is a *national*, and not an *individual election.*

3. The apostle, in the next place, speaks of the Edomites serving the Israelites: "It was said unto her, The elder shall serve the younger," ver. 12. Now this was literally true in a national point of view, but not true in respect to Jacob and Esau as individuals; for Esau never did serve Jacob in an individual capacity. See what follows: "And Jacob lifted up his eyes, and looked, and behold Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him; and they wept. And he lifted up his eyes, and saw the women and children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him; and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly according as the cattle that go before me and the children be able to endure, until I come unto my lord unto Seir," Gen. xxxiii, 1–14. We have made this long quotation to prove that the servitude spoken of in the text is not an individual, but a *national* servitude; for if there was any individual service rendered by either, it was by Jacob to Esau. For in this quotation we are told, that when Jacob met his brother Esau, he

bowed himself to the ground before Esau seven times; and called himself Esau's *servant twice;* and Esau his *lord, four times;* and he also says, "for I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." Does this look like Esau serving Jacob in an individual capacity? Certainly not. Hence it follows, that the *servitude* spoken of in this text is not an *individual,* but a *national servitude.*

4. "As it is written, Jacob have I loved, but Esau have I hated," ver. 13. These words are a quotation from the first chapter of Malachi, 1st and 2d verses. In this chapter the Lord righteously complains of the ungrateful and wicked course pursued by the Israelites, whom he had so greatly loved. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us." They wished to know in what respect he had distinguished them by his love. The Lord then informed them, that he had loved them, and had manifested his love toward them, inasmuch as he had chosen Jacob and his posterity to be the people and nation on whom he had bestowed such great and exalted privileges as are enumerated by the apostle in the 4th and 5th verses of this chapter, rather than upon Esau and his posterity. Hence he says, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness," Mal. i, 2, 3. Now, in the first place, it will be clearly seen, by referring to the 4th and 5th verses of this chapter, that the Lord is speaking of the Israelites and Edomites, and has no reference to Jacob and Esau personally, further than to show that *a greater degree of his love* had been manifested toward the Israelites than the Edomites, inasmuch as he had chosen the Israelites to be the *people* and *nation* on whom he had bestowed so many favors, which he had not upon the Edomites. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

In the second place, it must be clear to every candid mind, that the ground of complaint in this chapter was not against Jacob as an individual, who was on the account of his *great faith* called Israel; but against the Israelites, his descendants. Hence the Lord justly complains of their not rendering that "honor" and "fear" that were due to his great and holy name. They had also "offered polluted bread upon his altar." They had "profaned" his name, by saying, "The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord." Now, we would ask, Was this course pursued by Jacob? Was he ever guilty of such base ingratitude? Did he ever say, "Wherein hast thou loved us?" Did the man that *wrestled* with the Angel of the Lord until break of day, and prevailed, offer polluted bread upon the altar of his God? Did he ever bring the blind, the torn, the lame, the sick, and offer them upon

the altar of the God of Abraham, and the God of Isaac? No, never! And as no man, in his right mind, can for one moment suppose that the Lord, in reference to the same subject, would in one place speak of *nations*, and in another, by the mouth of the apostle, speak of *individuals*, it undeniably follows, that the *loving* and *hating* spoken of by the apostle in this verse are of *nations* and not *individuals*, under the names of their respective heads, Jacob and Esau.

5. "What shall we say then? Is there unrighteousness with God?" verse 14. Will any one dare to charge God with unrighteousness, because he has chosen Jacob, the younger son of Isaac, and his posterity, to be the people and nation on whom he has been pleased to bestow great and peculiar privileges, instead of Esau, and his posterity, though Esau was the elder son? "God forbid." He is sovereign of his own ways; and he will not give account of himself to his creatures!

6. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," verse 15. These words are a quotation from Exod. xxxiii. 19. This verse is quoted by the apostle to justify the righteous proceedings of the rightful Sovereign and Governor of the universe, in the election of Jacob and his descendants, to be his peculiar people, and bestowing upon them those great favors from which Esau and his descendants were reprobated. This election was unconditional, and had no reference to the good works of the one, or to the evil works of the other—to the salvation of the one, or to the damnation of the other; but had respect to privileges of a national character. For, saith the apostle, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God," chap. iii, 1, 2. Hence, besides other privileges conferred, he chose to bestow upon them the privilege of being the depositaries of his holy word. So the Lord in like manner chose to exercise his sovereign prerogative in sparing and continuing the children of Israel to be his visible church and people, instead of cutting them off, notwithstanding they had been guilty of idolatry in worshiping the golden calf. Not, indeed, because they did not deserve to be cut off, nor because Moses had prayed for them, but because he chose to have *mercy* and *compassion* upon them, by forgiving them this *national sin*, and in continuing them his elect *people* and *nation*, in order that the promise of God might be fulfilled which he made to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed;" which could not have been fulfilled if he had cut off the whole body of the Jews. Thus it must be.

7. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," ver. 16. This text is an inference drawn from the case of Isaac desiring to bestow the patriarchal blessing upon Esau; which blessing was not only of an *individual*, but also of a *national* character; but which was, finally, by the mercy of God, bestowed upon Jacob, contrary to the desire of Isaac. The blessing runs thus: "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed is every one that curseth thee; and blessed be he that blesseth thee," Gen. xxvii, 29. The account begins thus: "And it came to

pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his eldest son, and said unto him, My son: and he said unto him, Behold here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die," Gen. xxvii, 1–5. But Rebekah, who heard the conversation which passed between Isaac and Esau, was determined that the blessing should be conferred upon Jacob, and not upon Esau. Hence preparations were made to provide Jacob with savory meat such as Isaac loved. And when prepared, it was brought by Jacob to his father Isaac; and he took it, and did eat thereof, and blessed him. "And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac, his father, that Esau, his brother, came in from his hunting. And he also had made savory meat and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac, his father, said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtlety, and hath taken away thy blessing. And he said, Is he not rightly named Jacob? For he hath supplanted me these two times: he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast not thou reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him; and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept," ver. 30–38. Hence the apostle, referring to this circumstance, saith, "So then, it is not of him (Isaac) that willeth," that Esau should have the patriarchal blessing; "nor of him (Esau) that runneth," that took his quiver and bow, and ran into the field to get venison to make savory meat, such as his father loved, that his soul might bless him before he should die; "but of God that showeth mercy" to Jacob. Now this patriarchal blessing is another argument in favor of the position we have taken, that the apostle in the ninth chapter of Romans is speaking of *nations*, and *national election*; for it is an historical fact, that Esau in *person* never did *serve* Jacob: and as *people* and *nations* are mentioned in the blessing pronounced upon Jacob by his father Isaac, it cannot be restricted to Jacob and Esau as *individuals*, but must be applied *to Jacob, the Israelites; and Esau, the Edomites.*

Once more: the apostle ends *this* chapter by discussing the subject in a *national* point of view.

1. From ver. 17–21 the apostle *vindicates* and *illustrates* the "pur-

pose" of God in *electing* Isaac and Jacob, and their descendants, *to be his visible church and people,* to whom "pertained" those great and exalted privileges, which are mentioned by the apostle in the 4th and 5th verses of this chapter, and from which Ishmael and Esau, and their descendants, were reprobated; and in his now rejecting the Jews as his visible church and people. This the apostle does by referring to the case of the Lord's *raising up Pharaoh and his people* from under those plagues which he had sent upon them *in answer to the prayer of Moses.* And what was the "purpose" of God in raising him and his people up from under those plagues, and that too for ten successive times? It was that he might show his power in him, and that his name might be declared throughout all the earth. For Pharaoh had boastingly and wickedly said, "Who is the Lord that I should obey his voice, and should let Israel go? I know not the Lord, neither will I let Israel go," Exod. v, 2. Pharaoh did not believe that there was any God greater or more powerful than his gods, or, perhaps, even himself. Therefore he was not disposed to let Israel go at the command of the God of the Hebrews. Hence the Lord sends one plague after another upon him and his people; and then raises them up from under them, in order to show in him his power, and that his name might be declared throughout all the earth. This was the "purpose" of God in raising him and his people up from under these plagues. Therefore we are to understand this subject in a *national* point of view; for it is an historical fact, that both Pharaoh and his people were included in the judgment of the plagues. For thus saith the Lord to Pharaoh, "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth," Exod. ix, 14. And who was the most powerful, Pharaoh and his gods, or the God of the Hebrews? Let the overthrow of Pharaoh and his people in the Red Sea answer! Now we would ask, What was the "purpose" of God in electing Isaac and Jacob, with their posterity, to be his visible church, from which Ishmael and Esau, with their posterity, were reprobated? The apostle answers the question in this quotation in the clearest possible manner: "That I might show my power in thee, and that my name might be declared throughout all the earth." And the object of the apostle in quoting these words was to make known and illustrate the "purpose" of God in electing Isaac and Jacob, with their descendants, to be his visible church and people, instead of Ishmael and Esau, with their descendants. And never was there a happier quotation. There was not a text in all the Bible which would prove and illustrate the "purpose" of God in electing Jacob, (the Israelites,) and in reprobating Esau, (the Edomites,) so clearly and fully as this text. There is no case in all the word of God to which the apostle could refer that would so fully illustrate the "purpose" of God in the election of the one, and in the rejection of the other, as the case of Pharaoh and the plagues. This the 18th verse, which is the conclusion of the apostle drawn from the 17th verse, clearly proves: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth;"—that is, he leaves them to themselves, for this is its meaning here. Hence God according to his "purpose" elected Isaac and Jacob, with their posterity, to be his

visible church and people, and left Ishmael and Esau, with their posterity, out of this his "purpose" of *national election.*

Again: a reference being made to Pharaoh, and his overthrow in the Red Sea, was a two-edged sword in the hand of the apostle. For by it he not only illustrates the "purpose" of God in electing Jacob and his descendants to be the visible church and people of God; but also his righteous "purpose" in his now rejecting the Jews as his visible church on account of their unbelief and rejection of Christ. As Pharaoh and his people manifested their wickedness and cruelty, in putting burdens upon the children of Israel which they were not able to bear, and in refusing to let Israel go at the command of God, for which he overthrew them in the Red Sea; so the Jews manifested their wickedness and unbelief in rejecting and crucifying the Lord of life and glory, for which God has righteously rejected them as his visible church and people, and destroyed their civil and religious polity; and he has elected the Gentiles to the great and exalted privileges of the gospel dispensation. He destroyed Pharaoh and his people for their wickedness. So also he has rejected the Jews from being his church and people, and destroyed their civil and religious polity, for their wickedness and unbelief. Thus we see, in the first place, how clearly and fully the apostle *illustrates* the "purpose" of God in electing Jacob (the Israelites) to be his visible church and people to enjoy those great und exalted *national* privileges from which Esau (the Edomites) were reprobated; and, in the second place, how he *illustrates* his righteous "purpose" in now rejecting the Jews as his visible church and people on account of their wickedness and unbelief, and in electing the Gentiles to the great and exalted privileges of the gospel dispensation.

2. The apostle *vindicates* the righteous proceedings of God in choosing Isaac and Jacob, with their descendants, instead of Ishmael and Esau, with their descendants, to be his visible church and people; because, as the rightful sovereign and arbiter of the universe, he had a perfect right so to do, independent of his creatures. Who can doubt his right to make one man more honorable than another? And has he not also a perfect right to bestow greater privileges upon one people than upon another? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" See Isa. xlv, 9. Answer, thou that strivest against thy Maker!—thou that opposest or challengest the authority of the God of the universe! "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—or less honorable when he requireth only the improvement of what he has given? "For the righteous Lord loveth righteousness." For of those to whom he has given one talent, he will require the improvement of but one; and of those to whom he has given two talents, he will require the improvement of two. We ask again, Had not God a perfect right to make Jacob more honorable than Esau? And had he not a perfect right to extend this honor to his posterity also? Who that believes in the sovereignty of God, as taught in the Bible, doubts this? Again: Who can charge the God of the Hebrews with cruelty or injustice for overthrowing Pharaoh and his people in the Red Sea, when they had so cruelly oppressed the children of Israel, refused to let them go at the com-

mand of their God, and finally pursued them, in order to destroy them, after he had commanded them to go? No one. We ask, then, what was the object of the apostle in referring to the case of the potter and the clay, and to Pharaoh and the plagues, and his overthrow? Was it to prove that God had made Esau and Pharaoh, with others, on "purpose" for damnation? Such a sentiment would be a horrible reflection upon the character of the God of justice and mercy! There is no such sentiment taught by the holy apostle. He could have no such object in view; it never entered into his heart. What was his object then? It was, in the first place, to justify God's ways in electing Isaac and Jacob, with their descendants, to be his peculiar people, and in his rejecting Ishmael and Esau, with their descendants, from those privileges, as a *nation;* and, in the second place, to *vindicate* and *justify* his righteous "purpose" in his *now* rejecting the Jews as his visible church and people, for their unbelief and rejection of Christ, and in his electing the Gentiles to the privileges of the gospel dispensation. For if God could, on the principle of righteousness, elect Jacob and his descendants to be his visible church and people, and reject Esau and his descendants from these privileges of a *national* character, before they had "done either good or evil," with how much justice may he *now* reject the Jews from being his visible church and people as a *nation*, on account of their unbelief and rejection of Christ, and elect the Gentiles to the privileges of the gospel dispensation.

But to suppose that by the words "to make one vessel unto honor," we are to understand the eternal and unconditional election of Jacob and others to life and salvation; and by the words "and another to dishonor," and "even for this same purpose have I raised thee up," to the eternal and unconditional reprobation of Esau and Pharaoh, and others, to death and damnation, is as directly opposed to what the apostle intended, in our apprehension, as darkness is to light.

3. In the verses from 22 to 29, the apostle more fully speaks of the *rejection* of the Jews, and the "*election*" of the Gentiles, to those great and exalted *church* and *national* privileges which the Jews once enjoyed. It is evident that the apostle in the 21st verse is speaking of *people* and *nations;* for it is a quotation from Jer. xviii, 6, where the Lord is speaking only of nations: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." And as the potter had the power and right over the clay of the same lump to make one vessel unto honor and another unto dishonor, or less honorable, and to place one in a more conspicuous or honorable place than another; so God had the power and perfect right to make Jacob and his posterity more honorable than Esau and his, and to confer greater privileges upon the former than upon the latter, as we have before stated.

And as the potter had a perfect right to remove the vessel of honor from its honorable place, as he made it, and put it there of his own good will and pleasure; so God had a perfect right to reject the Jews from being his visible church and people, and to elect the Gentiles in their place to enjoy the more exalted privileges of the gospel dispensation. Again; as this vessel of honor, the Jewish nation, had, by its unbelief and crucifixion of Christ, become a "vessel of wrath fitted for destruction," with whom God had "endured much long-suffering," he may now with strict justice remove it out of its honorable place, and make room for the Gentiles, "the vessels of mercy which he had afore prepared unto glory"—*for the gospel dispensation, or the glorious gospel church.* This is evidently its meaning here. What a stupendous act of *mercy!* O may we, Gentiles, "praise God for his mercy!" We who were once *strangers* and *foreigners* are *now*, by the *mercy* of God, made "fellow-citizens with the saints, and of the household of God." O "praise him all ye Gentiles, and laud him all ye people!" "Hallelujah, for the Lord God Omnipotent reigneth!" While I write, I feel a glow of glory thrilling through my soul! O "let every thing that hath breath praise God" for his *mercy* to the Gentiles! "Ye angels of his that excel in strength," praise him! "And ye ministers of his that do his pleasure," praise him! *praise* him!

But to return. We say, the term "glory," in the 23d verse, means the gospel dispensation and its glorious privileges—the privileges of the Christian Church. Hence the apostle in his Second Epistle to the Corinthians, chap. iii, verses 9–11, says: "But if the ministration of death, (the law,) written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit (the gospel dispensation) be rather glorious? For if the ministration of condemnation (the law) be glory, much more doth the ministration of righteousness (the gospel dispensation) exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious." And this preparation of the Gentiles for the "glorious gospel of the blessed God" is what the apostle calls "the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." And Paul, being the apostle to the Gentiles, now makes *known this mystery*, which had "been hid in God" for ages and for generations. As the Jews had been for a long time fitting themselves for destruction, so God had, by his mercy, been preparing the Gentiles to become "the vessels of mercy" fitted "unto glory," to be received into the glorious gospel church, as well as the believing Jews. Hence says the apostle, "Even us whom he hath called, not of the Jews only, but also of the Gentiles," ver. 24, who "should be fellow-heirs and of the same body, (the church,) and partakers of his promise in Christ by the gospel." To confirm and settle this truth in their minds, he appeals to the Prophet Osee, who had foretold of those things, saying, "I will call them (the Gentiles) my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, (the Gentiles,) Ye are not my people,

there shall they be called the children of the living God," ver. 25, 26. And "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" —all those who should receive Christ, and those only; a small number, as is well known. "For he will finish the work, and cut it short in righteousness;" he will cut off the Jews in justice from being his visible church and people; "because a short work will the Lord make upon the earth." Well did Esaias say, "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah," ver. 27–29, entirely cut off. But "a remnant," a few, the believing Jews, "shall be saved," of which, with the believing Gentiles, the glorious gospel church is constituted.

4. From the 30th verse to the end of the chapter, the apostle shows that the cause of the rejection of the Jews was their unbelief; and that the "election" of the Gentiles to the privileges of the gospel was an act of boundless mercy. Hence he says, "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone, as it is written, Behold I lay in Sion a stumbling stone and a rock of offence; and whosoever believeth on him shall not be ashamed."

Thus we see, that the apostle begins, continues, and ends this chapter in treating of the subject in a *national* point of view. Therefore it irresistibly follows that the election spoken of in the ninth chapter of St. Paul's Epistle to the Romans is not an individual and personal election to salvation; but a *national* election to great and exalted privileges.

5. The apostle also begins and ends the tenth chapter in a way to show that he speaks of nations, and not of individuals as such. He begins thus: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," verse 1. And ends thus: "But Esaias is very bold and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people," verses 20, 21.

6. In the eleventh chapter the apostle speaks more clearly of the cause of the rejection of the Jews, and the election of the Gentiles, than he does in the latter part of the ninth chapter. Hence he says, "Well; because of unbelief they," the Jews, "were broken off; and thou," the Gentiles, "standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell," the Jews, "severity; but toward thee," the Gentiles, "goodness; if thou continue in his goodness; otherwise thou also shalt be cut off," ver. 20–22. And as the election and reprobation are *national*, and not *individual*, the Jews may yet enjoy those forfeited privileges, if they continue not in unbelief. For, saith the apostle, "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again," verse 23.

Having therefore proved, that the "*election,*" spoken of in the ninth chapter of Romans is not a *personal* and *individual* "election" to *salvation,* but is a *national election* to great and exalted *privileges,* we shall proceed in the next place to speak of personal and individual "election" to salvation.

But, before we proceed to speak directly of this kind of "election," we would say, that we do not design to be understood that this second "national election" of the Gentiles is precisely the same as that first "national election" of the Jews; or that it is exactly a substitute for it. The Jewish "election" included privileges both of a civil and of a religious nature. Church and state privileges were united. A natural born Jew was a proper subject of church membership, and entitled to all its immunities, under the Abrahamic and Mosaic dispensation, and the ordinance of circumcision was the rite of initiation. On the contrary, the Gentiles were, like wild olive-branches, ingrafted into the true vine, in covenant with God, and visible church membership; and the initiatory rite into the church is baptism. It is a spiritual institution, furnishing spiritual privileges to those who will avail themselves of its benefits. The church is consequently no longer a theocracy. It is so far separated from the affairs of the world that He who is made to be "Head over all things to the Church" says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." No fighting with carnal weapons, no marshaling of armies, no raging of chariots, no rattling of spears, no thunderings of cannon, are to be seen or heard in the peaceable kingdom of the Prince of Zion! No; "the weapons of our warfare are not carnal," as saith the apostle, "but they are mighty through God to the pulling down of strong holds." Such were some of the peculiar privileges to which the Gentiles were "elected," and from which the Jews were reprobated, on the account of their unbelief and rejection of Christ. Hence says the apostle, "It was necessary that the word of God should first have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth," Acts xiii, 46, 47. All, therefore, who are obedient to the requisitions of the gospel—that is, who repent and believe in Christ with a heart unto righteousness are proper subjects of these gospel privileges, whether they be Jews or Gentiles.

With these remarks, we enter more directly upon the subject of individual and personal election to salvation. In order that we may make this subject as plain and easy to be understood as possible, we shall, in the first place, show *how individuals* are *personally* "elected."

1. The Spirit of God is the efficient agent in commencing this work. The words of St. Peter are clear and full in reference to this point. For the apostle says, "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit," 1 Pet. i, 2. And such is the deep depravity of the human heart, that no man would ever seek, or think of seeking the salvation of his soul, unless the Spirit of God first called up his attention to this subject. Man of himself can do nothing. He is a helpless, dependent creature. He is

not only helpless and dependant; but the whole moral man is opposed to God, and to the government of God. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Again: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Hence every one must see the necessity of the operation of the Holy Spirit to call up the mind to this all-important subject. And he is faithful to his office. He *does* "reprove the world of sin, of righteousness, and of judgment." He is the grand agent to apply the word preached to the hearts of those that hear. He speaks by his word, and says, "Come, for all things are now ready." "Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else." "Behold I stand at the door and knock." "Turn ye, turn ye, for why will ye die." Thus we are invited, and called upon to come to the Lord, that we may have life. And if we would have life, we must be *obedient* to the heavenly calling. For, says my text, in the second place,

2. "*Unto obedience.*" Now, if we would become the "elect" of God, we must comply with the calls and invitations of the word and Spirit of God. For "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Again: the term "obedience," in the text, to which reference has been made, includes the ideas both of *repentance* and *faith*. Hence, "except ye repent, ye shall all likewise perish." So "he that believeth not shall be damned." Thus the apostle also preached: "I have taught you publicly," said he, "and from house to house;" and the substance of his preaching was, "repentance toward God, and faith in our Lord Jesus Christ." Here then is the "obedience," spoken of by the apostle, which we are to perform by the assistance of the Holy Spirit that is vouchsafed unto us.

3. "*Unto the sprinkling of the blood of Jesus Christ.*" Those who comply with the calls and invitations of the gospel, and follow the dictates of the Holy Spirit—who are obedient to the heavenly calling—that is, *repent* and *believe* in our Lord Jesus Christ, will be sprinkled with the blood of the everlasting covenant; "the blood of Jesus Christ." Then will they enjoy the "grace," the approving favor, of God; and their "peace" will "be multiplied." Thus it appears *how* we are "elected" personally.

Should any still doubt, and ask for more proof, we have more at hand. Hear what the Apostle Paul says on this part of our subject: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth," 2 Thess. ii, 13. "What God hath joined together, let no man put asunder." God has connected our personal "election" to salvation with our "obedience" to the calls and invitations of his word and Spirit; so that whosoever is "obedient" will become an "elect" child of God, and none else. But this part of our subject is so clearly and plainly taught in the word of God, "that a wayfaring man, though a fool, need not err" respecting it.

We shall, in the next place, show *when* we are personally "elected." This point Mr. Wesley places in the clearest light, in the following extract from his Works:—

"1. The Scripture saith, Eph. i, 4, 'God hath chosen us in Christ, before the foundation of the world, that we should be holy and without blame before him in love.' And St. Peter calls the saints, 1 Pet. i, 2, 'elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience.' And St. Paul saith unto them, 2 Thess. ii, 13, 'God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.'

"2. From all these places of Scripture, it is plain that God hath chosen some to life and glory before, or from the foundation of the world. And the wisdom of all Christians is, to labor that their judgments may be informed herein, according to the Scripture. And to that end, let us consider the manner of God's speaking to the sons of men.

"3. God saith to Abraham, Rom. iv, 17: 'As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth things that are not as though they were.' Observe, God speaks then, at the present time, to Abraham, saying, 'I have made thee a father of many nations;' notwithstanding Abraham was not, at that time, the father of one child but Ishmael. How then must we understand, 'I have made thee a father of many nations?'

"4. The apostle tells us plainly it is so, 'before God, who calleth things that are not as though they were.' And so he calleth 'Abraham the father of many nations,' though he was not as yet the father even of Isaac, in whom his seed was to be called.

"5. God useth the same manner of speaking when he calleth Christ, Rev. xiii, 8, 'The Lamb slain from the foundation of the world;' although indeed he was not slain for some thousand years after. Hence, therefore, we may easily understand what he speaketh of 'electing us from the foundation of the world.'

"6. God calleth 'Abraham a father of many nations,' though not so at that time, He calleth 'Christ the Lamb slain from the foundation of the world,' though not slain till he was a man in the flesh. Even so he calleth men 'elected from the foundation of the world,' though not elected till they were men in the flesh. Yet it is all so before God, who knowing all things from eternity, 'calleth things that are not as though they were.'

"7. By all which it is clear, that as Christ was called 'the Lamb slain from the foundation of the world,' and yet not slain till some thousand years after, till the day of his death; so also men are called 'elect from the foundation of the world,' and yet not elected, perhaps, till some thousand years after, till the day of their conversion to God.

"8. And indeed this is plain, without going further, from those words of St. Peter, 'Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience.'

"For if the elect are chosen through sanctification of the Spirit, then they were not chosen before they were sanctified by the Spirit.

But they were not sanctified by the Spirit before they had a being. It is plain then, neither were they chosen from the foundation of the world. But God calleth things that are not as though they were.'

"9. This is also plain from the words of St. Paul, 'God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.' Now,

"If the saints are chosen to salvation through believing the truth, and were called to believe that truth by hearing of the gospel, then they were not chosen before they believed the truth, and before they heard the gospel, whereby they were called to believe. But they were chosen through belief of the truth, and called to believe it by the gospel. Therefore they were not chosen before they believed—much less before they had a being, any more than Christ was slain before he had a being. So plain is it that they were not elected till they believed, although God 'calleth things that are not as though they were.'

"10. Again; how plain is it where St. Paul saith, Eph. i, 11, 12, that they 'whom God did predestinate, according to the counsel of his own will, to be to the praise of his own glory,' were such as did *first trust in Christ.* And in the very next verse he saith, that they trusted in Christ *after they heard the word of truth,* not before. But they did not hear the word before they were born. Therefore it is plain, the act of electing is *in time,* though known of God before; who, according to his knowledge, often speaketh of the things 'which are not as though they were.' And thus is the great stumbling-block about election taken away, that men may 'make their calling and election sure.'"

Again: we proceed to show that this personal "election" is *conditional.* And here also we have the word of God to direct our steps.

1. To suppose that our personal "election" to salvation was unconditionally and unalterably fixed in eternity, is to admit a doctrine which has no existence in the word of God. For this would supersede the *necessity* of the use of means. For if our "election" was unconditionally and unalterably fixed in eternity, then it was independent of means. And if it were independent of means, then means were not *necessary* to it. And if means were not *necessary* to it, then our "election" has no dependence upon or connection with means; then all means in reference to our "election" are useless. But, if all means in reference to our "election" are useless, then will the "elect be saved, do what they will;" and the "reprobate will be damned, do what they can." To say that God has "elected" the use of means also, is to say, that God has converted the doctrine of unconditional election into the doctrine of conditional election *by the use of means.* For if the use of means are *necessary* to our "election," then is our "election" conditional, and not unconditional; which is the doctrine taught in the Bible.

2. If we say, that the doctrine of "election" is unconditional, and yet is inseparably connected with the use of means, we say, that it is both conditional and unconditional at the same time, which is a contradiction; for where the *use of means* is inseparably connected with the "election" of a *responsible agent* to life and salvation, it must be a conditional, and not an unconditional election; because the neces-

sity *of the use of the means* demonstrates it to be a conditional "election." An "election" which was unconditionally and unalterably fixed in eternity, *must be, in the very nature of the thing, far back and independent of all means.*

Again: an "election" which was unconditionally and unalterably fixed in eternity, which must be *far back* and *independent* of the use of all means, must be an "election" of an *irresponsible* and *necessary agent*, if an agent at all. Therefore such an "election" cannot be applied to man.

3. But the "election," spoken of by St. Peter, is an "election" of men to salvation, and that conditionally too; which we soon shall prove by the word of God.

This the words of the apostle, to which we have repeatedly alluded, prove; for it is "unto obedience:" and it is an "obedience" which implies "faith in Christ," which is the condition upon which our personal "election" to salvation is suspended. Whoever knew a disobedient unbeliever, as such, to be an "elect" child of God, or a partaker of salvation? Both *repentance* and *faith* are implied in the word "obedience," in the text to which we have referred. But if our personal "election" to salvation be unconditional, then there is no "obedience" on our part to be performed. *Repentance* and *faith* are out of the question. For if our personal "election" to salvation be inseparably connected with "obedience," then is our "election" conditional, and not unconditional, as before stated. A conditional "election" has connected with it "obedience," and an "obedience" which implies both *repentance* and *faith*. But an unconditional "election," which was fixed in eternity, must be independent of "obedience;" and *repentance* and *faith* have no connection with it. "Obedience," or *repentance* and *faith*, destroy its identity. But the "election" spoken of by St. Peter is "unto obedience." Therefore it is conditional.

4. The apostle, in his Epistle to the Thessalonians, asserts that "God hath from the beginning chosen us to salvation, through sanctification of the Spirit, and belief of the truth." "Belief of the truth" is the condition of our being chosen to salvation. Hence "he that believeth shall be saved, but he that believeth not shall be damned." This is the doctrine taught throughout the Bible. This *faith* is always preceded by *repentance* as a preparation to believing. And although *faith* is the condition of our "election" to salvation, yet *repentance*, as preparatory to our believing, is indispensable. Hence "except ye repent, ye shall all likewise perish." "Repent ye, for the kingdom of heaven is at hand." "Repent ye therefore, and be converted." "Now commandeth he all men everywhere to repent." And although *repentance* is not the condition of our "election" to salvation, yet no *impenitent* man ever did or ever will *believe* to the salvation of his soul, while he remains impenitent. For none but the *penitent* feel the need of salvation. And none but those that feel the need of salvation will ever *believe* to the saving of their souls. *Repentance* implies law, and law violated. *Faith* acknowledges the atonement, and applies its merits to the soul. All *penitent* believers, therefore, are chosen to salvation, whether they be Jews or Gentiles; and none else, except infants. Are not *repentance* and *faith* acts of the creature, performed by divine assistance? *Repentance* acknowledges a just expo-

sure to the penalty of violated law. But can law give salvation? Certainly not. Its appropriate work is to condemn, not to save. Salvation is suspended upon *faith;* for "he that believeth shall be saved; but he that believeth not shall be damned," notwithstanding he may have been penitent. Because *repentance* looks at the law which condemns; but *faith* "beholds the Lamb of God that taketh away the sins of the world." A conditional "election" implies an act of the creature—and that act is *faith;* but an unconditional "election" implies none. Faith, therefore, is the condition of our "election" to salvation.

5. Once more: the Apostle Peter exhorts us to make our "calling and election sure." But if our "election" were unconditionally and unalterably fixed in eternity, then our laboring to make it sure would be in vain; for it would be an effort to make that sure in time which had been made so in eternity. But the apostle does exhort us to "make our calling and election sure;" therefore our "election" was not made sure to us unconditionally in eternity. *Hence it follows, that our personal election to salvation is a conditional, and not an unconditional election.*

Having finished our remarks on the different kinds of "election" spoken of in the Bible, we purpose,

II. *In the second place,* briefly to give some of the *marks* or *characteristics* of the "elect;" and to show *how* we are to make our "calling and election sure."

1. The apostle says, "Who shall lay any thing to the charge of God's elect? It is God that justifieth," Rom. viii, 33. An "elect" person, then, is one who is "justified;" that is, pardoned, forgiven. To suppose that a man is an "elect" child of God before he is "justified," that is, pardoned or forgiven, is an absurdity at variance with both Scripture and reason.

2. Again: an "elect" or "justified" person has "peace with God through our Lord Jesus Christ." Hence says the apostle, "Being justified by faith we have peace with God through our Lord Jesus Christ," Rom. v, 1. *Pardon* and *peace* are marks or characteristics of the "elect." Are these the *marks* of unpardoned sinners, or unjustified souls? Have they *peace* and *forgiveness?* No! but the contrary: "For there is no peace to the wicked, saith my God; they are like the troubled sea that cannot rest, whose waters cast up mire and dirt." But the "elect" *have peace.* Therefore they are "justified;" that is, *pardoned, forgiven.*

3. But they are "elected" or "justified" *by faith.* "Faith" is the *condition* of their "election" or justification, as we have before proved. "Faith," therefore, is another mark of the "elect;" and a "faith," too, which "justifieth."

4. And again: *penitence* is another trait in the character of the "elect;" for whoever knew an impenitent man *believe* to the saving of his soul while impenitent? "Except ye repent ye shall all likewise perish," is a doctrine as clearly and as fully set forth in the word of God as is the declaration that "he that believeth not shall be damned." Both are indispensible. *Repentance* breaks up the fallow ground. *Faith* receives the precious seed, the word of life: and *justification* and *peace* are the first fruits.

5. The "elect of God" are called "holy and beloved;" and they put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," &c. *Holiness*, then, is another mark of an "elect" child of God. But are any "holy and beloved" before they *repent* and *believe?* Every man that believes the Bible knows they are not. How absurd is it then to suppose that men are the "elect of God," while they are destitute of holiness. This is the fatal rock on which thousands have split, supposing that, if they were the "elect of God," they would get to heaven at last, although they were as destitute of *holiness* as a soul in hell is of happiness.

6. Another very prominent trait in the character of the "elect" is that they pray much. Hence says our Saviour, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Luke xviii, 7. Prayer is the life of their souls: they love to pray. They "pray day and night." But who do this, except those that can with confidence approach God, and cry, "Abba, Father." This none can do but such as are "born of God"—"born of the Spirit" of God.

Finally, we proposed to show *how* we are to make our "calling and election sure."

In reference to this we may remark, that those who assert that our "election" was unconditionally made "sure" to us in eternity, or before the foundation of the world, make the apostle speak nonsense. He sets us at work to "make sure" an impossibility; for *how* can we "make" that "sure" in time, which was "made" so in eternity, or before the foundation of the world?

But the apostle does exhort us to "give all diligence to make our calling and election sure;" therefore it was not made sure to us in eternity, or before the foundation of the world.

Again: it is not by a dead, inactive, Antinomian faith that this is to be accomplished; for such a "faith" is of no more use to the soul than a dead body is to society. There is reason to fear that this is all the "faith" thousands have who flatter themselves that they are the "elect of God." Perhaps they once had both "faith and a good conscience;" a *faith* that *justifies*. But they have long since "made shipwreck" of both, and at the same time claim to be of the "elect." O! what

> "Mistaken souls, that dream of heaven,
> And make their empty boast
> Of inward joys and sins forgiven,
> While they are slaves to lust."

3. But *how* are we to make our "election sure?"

The Apostle Paul informs us that we are "elected," or "chosen to salvation, through sanctification of the Spirit and belief of the truth." "Faith" or "belief of the truth" was the condition of our "election." And now the Apostle Peter takes up the subject where the Apostle Paul left it, and says, "Add to your faith"—which was the condition of our election—"virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For if we do these things (constantly,) we shall be diligent; and this, in the true sense of the apostle's doctrine, shall "make our

calling and election sure." Hence our "faith" is to be a living, active principle in the soul—a "faith that works by love, and purifies the heart." This is the faith which "overcometh the world." Such a believer has a "hope" that is "like an anchor to the soul both sure and steadfast." And if he be "faithful unto death," he shall receive "a crown of life;" "for he that endureth unto the end, the same shall be saved." Hence we are "elected according to God's foreknowledge" of our "obedience" or "faith" in Christ from, or before the foundation of the world; and our "election" is made "sure," by our being "faithful unto death." Thus the great stumbling-block concerning "election" is removed out of the way, so that every man may "make" his "calling and election sure."

With all this agrees the language of the apostle, "Wherefore the rather, brethren, give all diligence to make your calling and election sure: for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Amen and Amen.

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THE DUTY OF METHODISM TOWARD ITS YOUTH.

In the April number of the Wesleyan Magazine there is a well-written paper, designed to prove that "the church should educate her children." Perhaps its readers will tolerate a few additional words on the same subject. These, although not properly a sermon, will have an especial reference to a well-known passage of Scripture—the parable of the sower. (Matt. xiii.) A learned commentator has said, "The unfruitfulness of the different lands was not owing to bad seed, or an unskillful sower. The same sower sows the same seed in all, and with the same gracious design; but it is unfruitful in many, because they are careless, inattentive, and worldly-minded." That unfruitfulness is not owing, in any case, to the badness of the seed, is readily admitted; for this is divine, and therefore perfect in its kind. Nor is it less true that many are unfruitful because they are careless, inattentive, and worldly-minded. But that failure is never to be attributed to the unskillfulness or misconduct of the sower, is an assumption made without sufficient authority. The parable represents the general and ordinary state of things in the Christian Church; and, of course, supposes that the gospel is preached, not by angels, but by men. The sowers and the soils are but different specimens of human nature; and all that is human, connected with Christianity, may equally contribute to its failure. In the kindred parable of the tares, there is mention made of the following circumstance, intended, it would seem, to convey a distinct censure upon the ministers of the gospel:—"While men slept," ("They ought," says Mr. Wesley, "to have watched,") "the enemy came and sowed tares among the wheat, and went his way." Nor can it be doubted that many a promising crop has been so mixed as to be destroyed, through the criminal negligence of the ministers of Christ; and that, in many cases, what is now a wilderness would have been a fruitful field,

had it fallen into the hands of more skillful or industrious husbandmen. Should the harvest fail because the ground was incurably barren, or because the clouds had "rained no rain upon it," no blame could rest upon the sower; but were he to scatter his seed by the "way-side," and leave it there without covering or protection; or "upon a rock," where there "was no deepness of earth;" or among the roots of "thorns," which were sure to "spring up in due time;" he would be compelled even to blame himself; for in none of these cases could any reasonable man ever look for any other result.

The youthful mind, connected with our congregations and societies, is a soil naturally full of evil tendencies, but capable of very glorious things. If neglected, it will degenerate into a desert. If cultivated, it will become a field which the Lord hath blessed. The adult members of the church, but more especially her ministers, and those who are associated with them in the general management of her spiritual and temporal affairs, are solemnly charged with this important duty. The good seed is put into their hands, with an authoritative direction to scatter it abroad; and accompanied by a distinct intimation, that the faithful performance of this duty, from age to age, will produce a gradual improvement in the moral character of each succeeding generation, and, of course hasten the millennium.

The great Head of the church long since "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God," Psalm lxxviii, 5–8.

"The earth," says our Lord, "bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear," Mark iv, 28. The "blade" to be produced is the love of God; for that is the living principle of all moral good, which shoots out into the love of man, and ripens into a harvest of holiness and happiness, which we shall reap and enjoy through time and through eternity. This love, in the judgment of our Lord Jesus Christ, "is the first and great commandment." If it is the first and great thing which God has enjoined, it is the first and great thing to be implanted in the minds and hearts of our children. An education conducted upon a purely Scriptural principle would seek, before and above all other things, to win the heart to God through the medium of the understanding; or, to constrain children to love him, by making them to comprehend how greatly he has loved them. It has become too much the habit of fallen men to hesitate, and inquire, and reason, where they ought simply to believe and obey. Accordingly, instead of seeking, with promptitude and zeal, first of all, to bring our children to know and love God, some of us think, in our wisdom, there is a previous question to be asked; namely, how far it is wise, and fit, and advantageous, to bring them up in this particular way: just

as if it was not a clearly ascertained and settled point, that the command of God is the soundest philosophy; that no one understands human nature so well as its Maker; and that he is infinitely more concerned for the present and future well-being of our children than we can possibly be ourselves. The conclusion arrived at, as the result of our reasonings on this subject, commonly is, that a strictly religious education is the best, as a preparation for death; but that something rather different is necessary as a qualification for the present life. If our children were likely to die in early life, we should endeavor, by especial efforts, to direct their attention to the love of God to fallen man, in order to prevail upon them to love him in return. But because they are likely to live some years, and we wish them to push their fortunes, we begin to doubt whether this is, after all, quite the wisest course to be taken; for, although purity of heart may prepare them to see God, it seems to us to promise little or nothing in the way of advancing their interests in the present world.

Our blessed Saviour appears to have been of a different judgment when he taught us to say, "Thy will be done on earth as it is in heaven." As in that divine form we are taught to pray for our own well-being, so this petition plainly assumes that men and angels are to be made happy on one and the same principle. Our chief good here, as well as in paradise, consists in obedient love. Earth is to be turned into heaven by doing the will of God. There never was a vainer dream than for human beings to imagine that they can do well, even in this life, without the love of God. They might as well expect to "gather grapes of thorns, or figs of thistles." "We know that all things work together for good to them that love God." A vine produces grapes; but grapes are produced by no other tree. It can extract nutriment from the sun, and the rain, and the air, and the earth, and render all these powers and influences subservient to the production of its own delicious fruit. All other trees may be warmed by the sun, nourished by the rain, refreshed by the breeze, and fed by the fatness of the earth, but they can produce no grapes. Our children may be surrounded by "all things" in this world; but unless they love God, these will not work together in the production of their well-being. Their combined result will be only "vanity and vexation of spirit." "All things work together for good to them that love God;" but good cannot be produced through any other medium. The various forms of good, peace of conscience, joy of heart, domestic harmony, social happiness, political prosperity, comfort in affliction, triumph in death, and the glories of heaven, are all the produce of one root,—the golden and diversified fruits of the same vital principle. That principle is the love of God; and to plant that principle in the hearts of children, either is, or ought to be, the great business of education.

As nothing but a corn of wheat will ever produce a blade of the same quality; so nothing but the word of God will ever give birth and being to the principle of love to him in the heart of man. The character of God is displayed in the account which he has given of himself. He has declared his great designs of infinite love—what he has done in the gift of his Son, and is hourly doing under the dispensation of the Spirit, for the purpose of effecting our salvation; and it is the

signet of God's character of eternal mercy, as exhibited in this wonderful revelation, which leads us to love him in return. "The sower soweth the word;" and if ever a harvest of blessedness is reaped, it is the effect of the entrance of that word into the heart. The first part of education is to get this divine seed into the heart; and the second is to watch its growth, and to bring it to maturity.

It is readily conceded, that this matter does not depend entirely upon the church. There is a duty which belongs to the parents, and another to the children. It would be the perfection of blindness to overlook the great truth, "By grace are ye saved." These things are neither denied nor forgotten, although it is the especial design of this paper to urge what is due from the Methodist connection, as a church, to the children and youth committed to its care by an overruling Providence. The failure of the harvest in the first two cases mentioned in this parable is attributed to a defective apprehension of divine truth. In the first case it was not understood at all. In the second, it was understood but imperfectly. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which is sown in his heart. This is he which received seed by the highway side," verse 19. To them the word of salvation was just like a sentence repeated for the first time in some strange language, when the ear catches the sound, but the mind perceives not what it means. Yet should the mind recur to it again, and begin to inquire and think, it might possibly discover that hidden meaning which it had not seen at first. It is therefore the business of the devil to hinder this, by keeping the thoughts intent upon other things.

In the case of the stony-ground hearers, the word was apprehended, though but feebly, and only in part. They saw so much of its excellence as to receive it with joy. They saw so little of its infinite importance, that in "time of temptation" they "fell away." Had the word not been understood at all, it would not have been so eagerly received. Had it been better understood it would not have been so easily given up. As the "kingdom of heaven is like unto treasure hid in a field" which is offered for sale, so he who has a just notion of its real character and value will be sure to make it his own; for he will go and sell all that he has, and buy it. Whoever consents to let it go in a time of persecution, thinking that property, and friends, and life, are more than it is worth, may have been struck with the verdure and beauty of the surface, but assuredly does not discover the rich mines below. It is the first business of education to enable children to make this great discovery. To secure a more general and complete understanding of the word of God is the most likely way of lessening the number of these melancholy failures. If we cannot insure success in all cases, yet general success should be expected and sought in the use of well-adapted means.

As an instrument of reclaiming profligates, converting heathens, and preserving them unto eternal life, Methodism is almost perfect; but for the purpose of preventing evil by the religious training of youth, it still admits of vast improvement. The first part of this "labor of love" we have studied, and understand. We undertake it in a business-like manner, and are favored with corresponding suc-

cess. When the same skillful efforts are applied to the second part also, they will meet with an equal reward; for the field is more promising, and will yield a more abundant harvest. One great want is a large increase of schools; while, perhaps, some of the old ones might be better conducted. The way to have less way-side ground is, not only to sow the word by teaching, but to cause the children to understand it by catechizing. Arithmetic is taught by being made the subject of a great number and variety of well-considered questions. The pupil is not merely told, but also asked what is the amount of certain given numbers, after being added, subtracted, multiplied, or divided, as the case may be. The mental effort which is necessary in answering these questions, not only puts him in possession of the science, but also renders it so familiar that he finds it always at hand to assist him in transacting the daily business of life. Here it may be remarked, a subject is first given to the scholar, and then he is questioned upon it. A man about to pump a dry cistern would first of all fill it with water; and when children are to be questioned they must first be supplied with the means of returning a satisfactory answer. Why should not religion be taught in our schools upon a similar principle? That admirable little book, the Wesleyan Catechism, contains an excellent compendium of evangelical truth; and our children should be largely and particularly questioned upon the matter which it contains until the whole is thoroughly comprehended. We care not whether what is called the "lesson system" be adopted or not; whether the "Key" be used, or its place supplied by a better; but we insist upon the principle of accompanying the instruction conveyed by the catechism with a multitude of interrogatories; and upon the process being continued until the subjects are thoroughly understood, and these living seeds of truth and goodness are fairly imbedded in the soul. The necessity of something of this kind can scarcely be matter of doubt. It was stated by a Sunday-school teacher, in a conversation recently held on the subject of catechizing, that a clever boy in his class had, on one occasion, just repeated that sentence in the catechism, God "always was, and always will be." The following question was then put, "Did he ever begin to be?" and the reply was, "Yes." The teacher further gave it as his opinion, that a majority of children would return the same answer. This case was adduced in order to prove that the question itself was an improper one because it elicited such an incorrect answer. Yet it certainly proves that either that question, or another much like it, was greatly needed; for the boy, however "clever," had been repeating what he did not understand. Silly and absurd replies, of course, must always be expected; for the children will answer according to their knowledge. But certainly they constitute no valid objection to the "Key" itself, while the teacher, if he will but use his own understanding, may with perfect ease turn them all to a profitable account. A Sunday scholar, about ten years of age, having recently repeated the same sentence, was asked the same question, and returned the same answer. She was then desired to repeat the sentence a second time, and think about it; after which she was again asked, "Did he ever begin to be?" Instantly it became evident that her mind had perceived something it had not seen before; for a gleam of intelligence spread over her coun-

tenance—her eye sparkled—she advanced a step forward, and said, with some difficulty and emphasis, "No, sir." When pressed to give a reason for this altered answer, she replied promptly, "Because he always was." It is much to be regretted, that in some of our Sunday schools this catechism is unknown, while in others it is merely committed to memory; which every man who remembers his own boyhood knows to be an irksome business; whereas its constant and general use might be easily rendered both a pleasant and a profitable exercise.

It is not wise to surround ourselves with difficulties and discouragements, by talking about the inutility of our labors without the co-operation of the parents, the concurrence of the children, and the influences of the Holy Spirit. It is one of the directions of Methodism, "Let every one attend to the duties of his own station;" and it is earnestly hoped that, in this instance, she will attend to her own, which are to multiply her schools, and place her catechism in the hands of every one of her children. When any of them "hear the word, and understand it not" at first, their minds must be brought back to it again and again, and forced to look for its meaning, until it is perceived, which it will be in due time. Those who "receive the word with joy" must be asked what it is that pleases them; and if it is merely the flowers at the surface, they must be taught to dig and search for the gold and silver below. This will be found by "searching," since it is "not far from every one of us;" and when discovered will not easily be forgotten.

Neither let us be discouraged by being told that so many schools, and new methods of teaching, are all human inventions, and not the old, orthodox, and apostolic method of converting and saving mankind. The triumphant argument in defense of Methodism is drawn from its utility and success. That seed is properly sown which bears fruit unto perfection, although it has been scattered by a whirlwind, and forced into the earth by the foot of a beast. Whatever brings human beings to know, and love, and enjoy God, is sure to be acceptable to him. His word is a celestial, a living, and immortal seed; and the probability is, that if we can by any means get into the human heart, it will take root, and bring forth fruit, in some thirtyfold, in some sixty, and in some a hundred; and when the harvest is found to be abundant and good, we shall hear no complaints about the seed being sown in an improper manner.

If the first part of education is to plant the good seed; the second is to watch its progress, and bring it to maturity. The cause of the failure, in the third instance mentioned in this parable, was the prevalence of contrary principles. The good seed had been sown, and began to grow; but it had fallen among thorns, and they "sprang up and choked it." The word had been heard and understood, feelings and habits of piety were produced; but the "care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." Beds of thorns, however, are not brought to maturity in a day. They first exist as seeds, and tender shoots are seen to grow in company with other things; and years must pass away before they become so rank and abundant as to destroy all other vegetation. Wickedness, in like manner, is the result of a slow moral process. A

finished reprobate is never formed in a day. Bad and powerful passions, and confirmed habits of vice, are the full-grown thorns, the seeds and shoots of which were to be seen in childhood itself. It is the part of vigilant husbandry to see the thorns the moment they appear above ground, to tear them up by the roots, and thereby preserve the crop; and it belongs to a skilful and religious education to watch the workings of human depravity, and to destroy its shoots and its buds the moment they make their appearance. It is for this end that the modern Scottish schools are provided with play-grounds; and the plan appears to be founded upon a just principle. The master is present in them, as well as in the school, for the purpose of observing what passes, and improving it for the good of his charge. The play-ground is the little world of the children, where each pursues his own end, in his own way; and here the qualities of the human heart, whether good or bad, are as sure to display themselves as in the great world around us. The thorns which are afterward to choke the good seed, to wound and injure our brethren, and to render ourselves fuel for the fire, are to be seen in the play-ground, as surely as the fruits of summer and the blossoms of spring are to be seen by the gardener in the very depth of winter. The especial advantage of seeing them there is, that they are not then too strong to be dealt with, but are so weak as to be easily removed. At this period of life the human mind is willing to be taught, and evil is often blighted and destroyed by a timely information. The human heart, bad as it is, can only be allured to damnation step by step; and few would venture upon a life of sin if they distinctly saw the end at the beginning. Let men be convinced in childhood, beyond all possibility of doubt, that the elements of utter reprobation are actually living and working in themselves, let them fully understand to what these must ultimately lead, and then they may be induced to cast out the incipient mischief, by eradicating the thorns, instead of suffering them to remain until they have choked the good seed.

But why should this process end, as it commonly does among us, at the age of ten, twelve, or fourteen years? Why should not our youth remain subject to the same discipline until they are twenty, or even married and settled in life? It will be said, they are then too old and big for schools, and cannot be detained any longer. Methodism can hold no person against his will, whether child or adult. Yet it finds the ways and means of attaching large multitudes to itself, and that by bonds which remain unbroken through a life of change and sorrow. Young persons between the ages of ten and twenty are as easily attached to Methodism as any others; and just upon the same principle, namely, by being treated with kindness according to what they really are: many such are now members of the society. These, in various degrees, mind the things of the Spirit; for they have been awakened to an apprehension of spiritual and eternal realities, and hence enjoy our class meetings and the other means of grace; and, treating them according to what they really are, we admit them fully, and at once, to "the communion of saints," in which society they find themselves perfectly at home. But there are others who, not having been so awakened, do not relish our class meetings; perhaps dislike them, and cannot make up their minds at present to assume the

decided profession of religion. Yet many of these are willing to meet with others in the same circumstances, have no objection to be told of their faults, and even wish to become wiser and better. Why then should we not meet them on their own ground, and give them that portion of good which they wait to accept at our hands? The serious, thoughtful, and well-disposed part of our youth are folded, and placed under proper shepherds; while the thoughtless and wayward, who are ready to show their courage by playing with the wolf, we leave to act as they please, and take care of themselves. What Abraham did under one divine warrant, we venture to do in flat opposition to another. We give the inheritance to Isaac, and send Ishmael into the wilderness. Some of these have wandered to a frightful distance, and are now in "a far country," from which they are not likely to return. When an inquiry concerning them shall be made by our common Father, we shall not be able to end the matter by saying, "Am I my brother's keeper?" for we shall find (perhaps to our cost) that all souls are his; and that even for the Cains, the Esaus, the prodigals, and other supposed reprobates, the shepherds must give an account to him. Our obvious duty therefore is forthwith to make arrangements for infolding these wandering sheep, and subjecting them to such a course of discipline as they are able to bear, in order that for every one of them we may be able to give "some good account at last."

Here the question occurs, "How is this to be done?" It doubtless admits of a satisfactory answer, whether we are able to give it or not. It is in the hope that even a foolish proposition may lead to amendment of our present system, that we venture to answer:—By forming all the youth belonging to our societies and congregations, who choose to leave our schools, and refuse to take a society ticket into some sort of Bible classes, and placing each of them under the care of a suitable person, whose business should be to watch over the morals of those committed to his care, and instruct them more fully, by means of suitable books, in the knowledge of the Holy Scriptures. These classes should be accessible to all who choose to join them; and few or none be excluded except by themselves. The effect of such an arrangement would be, that those who are now wrong would be preserved from going further astray; fading impressions would be revived and deepened; forgotten truths recalled, and personal salvation more generally secured. Additional seed would be sown; and farmers know that there are cases in which, while the first sowing has proved a failure, the second has yielded a harvest. The thorns of bad passions and habits would more fully "spring up," and farther opportunities be afforded to detect and destroy them. The harvest would become more abundant and general, and the sowers and reapers rejoice together.

Perhaps it will be said, that this is impossible, as the Methodists have already more work than they can do. In the history and experience of our community agents and money have been forthcoming when they were urgently called for, and but seldom before. If we resolve to cultivate this vineyard, that will be an advertisement for laborers; and if God approve of the project, there will be no lack. A willingness to work for Christ is the first and great qualification which is possessed by many members of our society; and the requisite addi-

tional instruction can surely be obtained: for those who engage in this work should have some especial training in Biblical knowledge in order that they may command attention and success. If these classes were periodically met by the preachers, either separately or together, and addressed on subjects connected with their spiritual and temporal well-being, the general effect must be to restrain and withdraw them from evil, and allure them to Christ; while many of these stray sheep would be

"Gather'd into his fold,
With his people enroll'd,
With his people to live and to die."

Methodism has done wonders both at home and abroad. This, under God, has been mainly owing to its organization. Should the same system, and combination, and vigor be brought fully to bear upon the religious education of our youth, we shall see greater things yet. Our infant schools will then be multiplied a thousandfold, and young children placed under the rays of the light of life from their tenderest years. Our Sunday schools will be greatly augmented in number, improved in character, and rendered more eminently than ever the nurseries of enlightened religion. Our week-day schools will impart the same celestial instruction day by day, with the addition of some very valuable secular knowledge. Our Bible classes will further instruct and preserve those young persons who have ceased to attend our schools; among whom will be our apprentices and maid-servants, as well as the youthful members of more wealthy families. Solomon says, "In all labor there is profit;" and the more this field is cultivated, the less it will contain of wayside, of rock, and of thorns; and the more of that "good ground" which will prove abundantly fruitful. What are called "revivals," to which, thank God, our churches are no strangers, will become showers of rain, falling upon ground tilled and full of seed; and we can scarcely fail to "reap in due time."

The influence of all this upon our societies and congregations generally can scarcely fail to be salutary; since its tendency must be more and more to render Methodism "fair as the sun, clear as the moon, and terrible as an army with banners;" for such a large body of mingled light and love will be sure both to give pleasure to all the wise and the good, and to make a deep and wide impression upon that vast mass of ignorance and sin with which we are still surrounded.

SAMUEL JACKSON.

REVIEW.

From the Edinburgh Review, or Critical Journal, for January, 1839.

1. *An Attempt to Develop the Law of Storms by means of Facts, arranged according to Place and Time; and hence, to point out a cause for the variable Winds, with the view to practical use in Navigation.* By Lieut. Colonel REID, C. B., of the Royal Engineers. 8vo. London: 1838. With an Atlas of nine Charts.
2. *Remarks on the prevailing Storms of the Atlantic Coast of the North American States.* By WILLIAM C. REDFIELD, of the City of New-York. (*Silliman's Journal*, Vol. XX.)
3. *Hurricane of August*, 1831. By W. C. REDFIELD. (*Silliman's Journal*, Vol. XXI.)
4. *Observations on the Hurricanes and Storms of the West Indies, and the Coast of the United States.* By W. C. REDFIELD. (*Blunt's American Coast Pilot.* 12th Edition, pp. 626–629.)
5. *On the Gales and Hurricanes of the Western Atlantic.* By W. C. REDFIELD. (*United States Naval Magazine.*)

IT is mortifying to the pride of science, and a reproach to every civilized government, that we know so little of meteorology—of the laws and perturbations of that aerial fluid which exists within and around us—which constitutes the pabulum of life; and in which we should instantly perish, were it either polluted or scantily supplied. Considering the earth's atmosphere merely in its chimical and statistical relations, our knowledge of its properties is at once extensive and profound. We have decomposed the gaseous mass into its elements, and ascertained their separate agencies in sustaining and destroying life. Its weight, its variable density, its altitude, its action upon light, its electrical and magnetical phenomena, its varying temperature, whether we ascend from the earth, or move to different points on its surface, have all been investigated with an accuracy of result honorable to the industry and genius of philosophers. But, however great be the knowledge which we have acquired of our aerial domains, when in a state of serenity and peace, we must confess our utter ignorance of them in a state of tumult and excitement. When the paroxysms of heat and cold smite the organizations of animal and vegetable life—when the swollen cloud pours down its liquid charge, and menaces us with a second deluge—when the raging tempest sweeps over the earth with desolating fury, driving beneath the surge, or whirling into the air, the floating or the fixed dwellings of man—when the electric fires, liberated from their gaseous prison, shiver the fabrics of human power, and rend even the solid pavement of the globe—when the powers of the air are thus marshalled against him, man trembles upon his own hearth, the slave of terrors which he cannot foresee, the sport of elements which he cannot restrain, and the victim of desolation from which he knows not how to escape.

But though the profoundest wisdom has been hitherto of no avail in emergencies like these, it would be at variance with the whole history of scientific research to suppose that effectual means may never be obtained for protecting life and property when thus endangered, or at least for diminishing the hazards to which they are exposed. The philosopher in his closet has already done some-

thing to protect as well as to forewarn. The electric conductor, when skillfully applied, has performed some function of mercy in guarding our houses and our ships; and the indications of the barometer and sympiesometer have doubtless warned the mariner to reef his topsails, and prepare for the struggle of the elements. But, paltry as these auxiliaries are, they are almost the only ones which unaided science can supply. It belonged to the governments of Europe and America, and pre-eminently to ours, whose royal and commercial marine almost covers the ocean, to encourage, by suitable appointments and high rewards every inquiry that could throw light upon the origin and nature of those dire catastrophes by which, in one day, hundreds of vessels have been wrecked—thousands of lives sacrificed, and millions of property consigned to the deep. But, alas! they have done nothing. Ours, at least, has no national institution to which they could intrust such an inquiry; and the cause of universal humanity, involving the interests of every existing people, and of every future generation, is left, as all such causes are, to the feeble and isolated exertions of individual zeal.

It is fortunate, however, for our species, that the high interests of humanity and knowledge are not confided to the cares of ephemeral legislation. He who rides on the whirlwind has provided for the alleviation of the physical as well as the moral evils which are the instruments of his government; and in the last few years two or three individuals have devoted themselves to the study of the gales and hurricanes that desolate the tropical seas, with a zeal and success which the most sanguine could never have anticipated. They have not, indeed, yet succeeded in discovering the origin of these scourges of the ocean; but they have determined their general nature and character; and have thus been able to deduce infallible rules, if not to disarm their fury, at least to withdraw us from their power: and if so much has been done by the successive labors of two living individuals in the brief period of only six years, what may we not expect to achieve when meteorological inquiries shall be set on foot at suitable stations, and the science of Europe brought to bear on the observations which may be registered?

Before the attention of philosophers was directed to the investigation of individual tempests and hurricanes, it was generally believed that a gale differed from a breeze only in the velocity of the air which was put in motion; and a hurricane was supposed to be well explained when it was described as a wind moving in a rectilineal direction at the rate of 100 or 120 miles an hour.

The first person who seems to have opposed himself to this vulgar error was the late Colonel Capper, of the East India Company's service, who published, in 1801, a work "on the Winds and Monsoons." After studying all the circumstances of the hurricanes which occurred at Pondicherry and Madras in 1760 and 1773, this intelligent writer remarks, that these circumstances, when properly considered, positively prove that the hurricanes were whirlwinds whose diameter could not be more than 120 miles. Colonel Capper was also aware of the remarkable fact, that these whirlwinds had sometimes a progressive motion; and he not only states that ships might escape beyond their influence by taking advantage of the wind which blows from the land; but he refers to the practicability

of ascertaining the situation of a ship in a whirlwind, from the strength and changes of the wind, with the view, no doubt, of enabling the vessel to resist its fury, and escape from its vortex.

These observations, valuable though they be, seem to have excited no interest either in this or in other countries; and the next philosopher who directed his attention to the subject was led to it by independent observations, and in the course of more extensive meteorological inquiries. Mr. W. C. Redfield, of New-York, whose position on the Atlantic coast gave him the finest opportunities not only of observing the phenomena, but of collecting the details of individual storms, was led to the same conclusion as Colonel Capper, that the hurricanes of the West Indies, like those of the East, were great whirlwinds. He found also, what had been merely hinted at by Colonel Capper, that the whole of the revolving mass of atmosphere advanced with a progressive motion from south-west to north-east; and hence he draws the conclusion, that the direction of the wind at a particular place forms no part of the essential character of the storm, and is in all cases compounded of both the rotative and progressive velocities of the storm in the mean ratio of these velocities. Mr. Redfield was conducted to these generalizations by the study of the hurricane of September, 1821; but, in order to corroborate his views, he has taken the more recent hurricane of the 17th August, 1830, and, by the aid of a chart, he has exhibited its character, and traced its path along the Atlantic coast, as deduced from a diligent collation of accounts from more than *seventy* different localities.

Interesting as these details are, our limits will only permit us to give a few of the leading facts, along with the results at which Mr. Redfield has arrived. The hurricane of 1830 seems to have commenced at St. Thomas on the 12th of August at midnight; and, continuing its course along the Bahama Islands and the coast of Florida, it passed along the American shores and terminated its devastations to the south of the island of St. Pierre, in long. 57 deg. west, and lat. 43 deg. north. It performed this long journey in about six days, at the average rate of about seventeen geographical miles per hour. The general width of the tract, which was more or less influenced by the hurricane, was from 500 to 600 miles; but the width of the tract where the hurricane was severe was only from 150 to 250 miles. The duration of the most violent portion of the storm at the several points over which it passed, was from seven to twelve hours, and the rate of its progress from the island of St. Thomas to its termination beyond the coast of Nova Scotia, varied from fifteen to twenty miles per hour.

The rotative character of this storm, which always moves from right to left, is amply proved by the varying directions of the wind at the different points of its path; but a striking evidence of this was exhibited in its action on two outward bound European ships, the Illinois and the Britannia. On the 15th August the Illinois experienced the swell which preceded the hurricane advancing from the south; but as the ship had a fair wind and was impelled by the Gulf Stream, while the storm lost time by making a detour toward Charleston and the coast of Georgia, the ship outran the swell; but on the 17th she was overtaken by the hurricane blowing furiously

from the south, while at the same moment it was blowing hard at New-York from the north-east. The Britannia, which left New-York in fine weather on the 16th, met the hurricane on the same night, having the wind first at north-east, then ENE., and after midnight from the south-east.

After describing other hurricanes which led him to the same conclusions, Mr. Redfield remarks that their axis of revolution, or *gyral axis*, as he calls it, is probably inclined in the direction of its progress. This inclination he ascribes to the retardation of the lower part of the revolving mass by the resistance of the surface; in consequence of which the more elevated parts will be inclined forward, and overrun to a very considerable extent the more quiet atmosphere which lies near the surface. Hence we see the reason why vessels at sea sometimes encounter the sudden violence of these winds upon their lofty sails and spars, when all upon the deck is quiet

One of the most important deductions which Mr. Redfield has made from the facts and illustrations to which we have referred, is an explanation of the causes which produce a fall in the barometer at places to which a hurricane is approaching, or more immediately under its influence. This effect he ascribes to the centrifugal tendency of the immense revolving mass of atmosphere which constitutes a storm. This centrifugal action must expand and spread out the stratum of atmosphere subject to its influence; and toward the vortex or centre of rotation must flatten and depress the stratum so as to diminish the weight of the superincumbent column which presses on the mercury in the barometer.* Mr. Redfield also conceives that whatever be the upward limit of the revolving mass, the effect of its depression must be to lower the cold stratum of the upper atmosphere, particularly toward the more central portions of the storm; and by thus bringing it in contact with the humid stratum of the surface, to produce a permanent and continuous stratum of clouds, with an abundant precipitation of rain, or a deposition of "congelated" vapors, according to the state of temperature in the lower region.

From these views Mr. Redfield is led to speculate on the cause of the hurricanes which prevail on the Atlantic coast. He conceives that they "originate in detached and gyrating portions of the northern margin of the trade winds, occasioned by the oblique obstruction which is opposed by the islands to the direct progress of this part of the trades, or to the falling in of the northerly or eddy wind from the American coast upon the trades, or to both these causes combined."

Such is a brief analysis of the first and most important memoir of Mr. Redfield. The second paper contains a very short notice of the hurricane which, after raging with great violence at Barbadoes on the night of the 10th August, 1831, passed over St. Lucia, St. Domingo, and Cuba, and reached the northern shores of the Gulf of Mexico, in about 30 deg. of north lat., where it raged simul-

* Hence we see the reason why the mercury in the barometer always rises again during the passage of the last portion of the gale, and reaches its greatest elevation after the storm has passed.

taneously at Pensacola, Mobile, and New-Orleans. Here it entered upon the territories of the adjoining states, where it must have encountered the mountain region of the Alleghanies, and was perhaps disorganized by the resistance which these elevations offered to its progress. It seems, however, to have caused heavy rains over a large extent of country to the north of the Gulf of Mexico; and if its peculiar action was continued beyond New-Orleans, it must have been confined to the higher atmosphere, as no violent effects were produced at the surface nearer than the southern states. This hurricane, which revolved from right to left, passed over a distance of 2000 nautical miles in about 150 hours, which gives an average velocity of more than 13 1-2 miles an hour. The rotative character of this storm was finely exemplified in the effects which it produced at Barbadoes. The trees which it uprooted near the northern coast lay from NNW. to SSE., having been thrown down by a northerly wind in the earlier part of the storm, while in the interior and some other parts of the island they were found to lie from south to north, having been prostrated in the latter part of the gale.

In his *third* memoir, Mr. Redfield directs our attention to the different points which he considers as established in reference to the principal movements of the atmosphere which constitute a hurricane. The following is a condensed summary of his observations:—

1. The severest hurricanes originate in tropical latitudes to the north or east of the West India Islands.

2. They cover simultaneously an extent of surface from 100 to 500 miles in diameter, acting with diminished violence toward the exterior, and increased energy toward the interior of that space.

3. South of the parallel of 30 deg. these storms pursue toward the west a track inclined gradually to the north till it approaches 30 deg., where their course changes abruptly to the north and eastward, their track continuing to incline gradually to the east, toward which point they advance with an accelerated velocity.

4. The duration of a storm depends on its extent and velocity, and storms of smaller extent advance with greater rapidity than larger ones.

5. The direction and strength of the wind in a hurricane [for the most part] are found not to be in the direction of its progress.

6. In their westward course, the direction of the wind at the commencement is from a northern quarter, and during the latter part of the gale from a southern quarter of the horizon.

7. In their northward and eastward course, the hurricane begins with the wind from an eastern or southern quarter, and terminates with the wind from a western quarter.

8. North of 30 deg., and on the portion of the track farthest from the American coast, the hurricane begins with a southerly wind, which, as the storm comes over, veers gradually to the westward, where it terminates.

9. Along the central portion of the track in the same latitude the wind commences from a point near to south-east, but after a certain period changes suddenly to a point almost directly opposite to that from which it had been blowing; from which opposite quarter it blows with equal violence till the storm has passed. Under this

central portion the greatest fall of the barometer takes place, the mercury rising a short time previous to the change of wind.

10. On the portion of the track nearest the American coast, or farthest inland, if the storm reaches the land, the wind begins from a more eastern or north-eastern point, and afterward veers more or less gradually by north to a north-western or westerly quarter, where it terminates.

11. From these facts, it follows that the great body of the storm whirls in a horizontal circuit around a vertical or somewhat inclined axis of rotation, which is carried onward with the storm, and that the direction of this rotation is from right to left.

12. The barometer in all latitudes sinks under the first half of the storm in every part of its track, except, perhaps, its northern margin, and thus affords the earliest and surest indication of the approaching tempest. The barometer again rises during the passage of the last portion of the gale.

Our readers will naturally inquire, What are the phenomena which take place within the vortex, or in the axis of the revolving storm? It is well known that in the heart of a storm or hurricane in the open sea, violent flaws or gusts of wind alternate with lulls and remissions of its violence; and here Mr. Redfield conceives that the vortex or rotative axis of a violent gale or hurricane oscillates in its course with considerable rapidity in a moving circuit of moderate extent near the centre of the hurricane; and he conjectures that such an eccentric movement of the vortex may be essential to the continued activity or force of the hurricane.

The *fourth* and last memoir of Mr. Redfield has for its object the illustration of his preceding labors, by delineating on a chart the route of several storms and hurricanes, as derived from numerous accounts of them in his possession, by which their progress is specifically identified from day to day during that part of their route which appears on the chart. The following is a list of the storms thus projected:—

1. The hurricane which visited Trinidad, Tobago, and Grenada, on the 23d of June, 1831.

2. The hurricane of the 10th August, 1831, already referred to.

3. The hurricane which passed over the Westward Islands on the 17th August, 1827, and terminated about Sable Island and Porpoise Bank on the 27th; having traveled over 3000 nautical miles in about eleven days, at the average rate of about eleven miles an hour.

4.* The hurricane which swept over the Windward Islands on the 3d September, 1804, the Virgin Islands on the 4th, Turk's Island on the 5th, the Bahamas on the 6th, the coast of Georgia and the Carolinas on the 7th, Chesapeake and Delaware Bays, and Virginia, Maryland, and New-Jersey on the 8th, and the states of Massachusetts, New-Hampshire, and Maine on the 9th; becoming a violent snow storm in the high lands of New-Hampshire. It performed a journey of 2200 miles in about six days, at the average rate of about fifteen and a half miles per hour.

* This is, by an oversight of Mr. Redfield, described as No. V. in the text, while No. V. is described as No. IV. We follow the chart.

5. The hurricane which ravaged Antigua, Nevis, and St. Kitts on the night of August 12th, 1835, and reached Metamora on the coast of Mexico on the 18th, after passing over St. Thomas, St. Domingo, and Cuba. Its velocity was fifteen and a half miles per hour, having moved through 2200 miles in six days.

6. This is the memorable gale of the 12th August, 1830, already referred to. It visited St. Thomas on the 12th, and reached the Porpoise and Newfoundland banks on the 19th, having traveled through more than 3000 nautical miles, with an average rate of eighteen miles an hour.

7. This hurricane, which swept over the Atlantic in 1830, was encountered to the north of the West India Islands. It passed along a more eastern route than any of the rest, and reached the Grand Bank of Newfoundland on the 2d of October, after having caused great damage and destruction to the many vessels which occupied its widely extended track. The length of its route is about 1800 miles, and its average velocity twenty-five miles per hour.

8. Is the path of a much smaller, but more violent hurricane, which was encountered off Turk's Island on the 1st September, 1821, and reached the state of Maine, having passed over 1800 miles in sixty hours, with a velocity of thirty miles an hour.

9. A violent and extensive hurricane, which was encountered north of Turk's Island, on the 22d August 1830, passed north of the Bahamas on the 23d, and was off the coast of the United States on the 24th, 25th, and 26th. A great deal of damage was done on the ocean by this storm, but it scarcely reached the American shores. It appears to have moved more slowly than other storms.

10. Is the course of a violent hurricane and snow-storm on the 5th and 6th December, which swept along the American coast from the latitude of 30 deg.

11. Is a portion of the general route of the violent inland storm which swept over the lakes Erie and Ontario on the 11th of November, 1835.

After some general remarks on these hurricanes, which our limits will not allow us to notice, Mr. Redfield makes the following observations:—

"It will hardly escape notice that the track of most hurricanes, as presented on the chart, appears to form part of an elliptical or parabolic circuit, and this will be more obvious if we make correction in each case for the slight distortion of the apparent course in the higher latitudes which is produced by the plane projection. We are also struck with the fact that the vortex of the curve is uniformly found near the 30th degree of latitude. In connection with this fact, it may also be noted that the latitude of 30 deg. marks the external limit of the trade winds on both sides of the equator: and perhaps it may not prove irrelevant to notice even further, that, by the parallel of 30 deg., the surface area, as well as the atmosphere, of each hemisphere, is equally divided, the area between this latitude and the equator being about equal to that of the entire surface between the same latitude and the pole."

Independent of the scientific interest which is attached to inquiries such as these we have been considering, they deeply involve the still higher interests of humanity. Mr. Redfield has, therefore, labored to deduce some practical rules by which the unfortunate mariner may extricate himself, with the least hazard, from the im-

pending calamities of a hurricane. These rules will, of course, admit of continual improvement and extension as our knowledge of the laws of storms becomes more complete; but it is a great step in the march of science to hold out to humanity even the faintest hope of escaping from risks the most imminent, and from dangers the most appalling.

"1. A vessel bound to the eastward between the latitudes of 32 deg. and 45 deg. in the western part of the Atlantic, on being overtaken by a gale which commences blowing from any point to the eastward of SE. or ESE., may avoid some portion of its violence by putting her head to the northward, and when the gale has veered sufficiently in the same direction, may safely resume her course. But by standing to the southward, under like circumstances, she will probably fall into the heart of the storm.

"2. In the same region, vessels, on taking a gale from SE., or points near thereto, will probably soon find themselves in the heart of the storm, and after its first fury is spent, may expect its recurrence from the opposite quarter. The most promising mode of mitigating its violence, and at the same time shortening its duration, is to stand to the southward upon the wind as long as may be necessary or possible; and if the movement succeeds, the wind will gradually head you off in the same direction. If it becomes necessary to heave-to, put your head to the southward, and if the wind does not veer, be prepared for a blast from the north-west.

"3. In the same latitudes, a vessel scudding in a gale with the wind at east or north-east, shortens its duration. On the contrary, a vessel scudding before a south-westerly, or westerly gale, will thereby increase its duration.

"4. A vessel which is pursuing her course to the westward or south westward, in this part of the Atlantic, meets the storms in their course, and thereby shortens the periods of their occurrence; and will encounter more gales in an equal number of days than if stationary, or sailing in a different direction.

"5. On the other hand, vessels while sailing to the eastward, or northeastward, or in the course of the storms, will lengthen the periods between their occurrence, and consequently experience them less frequently than vessels sailing on a different course. The difference of exposure which results from these opposite courses on the American coast may in most cases be estimated as nearly two to one.

"6. The hazard from casualties, and of consequence the value of insurance, is enhanced or diminished by the direction of the passage, as shown under the two last heads.

"7. As the ordinary routine of the winds and weather in these latitudes often corresponds to the phases which are exhibited by the storms as before described, a correct opinion founded upon this resemblance can often be formed of the approaching changes of wind and weather, which may be highly useful to the observing navigator.

"8. A due consideration of the facts which have been stated will inspire additional confidence in the indications of the barometer; and these ought not to be neglected, even should the fall of the mercury be unattended by any appearance of violence in the weather, as the other side of the gale will be pretty sure to take effect, and often in a manner so sudden and violent as to more than compensate for its previous forbearance. Not the least reliance, however, should be placed upon the prognostics which are usually attached to the scale of the barometer, such as set-fair, fair, change, rain, &c., as in this region, at least, they serve no other purpose than to bring this valuable instrument into discredit. It is the mere rising and falling of the mercury which chiefly deserves attention, and not its conformity to a particular point in the scale of elevation.

"9. These practical inferences apply in terms chiefly to storms which have passed to the northward of the 30th degree of latitude on the American coast, but with the necessary modification as to the point of the compass, which

results from the westerly course pursued by the storm while in the lower latitudes, are for the most part equally applicable to the storms and hurricanes which occur in the West Indies, and south of the parallel of 30 degrees. As the marked occurrence of tempestuous weather is here less frequent, it may be sufficient to notice that the point of direction in cases which are otherwise analogous is in the West Indian seas, about ten or twelve points of the compass more to the left than on the coast of the United States in the latitude of New-York.

"Vicissitudes of winds and weather on this coast, which do not conform to the foregoing specifications, are more frequent in April, May, and June, than in other months.

"Easterly or southerly winds, under which the barometer rises or maintains its elevation, are not of a gyratory or stormy character; but such winds frequently terminate in the falling of the barometer, and the usual phenomena of an easterly storm."

Mr. Redfield concludes these valuable observations, by stating it as his opinion—an opinion to which we shall have occasion to recur—that the great circuits of wind, of which the trade winds form an integral part, are nearly uniform in all the great oceanic basins; and that the course of these circuits, and of their stormy gyrations, is, in the southern hemisphere, in a counter direction to those in the northern one, producing a corresponding difference in the general phases of storms and winds in the two hemispheres.

From the investigations of this transatlantic observer, we now pass to those of our countryman, Lieut. Col. W. Reid, who has pursued the inquiry with the greatest zeal and ability. His attention was first directed to the subject in consequence of his having been employed officially at Barbadoes in re-establishing the government buildings, blown down by the hurricane of 1831; in which one thousand four hundred and seventy-seven persons lost their lives in the short space of seven hours. In order to learn something of the causes and modes of action of these violent gales, he searched everywhere for accounts of previous storms, and was fortunate in meeting with the memoirs of Mr. Redfield, which we have above analyzed. Impressed with the belief that Mr. Redfield's views were correct, Colonel Reid determined to verify them by making charts on a larger scale, and laying down the different reports of the wind at points given in Mr. Redfield's memoirs; and the more accurately this was done, the more did the tracks approximate to those of a progressive whirlwind. But Col. Reid was not content with thus revising in a more accurate projection the labors of his predecessor. He obtained from the admiralty the logs of British ships that had been navigating the hurricane region, and by combining the observations which they contained with those made on land, he was thus enabled to group the varying phenomena of different storms; to place beyond a doubt their rotatory and progressive character, as described by Mr. Redfield; to ascertain that they derive their destructive power from their rotatory force; and to confirm the sagacious conjecture of the American philosopher, that the storms in southern latitudes would be found to revolve in a contrary direction (namely, from left to right) to that which they take in the northern hemisphere.

Before we proceed, however, to these discussions, we shall endeavor to give our readers some idea of a West India hurricane,

by combining the more interesting parts of the description which Colonel Reid has given of the Barbadoes hurricane of 1831. In passing from Barbadoes to St. Vincent this hurricane moved only at the rate of ten miles an hour. Before it reached St. Vincent Mr. Simons observed a cloud to the north of him so threatening in its aspect, that he had never seen any thing so alarming during his residence of forty years in the tropics; and he informed Colonel Reid that it appeared of an olive-green color. Mr. Simons hastened home, and by nailing up his doors and windows saved his house from the general calamity. The water of the sea was raised to such a height in Kingston bay as to flood the streets, and several buildings in Fort Charlotte were unroofed, and others blown down. The most remarkable phenomenon, however, which took place at St. Vincent, was the effect of the storm on the extensive forest with which a great part of the island is covered. A large portion of the trees at its northern extremity were *killed*, without being blown down. These trees were frequently examined by Colonel Reid in 1832; and they appeared to him to have been killed, not by the wind, but by the extraordinary quantity of electric matter rendered active during the storm. This exhibition of electric fire seems to be a common accompaniment of violent hurricanes; and during that of 1671, the lightning is described as darting, not with its usual short-lived flashes, but in rapid flames, skimming over the surface of the earth, as well as ascending to the upper air. During the paroxysm of the storm of 1831, two negroes at Barbadoes were greatly terrified by sparks of electricity passing off from one of them. This took place in the garden of Coddrington College, where the hut of the negroes having been just blown down, they were supporting each other in the dark, and endeavoring to reach the main building. Another remarkable phenomenon accompanied this hurricane. In consequence of the sea breaking continually over the cliff at the north point, a height of seventy feet, the spray was carried inland by the wind for many miles, and it rained salt water in all parts of the country.* The fresh-water fish in the ponds of Major Leacock were all killed; and at Bright Hall, about two miles to the south-south-east of the point, the water in the ponds continued salt for many days after the storm.

The great struggle of the elements, which constituted the paroxysm of the hurricane of Barbadoes, was ushered in on the afternoon of the 18th of August, with variable squalls of wind and rain, with intervening calms. About four P. M. a dismal darkness brooded around; and toward the zenith there was an obscure circle of imperfect light subtending an angle of 35 or 40 degrees. The following description of the storm, given by Col. Reid, was published at Bridgetown immediately after the event:—

"After midnight the continued flashing of the lightning was awfully grand,

* It is probable that what is called rain was only vesicles of salt-water. During the violent north-east winds which dash the sea upon the rocky coast at St. Andrews, in Scotland, the spray is carried over the city in the form of vesicles or foam, which, when it strikes the windows, or lights upon the ground, exhibits its true character from the rings of salt saline matter which remain after the evaporation of the water.

and a gale blew fiercely from the north and north-east; but at one A. M., on the 11th of August, the tempestuous rage of the wind increased; the storm, which at one time blew from the north-east, suddenly shifted from that quarter, and burst forth from the north-west and intermediate points. The upper regions were from this time illuminated by incessant lightning; but the quivering sheet of blaze was surpassed in brilliancy by the darts of electric fire which were exploded in every direction. At a little after two, the astounding roar of the hurricane, which rushed from the north-west, cannot be described by language. About three the wind occasionally abated, but intervening gusts proceeded from the south-west, the west, and west-north-west, with accumulated fury.

"The lightning also having ceased, for a few moments only at a time, the blackness in which the town was enveloped was inexpressibly awful. Fiery meteors were presently seen falling from the heavens; one in particular, of a globular form, and a deep red hue, was observed by the writer to descend perpendicularly from a vast height. It evidently fell by its specific gravity, and was not shot or propelled by any extraneous force. On approaching the earth with accelerated motion it assumed a dazzling whiteness and an elongated form, and dashing to the ground it splashed around in the same manner as melted metal would have done, and was instantly extinct. In shape and size it appeared much like a common barrel shade; its brilliancy, and the spattering of its particles on meeting the earth, gave it the resemblance of a body of quicksilver of equal bulk. A few minutes after the appearance of this phenomenon, the deafening noise of the wind sunk to a distant roar, and the lightning, which from midnight had flashed and darted forkedly with few and but momentary intermissions, now, for a space of nearly half a minute, played frightfully between the clouds and the earth. The vast body of vapor appeared to touch the houses, and issued downward flaming blazes, which were nimbly returned from the earth upward.

"The moment after this singular alternation of lightning, the hurricane again burst from the western points with violence prodigious beyond description, hurling before it thousands of missiles—the fragments of every unsheltered structure of human art. The strongest houses were caused to vibrate to their foundations, and the surface of the very earth trembled as the destroyer raged over it. No thunder was at any time distinctly heard. The horrible roar and yelling of the wind, the noise of the ocean, whose frightful waves threatened the town with the destruction of all that the other elements might spare—the clattering of tiles, the falling of roofs and walls, and the combination of a thousand other sounds, formed a hideous and appalling din. No adequate idea of the sensations which then distracted and confounded the faculties can possibly be conveyed to those who were distant from the scene of terror.

"After five o'clock, the storm now and then for a few moments abating, made clearly audible the falling of tiles and building materials, which, by the last gust, had probably been carried to a lofty height.

"As soon as the dawn rendered outward objects visible, the writer proceeded to the wharf. The rain was driven with such force as to injure the skin. The prospect was majestic beyond description. The gigantic waves rolling onward seemed as if they would defy all obstruction; yet as they broke over the careenage they seemed to be lost, the surface of it being entirely covered with floating wrecks of every description. It was an undulating body of lumber—shingles, staves, barrels, trusses of hay, and every kind of merchandise of a buoyant nature. Two vessels only were afloat within the pier, but numbers could be seen which had been capsized or thrown on their beam ends in shallow water.

"On reaching the summit of the cathedral tower, a grand but distressing picture of ruin presented itself around. The whole face of the country was laid waste; no sign of vegetation was apparent, except here and there small patches of a sickly green. The surface of the ground appeared as if fire had run through the land, scorching and burning up the productions of the earth.

The few remaining trees, stripped of their boughs and foliage, wore a cold and wintry aspect; and the numerous seats in the environs of Bridgetown, formerly concealed amid thick groves, were now exposed and in ruins."

In the year 1835 two rotatory hurricanes occurred in the West Indies. One of them, which we have already mentioned as No. V. in Mr. Redfield's chart, took place at Antigua, on the 12th of August. According to the additional information obtained by Colonel Reid, the wind blew from the north during the first part of the storm, and from the south during the latter part of it; a calm of twenty minutes having intervened. Hence he conjectures that the centre or vortex passed over Antigua. The barometer fell 1.4 inches, and the trees were blown down so as to form lanes.

The second hurricane of 1835 is represented in his fourth chart by Colonel Reid, who has been enabled, by the logs of H. M. steam vessel Spitfire and ship Champion, to determine its direction and general rotatory character. About nine in the morning the sea rose in an extraordinary manner. The waves rolled at Carlisle bay of an unusual height, and about ten A. M. the wind blew so violently that persons could with difficulty keep on their feet. The wind, which was at first NNE., veered gradually more and more to the east; and then having reached the east, it continued veering toward the south, until at the end of the storm it blew into Carlisle bay. This storm abated at Barbadoes about one o'clock P.M., and had ceased by two o'clock. About half-past three o'clock the Champion was in the centre of it, and must have crossed from the right hand side to the left of the course of the hurricane. She was still in the gale at midnight, but by one o'clock A. M., of the 4th of September, it had ceased at the place she then occupied. The Spitfire lost her mainmast by six o'clock P. M. of the 3d, when she was on the left hand side of the hurricane's course; but by eight o'clock P. M. she was out of the tempest. This hurricane extended to St. Lucia, the north end of which was strewed with lumber, and pieces of wrecked vessels; but it was not felt at St. Vincent. The shortness of its course is remarkable, and it seems to have come from a point much farther to the south than usual.

In the fifth chapter, occupying above eighty pages of his work, Colonel Reid proceeds to investigate, and project, in three interesting charts, the course and phenomena of three hurricanes which marked the year 1837.

The first of these hurricanes passed over Barbadoes on the morning of the 26th of July. It reached Martinique at ten min. P. M. of the same day, when it had ceased at Barbadoes. Santa Cruz received it on the 26th at midnight. It arrived at the Gulf of Florida on the 30th, when it wrecked some vessels, and damaged others. Taking a northerly course, it reached Jacksonville, in Florida, on the 1st of August, and thence passed over Savannah and Charleston, following a course to the eastward of north.

According to the private journal of Lieutenant James, of H. M. S. *Spey*, then at Barbadoes, on the 26th a heavy swell rolled into the bay at 4 P. M., attended with lightning and thunder. The sky assumed a blue-black appearance, with a red glare at the verge of the horizon. Every flash of lightning was accompanied with an

unusual whizzing noise, like that of a red-hot iron plunged in water. The barometer and sympiesometer fell rapidly about 6 P. M., and sunk to 28.45 inches. At half-past seven the hurricane burst on the ship in all its dreadful fury. At eight it shifted from ESE. to S. and blew for half an hour, so that the crew could scarcely stand on the deck. The sea came rolling into the bay like heavy breakers, the ship pitching deep, the bowsprit and forecastle sometimes under water. The wind was shifted at nine to WSW., the barometer began to rise, and as the haze cleared away Mr. James counted twenty-one sail of merchantmen driven on shore, and perfect wrecks.

From the numerous data which Colonel Reid has collected respecting this storm he has constructed his fifth chart, which presents some interesting results. In place of the track of the hurricane being concave to the east, it is convex at its commencement from Barbadoes to Santa Cruz, as if it had begun with a direction almost southerly. The curve, however, resumes its usual form; and what is peculiarly interesting, has its apex at the parallel of 30 deg., like all those projected by Mr. Redfield. The revolving cylinder of atmosphere, comparatively small at the commencement of the hurricane, gradually enlarges itself till it expands to a great width, and terminates in ordinary and irregular winds in the northern hemisphere.

The second hurricane of 1837, called the Antigua hurricane, possesses the peculiarity of having commenced much farther east than usual; while the details so well collected by Colonel Reid are most deeply interesting. On the night of the 31st July, (eight P. M.,) in lat. 17 deg. 19 min. N. of W. long. 52 deg. 10 min., Captain Seymour, of the brigantine *Judith and Esther*, of Cork, when the wind was blowing fresh from the NE., observed near the zenith a white appearance of a round form, and while looking steadfastly at it, a sudden gust of wind (from the NE.) carried away the topmast and lower studding sails. At one A. M. of the 1st August the wind increased, the sea rose fast, and the vessel labored hard. At seven A. M. the wind gradually increasing, the ship was allowed to run under bare poles, the sea running very high, and the vessel laboring and straining, and shipping great quantities of water. At eight A. M. the wind increased to a hurricane, so that the crew could not hear each other speak on deck, or do any thing for their safety.

"She broached to," says Captain Seymour, whose interesting narrative we must not any longer abridge, "and was hove on her larboard beam ends by a tremendous heavy sea, which took all the bulwarks nearly away on the larboard side. She had been for some time on her larboard beam ends before she rose, and when she did, the wind veered suddenly to the southward of east. After running a short time before the wind, she was hove again on her beam ends, which, when she righted, took all the bulwarks away on the other side except a few planks; she then became again manageable for about fifteen minutes. About noon it fell calm for about fifteen minutes, and the hurricane suddenly veered to about south, when we gave up all hopes of safety. A sea, owing to the sudden shift of wind, had struck her on the starboard side, and hove the vessel the third time on her beam ends. She had remained some time so, the cabin nearly filled with water, and the forecastle, all the three boats, in fact every thing of any value, was gone: the mate, who was at the wheel, was washed from it, and the wheel itself carried away.

All the stanchions on the starboard side were broken, and every sail, except the main-sail, blown into rags; the foretop, while on her beam ends, nearly smashed to pieces; when, to our agreeable surprise, we observed her again righting, and could not account for the manner in which we were saved, but through the powerful hand of an Almighty Protector. For nearly an hour we could not observe each other, or any thing, but merely the light; and most astonishing, every one of our finger-nails turned quite black, and remained so for nearly five weeks."—Page 66.

This remarkable change produced on the sight and the nails of the crew, induced Colonel Reid to apply to Captain Seymour for farther information. The captain states it as his opinion, that the darkness was not so great as to hinder the crew from seeing one another, or even to a greater distance. He mentions also that their finger nails turned black about the time that their eyes were affected; and as every one of the crew were affected in the same manner, he concludes that such an effect was not produced by the firmness of the grasp with which they were holding by the rigging or sails, but that "the whole was caused by an *electric* body in the elements."

After quitting the Judith and Esther, the hurricane visited Antigua, Nevis, St. Kitts, Santa Cruz, St. Thomas's, Porto Rico, (where thirty-three vessels were lost,) on the 2d August. At St. Thomas's, the Water Witch, Captain Newby, experienced the effects of the hurricane on the 2d. In the morning the wind was N. and NNW.; about three P. M. the violence of the squalls forced him to anchor in ten fathoms' water. At five, the squalls were succeeded by a gale; and at seven, a hurricane arose "beyond all description dreadful."

"The windlass," says the captain, "capsized, and I could not slip my cables, the ship driving until I was in twenty fathoms' water. A calm then succeeded for about ten minutes, and then, in the most tremendous unearthly screech I ever heard, it recommenced from the south and south-west. I now considered it all over with us, for the wind was directly on shore, and the sea rose, and ran mountains high. The foretop-gallant mast, though struck, and the gig were carried up some feet in the air, and the vessel drove again into twelve fathoms. At two A. M., on the 3d, the gale somewhat abated, and the barometer rose an inch. At daylight, out of *forty* vessels, the Water Witch and one other were the only two not sunk, ashore, or capsized."

On the 3d August the hurricane reached Porto Plata in St. Domingo. On the 5th, it dismasted the *Pomeroy* off Abaco. On the 6th of August, two government houses were blown down, and the cotton crops destroyed at Jacksonville, in Florida. The *Ann*, after drifting six miles into the woods, was left seven hundred yards from the river. On the 6th of August, the hurricane reached the parallel of 30 deg., where, in obedience to the general law, it ought to have turned north and eastward; but, owing to some unusual cause, it turned to the north-west into the interior of Florida, reaching Pensacola on the 8th: the general track of the storm no longer resembling a parabola, but having a striking resemblance to the human thigh, leg, and foot extended.

Colonel Reid does not particularly notice this singular anomaly; but we infer from the following paragraph that the Antigua hurri-

cane was diverted from its proper course, in consequence of its coming up with the previous Barbadoes hurricane, which must have been opposite Chesapeake Bay, where it (the Antigua one) entered upon the coasts of Florida and Georgia by a more direct course.

"At the upper part of chart VI.," says Colonel Reid, "is marked, by a dotted circle, the probable place where the first storm, the Barbadoes one, was proceeding toward Cape Hatteras on the 6th of August, at the time the second hurricane from Antigua was arriving on the coasts of Florida and Georgia. It will be easily understood with a little consideration, that if these storms were rotatory, when their tracks approach each other, the wind, as it blew in the first, would be reversed by the approach of the second, and thus we have a clew toward an explanation of the variable winds."

Colonel Reid next proceeds to investigate the phenomena of another hurricane more extensive than the preceding, which the *Felicity* of Glasgow met at its commencement,* on the 12th of August, 1837, the period when the last Jamaica ships of the season are on their passage to England. Owing to this cause, the chart, No. VII., in which the path of this storm is exhibited, is crowded with vessels. About midnight, of the 14th of August, the *Castries* crossed the last portion of this storm, near the beginning of its path, in lat. 18 deg. N. and long. 60 deg. W. On the 15th the storm reached Turk's Island. On the 16th it was felt by the easternmost vessels off the Bahamas. On the 17th the *Calypso* was upset off Abasco, under circumstances of an appalling nature. When the ship was on its side, the captain and fourteen men, struggling for life, got over the main and mizen rigging just as the mast-heads went in the water. The ship was sinking fast. While some were cutting the weather-lanyards of the rigging, others were calling to God for mercy, and others stupified with despair; and two poor fellows, who had gone to stop the leak, were swimming in the hold. The mizen, main, and fore-masts went one after the other just as the vessel was going down head foremost. She then righted very slowly, and though the sea broke over the ship as over a log, and the main and bilge pumps were broken, yet every man was landed safe from the ship on the quay at Wilmington!

About midnight of the 18th August, in lat. 31 deg., the *Rawlins*, Captain Macqueen, seems to have been in the very vortex of the hurricane when it reached the apex of its parabolic course. On the 17th the wind blew strong from the NE. by E. for twelve hours, then suddenly veered to the north, continuing with unabated vigor till the 18th at midnight, when, in an instant, a perfect calm ensued for one hour! Then "quick as thought the hurricane sprung up with tremendous force from the SW., no swell whatever preceding the convulsion." During the gale the barometer was almost invisible in the tube above the frame-work of the instrument. At midnight of August 19th the force of the wind subsided; a tremendous sea rose in every direction. The waves had no tops, being dispersed in one sheet of white foam—the decks were tenanted by many sea-birds in an exhausted state, seeking shelter in the vessel.

* In lat. 46 deg. 55 min. north, and long. 53 deg. 45 min. west.

During the day nothing could be discerned fifty yards distant. The wind represented numberless voices elevated to the shrillest tone of screaming. A few flashes of lightning occurred in the south-west, and a "dismal appearance" was seen in the NW., the direction in which the centre of the storm was moving.

The *Duke of Manchester* and the *Palambam*, which had been to the south of the first two hurricanes, were in the very heart of the present one. The Palambam foundered under a close-reefed topsail near the very centre of the storm, and the Duke of Manchester was with difficulty saved. During the hurricane, at one P. M. of the 17th, a most extraordinary phenomenon presented itself to windward, almost in an instant. It resembled a *solid*, *black*, *perpendicular wall*, about 15 deg. or 20 deg. above the horizon, and it disappeared almost in a moment. It then reappeared as suddenly, and in five seconds was broken, and spread as far as the eye could see. This "black squall" was described to Colonel Reid by Mr. Griffith "as the most appalling sight he had ever seen during his life at sea." *

On the 21st of August, the *West Indian* seems to have been in the centre of the hurricane, in lat. 38 deg. 23 min. N., and long. 62 deg. 40 min. At ten P. M. it blew a hurricane, and the ship was involved in a white smoke or fog, and the water as white as a sheet. At midnight it was nearly calm. At one A. M. it blew harder than ever. The sea was at times smooth; and on the 22d, at noon, the gale was at its height. The crew could not hear one another, and could scarcely see for the lashing of the rain and sleet.

On the 24th of August, when the preceding storm had passed the *West Indian*, a third rotatory hurricane was experienced on the 24th of August, farther south, by the *Clydesdale*, in lat. 32 deg. 21 min., and long. 59 deg.; by the *Victoria*, in lat. 32 deg. 30 min., and long. 54 deg. 30 min.; and by the *Castries*, in lat. 35 deg. and long. 58 deg. As the Castries experienced a sudden lull while close reefing her topsails, and as the wind was not only blowing violently, but veering rapidly at this time, she was probably, as Colonel Reid supposes, in the centre of a rotative storm. The *Victoria* was upset and dismasted, and abandoned on the 12th September; and the *Clydesdale*, after being hove on her beam ends, and remaining so for about two hours, righted as soon as her top-gallant masts and rigging had been cut away. This second example of one storm coming up with a preceding one, leads Colonel Reid to regard it as another "instance for an explanation of the variable winds, for the great storm would cause a westerly gale on the 22d over the same part of the ocean, where the smaller storms coming from the south

* An officer on board H. M. ship Tartarus, in describing the hurricane which overtook her on the American coast on the 26th of September, 1814, states, that after the hurricane had continued four hours with a mountainous sea, the barometer sunk beneath the wood of the frame, and the scenery of the sky became indescribable. "No horizon appeared, but only something resembling an immense wall within ten yards of the ship." The Tartarus was then laid on its beam ends, and the mizen and main top-masts were blown away, without any person hearing the crash. See Howard on the Climate of London, vol. ii, pp. 150, 151.

changed the wind to east. From this circumstance," he continues, "no storm yet traced is of more interest than this."

A fifth storm occurred in 1837. It came from the west, and has been traced back by Colonel Reid to Apalachicola and St. Marks, in the state of Alabama, where it did great mischief on the 31st of August. Thence it crossed over to Florida, entered the Atlantic, where the *Calypso* met it under jury-masts, and was obliged to anchor thirty miles to the south of Cape Fear. The Calypso received the wind first from the eastward. During the night of the 31st, it increased and backed into the northward; and at noon of the 1st September it blew a very heavy gale of wind, which, on the morning of the 2d, backed to the WNW., and moderated, thus exhibiting the character of a rotatory gale.

Colonel Reid now proceeds, in his sixth chapter, to consider the phenomena of storms in the southern hemisphere; and we do not hesitate to say that he has been as successful in his exposition of his views, as he has been indefatigable in the collection of his materials. He has established, we think, in a very satisfactory manner, the rotatory and progressive character of the southern hurricanes; and has confirmed in every case the sagacious conjecture of Mr. Redfield—that in hurricanes which take place on the south of the equator, the revolving mass moves from left to right, in a direction opposite to that of the northern hurricanes. In this chapter the observations on the barometer are more numerous and accurate; and such is the regularity with which the mercury falls till the middle of the storm has passed, and rises till the storm is entirely over, that Colonel Reid considers this fact as of itself a proof that storms revolve during their progress.

The hurricanes and gales which Colonel Reid has treated of in this chapter are the following:—

1. The Mauritius hurricanes of 1818, 1819, 1824, 1834, 1836.
2. The Culloden's storm, 1809.
3. The Boyne gale, 1835.
4. The Albion's hurricane, 1808.
5. The Mauritius gales of 1811.
6. The Blenheim's storm, 1807.
7. The Bridgewater's hurricane, 1830.
8. The Neptune's storm, 1835.
9. The Ganges' storm, 1837.

It is a circumstance which deserves to be noticed, that all the preceding hurricanes, *thirteen* in number, took place, with the exception of three, in the vicinity of the Mauritius and Madagascar; and hence we see the truth of the opinion which prevails among seamen, that hurricanes are frequently avoided by ships steering on a course, so as to keep well to the eastward of the Mauritius. The three exceptions to this rule are the *Albion's* hurricane, which took place in 5 deg. of south lat., and in 90 deg. of east long., about 30 deg. to the east of the Mauritius—the *Bridgewater's* hurricane, which happened in lat. 21 deg. south, and long. 90 deg. west; and the *Ganges'* storm, which was experienced in lat. 3 deg. 5 min., and long. 90 deg. west. Notwithstanding these, and of course many other exceptions, the region of the Mauritius may be regarded as

the focus of the hurricanes of the southern hemisphere; in the same manner as the West Indies and the Atlantic coast of North America is the *focus* of the northern storms.

The most desolating hurricanes on record have certainly had their origin, and expended their fury, in these two regions; and though there appear to be no circumstances connected with the distribution of terrestrial heat, magnetism, or electricity, which would lead us to consider these localities as the probable birth-place of storms, yet we may expect to form some rational hypothesis on the subject when our knowledge of the interior condition of the earth shall be more advanced; and when we shall have studied with better materials the connection which seems to exist between the convulsions of our atmosphere, and the phenomena of earthquakes and volcanic action.

The only one of all these storms which Colonel Reid has had materials enough for projecting satisfactorily is the storm experienced in March, 1809, by the East India fleet, under the convoy of the *Culloden* line-of-battle ship. Four of the company's ships, and H. M. brig-of-war *Harriet* foundered in this storm; the details of which are peculiarly interesting and pregnant with instruction. At the Court of Inquiry which investigated these losses, most of the commanders speak of *two* distinct storms; but Colonel Reid's chart proves that the second storm was only the *second* branch of the parabolic route of the storm into which the Huddart sailed, after crossing the narrow and peaceful area which was interposed between the *two* branches. In this pacific spot, the William Pitt, Harriet, and Euphrates enjoyed two days of fine weather in consequence of lying to; and a similar advantage was enjoyed by the Northumberland, Indus, and Sovereign, which, by lying to, got out of the violence of the hurricane. The Sir William Bensley, on the contrary, and the St. Vincent, by running a day's sail a-head of the above seven ships, involved themselves in fresh misfortunes; and the former was hence compelled to lie to on the 17th for twenty-one hours under bare poles. The Culloden and the Terpsichore frigate scudded like the Bensley, and the four missing Indiamen followed her. The Culloden stood on, and got out of the storm on the 18th, while the Terpsichore, in consequence of having lain to on the 15th for sixteen hours, was longer exposed to danger. The four missing ships were all seen on the 15th, and if they put before the wind, they must have rushed into the heart of the storm and perished.*

Colonel Reid proceeds, in his seventh chapter, to treat of the typhoons in the Chinese Sea, and the hurricanes of India, particularly the Bengal ones; and though the accounts he has been able to procure are, as he says, "neither in sufficient number, nor sufficiently connected to be satisfactory; yet, in as far as they go, they exhibit the same character as the storms of northern latitudes. During preceding hurricanes, the barometer does not seem to have fallen lower than 27.52 inches, which was its height at Port Louis at 2 P. M. on the 6th of March, during the Mauritius hurricane of 1836; it fell at Saugar on the 21st May, 1833, at 11 A. M., to a

* No electrical phenomena seem to have been noticed in any of the thirteen storms excepting that of the Boyne.

point lower than 26.50 inches, the mercury having been so low as to be invisible.*

The most deeply interesting portion of Colonel Reid's work is his eighth chapter, in which he treats of the hurricanes of 1780; two of the most tremendous visitations of physical power which have been let loose upon our globe. The first of these hurricanes took place on the 3d October. After the tempest had abated, the sea exhibited an awful scene. The waves swelled to an amazing height, rushed with indescribable impetuosity on the land, and overwhelmed the town of Savannah le Mar. When the waters began to abate, a most severe shock of an earthquake was felt. At Montego Bay prodigious flashes of lightning regularly succeeded each other, and proved a real blessing amid the midnight darkness which brooded over the general desolation. The centre of the hurricane passed over H. M. S. Badger, then commanded by the late Lord Collingwood. H. M. ships the Phœnix, Scarborough, Barbadoes, and Victor were lost.

This hurricane was succeeded on the 18th October by the great one of 1780; which Colonel Reid has been able to lay down in his ninth and last chart. It originated to the SE. of Barbadoes, and followed a parabolic course, the revolving mass of air expanding as it advanced. It did not, however, reach the American coast, in consequence of its turning north earlier than usual, the apex of its course being in about 23 deg. of N. lat.† At Barbadoes the inhabitants deserted their houses, and took shelter during the night in the fields, exposed to thunder, lightning, and rain. A ship was dashed on shore against one of the buildings of the Naval Hospital; and the bodies of men and cattle were lifted from the ground, and carried many yards. The trees were uprooted, all the fruits of the earth ruined, and more than three thousand of the inhabitants destroyed. At St. Eustatia seven ships were dashed to pieces on the rocks, and their crews lost. The houses were either blown down, or washed, with their inhabitants, into the sea, and about six thousand people were destroyed. At Martinique four ships foundered in Port Royal Bay, and their crews perished. Every house in St. Kitt's was blown down, and one thousand persons destroyed. At Port Royal one thousand four hundred houses were blown down, and about one thousand six hundred sick and wounded were almost all buried in the ruins of the Hospital of Notre Dame. At Barbadoes, the condition of the governor, Mr. Cunningham and his family, was deplorable; though the walls of the government house were three feet thick, and the doors and windows had been barricaded, the wind forced its way into every part, and tore off most of the roof. The governor and his family retreated to the cellar, from which they were expelled by the entrance of the water, and the tumbling of the ruins. They then fled to the ruins of the foundation of the flag-staff, and when these gave way also the party dispersed. The governor and the few that remained were thrown down, and with difficulty reached the cannon, under the carriages of which

* "The oil in the sympiesometer retired completely when the mercury in the barometer disappeared, and rose again a little before it." P. 271.

† Owing to this cause, the Bermudas were included in the hurricane, though they escaped from all those projected by Mr. Redfield.

they took shelter. Many of the cannon were moved by the fury of the wind; and they dreaded every moment either that the guns over their heads would be dismounted and crush them by their fall, or that some of the flying ruins would put an end to their existence. Sir George Rodney, in his official despatch, says:—"That nothing but an earthquake could have occasioned the foundations of the strongest buildings to be rent;" and he was "convinced that the violence of the wind must have prevented the inhabitants from feeling the earthquake which certainly attended the storm."

Colonel Reid concludes his work with four chapters of a miscellaneous character, and containing many valuable observations. He treats of the storms in high latitudes; on anemometers for remeasuring the wind's force; on the adaptation of buildings to resist hurricanes; on waterspouts and smaller whirlwinds; on the apparent connection of storms with electricity and magnetism; on Arctic squalls and African tornadoes; and he concludes with rules for laying ships to in hurricanes.

We have thus endeavored to convey some idea of the nature and value of Colonel Reid's work. Following in the steps of Mr. Redfield, he has done ample justice to his prior labors; and has in every respect confirmed, while he has widely extended the reasonings and views of the American philosopher. The concurrence of two such inquirers in the same general theory gives it additional claims to our support; but though we readily adopt it as the best generalization of the phenomena of storms, we are sufficiently aware of the peculiar character of the facts upon which it rests; and therefore consider the subject as still open to farther inquiry. Another theory, indeed, by an American author, renders a careful revision of it still more necessary; and if the new theory shall not succeed in supplanting its rival, it cannot fail to lead the abettors of both to a more rigorous examination of their data. According to Mr. Espy, the wind in every hurricane blows to one point in its centre; and in the case of the storm of June, 1835, which passed over New-Jersey, Professor Bache, of Philadelphia, has strengthened Mr. Espy's opinion, in so far as he finds that the objects thrown down by the wind were directed toward a centre.

But, however accurate these views and observations may be, we cannot for a moment consider them as invalidating the results deduced by Mr. Redfield and Colonel Reid in reference to the grand hurricanes which have swept over the Atlantic; and unless Mr. Espy can show that in such hurricanes the idea of a focal convergence of the wind explains the admitted phenomena, we must regard his theory as applicable only to mere atmospherical disturbances. The indications of the barometer, too, so consonant with the rotatory theory, stand in direct opposition to Mr. Espy's; and Mr. Redfield assures us that he has "not met with the statement of a single fact which is at variance with his explanations, except in two or three instances, which proved, on farther inquiry, to have been erroneously stated."*

Some insight into the physical constitution of hurricanes might perhaps be obtained from a consideration of the purposes which they seem intended to answer in the economy of nature. The sup-

* American Journal of Science, vol. xxviii, p. 316.

port of animal and vegetable life is, doubtless, the main function of the element in which it is carried on; and for this purpose the air of our atmosphere is pre-eminently adapted. The very processes, however, which preside over the growth and decay of organic structures vitiate the salubrious medium; and various natural causes in the interior and on the surface of our globe concur in its deterioration.

An atmosphere thus disorganized becomes the birth-place of fever and pestilence; and, if not periodically cleared, would soon be the grave of every thing that lives and breathes. That the Parent of life, therefore, has contrived some means for remedying such an evil can scarcely be doubted by those who witness daily the beneficent system of reproduction by which the decays in their own frames are so mysteriously supplied.

The diurnal rotation of our globe under a vertical sun necessarily involves a variety of movements in the aerial envelop which surrounds it; but these movements, however rapid, would be inadequate either in their rectilineal course, or even if converged to a focus, to reunite the straggling ingredients of a vitiated atmosphere. It is only by a rotatory movement, combined with a progressive velocity, that a sufficiently tumultuous agitation can be excited and propagated through the malarious mass. In the alembic of such a tornado its isolated poisons will be redistilled; by the electric fires which it generates their deleterious sublimations will be deflagrated; and thus will the great Alchymist neutralize the azotic elements which he has let loose, and shake the medicinal draught into salubrity.

After perusing the preceding details, our readers will, we doubt not, agree with us in opinion that a real step has been made in the statistics and philosophy of storms; and we venture to predict that no sailor will study these records of atmospherical convulsions without feeling himself better armed for a professional struggle with the elements. The navigator, indeed, who may quit the shores of Europe for either Indies without Colonel Reid's book, will discover when it is too late that he has left behind him his best chronometer and his surest compass. In his attempts to escape the Scylla of its incipient gales, he may recklessly plunge himself into the Charybdis of the hurricane.

Having such impressions of the vast importance of this subject, we earnestly implore Mr. Redfield and Colonel Reid,* whose names will be for ever associated with it, to continue their invaluable labors, and to press upon their respective governments the necessity of some liberal arrangements for investigating more effectually the origin and laws of these disturbers of the deep. If we cannot bind them over to keep the peace, we may, at least, organize an efficient police to discover their ambush and watch their movements. If the bolts and bars of mechanism cannot secure our sea-borne dwellings from the angry spirit of the storm, we may, at least, track his course and fall into the wake of his fury. If the landsman is unable

* Since this article was written, Colonel Reid has been appointed governor and commander-in-chief of the Bermudas, a position peculiarly favorable for carrying on his valuable researches. This appointment, so honorable to Colonel Reid, is not less so to the government.

to protect himself by ordinary bulwarks of stone, let him vitrify his walls, and oppose gables of least resistance to the tempest;—and if these last auxiliaries of science shall fail, let him provide a subterranean retreat for the reception of his family. When there is safety either in peace, or in resistance,—where a change of direction or an antagonist force are the remedies, human skill may go far to facilitate the one or to supply the other. It is only over the pestilence that walks by noon-day—over the enemy that haunts no locality and sounds no alarm—that knowledge has acquired no physical power, and can therefore wield no weapon of mercy.

For the Methodist Magazine and Quarterly Review.

WORDSWORTH'S POEMS.

The Complete Poetical Works of William Wordsworth, edited by HENRY REED, *Professor of English Literature in the University of Pennsylvania.* Philadelphia, 1837. 1 vol. 8vo.

A LATE writer in the Edinburgh Review makes the remark, that "even while many of our best poets are yet alive, poetry herself is dead, or entranced—the star of the engineer must be on the wane before that of the poet can culminate again." That the remark is a just one cannot be denied; perhaps a different cause may be justly assigned. The present sleep of poetic genius is but the reaction which always follows a period of high and continued excitement. For forty years has the English ear been filled with strains of the sweetest melody, and the English heart stirred with the loftiest trumpet-notes of the spirit of poesy, roused to vigorous activity by the wild energy of the human mind in that day of great enterprises and preternatural excitements—the era of the French revolution. Within forty years the English nation has known poets of the sweetest and the strongest voice; from the mild, home-like, old-fashioned effusions of "Lamb, the frolic and the gentle," to the startling and powerful offspring of Byron's misanthropic muse;—from the exquisitely polished verses of Campbell, to the anomalous and irregular, yet splendid creations of Southey;—from the ethereal softness and oriental voluptuousness of Moore, to the stern and cheerless pictures of the poet of poverty, Crabbe. We had almost forgotten, too, that within the same period, Sir Walter Scott has stood before the world as a candidate for the honors of the highest of all arts; but *Marmion* and the *Lady of the Lake*, although abundantly popular in their day, have ceased to be spoken of: they were read, but they are forgotten—for with all his powers of description and mastery of poetic diction, Sir Walter was no poet,—he wrote nothing that could live, because he wrote nothing illustrative of human character, or that could add one tittle to our knowledge either of human nature or its destiny Shelley, too, within the same period, has bewildered himself in a maze of vain speculation, and endeavored to involve others in the same unhappiness; and too many youthful minds, fascinated by the brilliancy of his fancy and the energy of his language, have overlooked his want of good sense, and imbibed from his writings the poison of a God-less

philosophy;—while, on the other hand, the pure mind of Montgomery has given birth to some of the sweetest poetry in the language, richly fraught with the spirit of religion, and breathing the benevolence of a heart at peace with God and man.

During all this period—nay, longer, for his earliest poem bears the date of 1786—has WILLIAM WORDSWORTH been devoted to the art of poetry. Cherishing the same high sentiments as Milton in regard to the dignity of that art; and knowing, as that great bard expressed it, "what glorious and magnificent use might be made of poetry, both in divine and human things;" and feeling, in his inmost spirit, that consciousness of power which animates all who are endowed with the highest of intellectual gifts—"the vision and the faculty divine"—he formed at an early period his determination to write something that might live; and, having adopted a theory of his own in regard both to the nature and objects of genuine poetry, he set himself manfully to exhibit the high truths which are the common property of humanity, in all the varied lights of imagination and fancy, yet in the simplest language of ordinary life. With a keen sense of the value of fame justly acquired, he well knew that fame is valueless, unless as the echo of the mind's own conscious self-approval; that the praise of men delights and soothes the spirit only when it confirms, and is responsive to, the voice of conscience within us; that, although in a thousand ways a man may fix the gaze of his fellows upon himself, and obtain by the sacrifice of principle a temporary triumph,—though the huzzas of the populace may be enthusiastic, and the shouts of applause loud and universal,—though his eye may for a time be dazzled by the glare that surrounds him, and his ear stunned by the echoes of a world's tumultuous praise,—it does not reach his heart, it cannot satisfy his spirit, because it is not just in itself; and he feels that he is a deceiver, while he knows that they who praise him are deluded. Knowing all this, Wordsworth chose well the better part, and determined to forego all the pleasure and profit of an immediate reputation, with a certain confidence that in laboring for the cause of truth and religion he should not labor in vain, and that the products of his industry should endure. Men err in supposing—to quote the nervous and elevated language of the philosophic poet himself—"that there is no test of excellence in poetry, but that all men should run after its productions, as if urged by an appetite, or constrained by a spell! The qualities of writing best fitted for eager reception are either such as startle the world into attention by their audacity and extravagance; or they are chiefly of a superficial kind, lying upon the surfaces of manners; or arising out of a selection and arrangement of incidents by which the mind is kept upon the stretch of curiosity, and the fancy amused without the trouble of thought. But in every thing which is to send the soul into herself, to be admonished of her weakness, or to be made conscious of her power;—wherever life and nature are described as operated upon by the creative virtue of the imagination;—*there* the poet must reconcile himself for a season to few and scattered hearers. Grand thoughts, as they are most naturally and most fitly conceived in solitude, so they cannot be brought forth in the midst of plaudits, without some violation of their sanctity."

For many years Wordsworth was far from being a *popular* poet. Indeed, the man who could discern the beauty and appreciate the high-souled sentiments of his earlier poems, was reduced to the alternative of keeping his opinions to himself, or of sharing with the poet the contempt and abuse of those who were either morally or intellectually incapable of relishing his simple illustrations of natural objects, or his sweet delineations of human feeling as exhibited among the lowly inhabitants of his own hills, among "sheep-cotes, and hamlets, and peasants' mountain haunts." From the dictator of the world of letters, the terrible Jeffrey—whose frown was destruction to the hopes and aspirations of common men—to the humbler spirits of the Monthly Review, the critics made common cause against the innovator, as Wordsworth was styled; and every cur felt himself at liberty to echo the growlings of the great mastiff of the north, who thought himself, as others thought him, to have crushed one of the noblest of Wordsworth's productions, by an *ex cathedra*, "This will never do!"

It was a glorious spectacle! On the one hand were arrayed the literary authorities of the land, filled with all the prejudices of a false poetical taste, and all the great names embalmed in the hearts of the people of England; and on the other, the poet, almost alone, yet in the consciousness of his own power smiling upon the contest which his "adventurous song" had called into being; and still, in his retirement, nourishing his soul by communion with nature, with the mighty spirits of the past—(especially with Milton, with whose solitary soul-upliftings, he could deeply sympathize)—and with

> "God—dread source,
> Prime, self-existing cause, and end of all
> That in the scale of being fill their place,
> Above our human region, or below,
> Set and sustained,"

and still, with unwavering faith in the holy impulses that urged him, pouring forth, in numerous and various verse, the solemn lessons of his pure philosophy—the self-study of a mighty mind, humbled by a sense of its own weakness, and elevated by a consciousness of its own dignity—and the flood of natural images, which, however insignificant in themselves, received a beauty and a glory from their association with the emotions of a heart which gave its own hues of joy or sadness to every object, thought, and incident. Slowly, but surely was the triumph preparing which now gladdens the heart of the "old man eloquent;"—one by one were his adversaries subdued; and here and there were voices heard, faint at first and fearful, speaking his praise. But, in the lapse of years, their number grew, and their power; the mists of prejudice were gradually dispelled; the sweet yet powerful tones of the mountain poet awoke a sympathy and an echo in many a heart; and those faint voices swelled into a hymn of praise,—and now the almost universal chorus of homage to the majesty of his genius, and to the constancy of his religious devotion to his noble art, rises from every hill and valley of his native land, and from all pure hearts in her towns and cities; and even on these "strange shores" there are multitudes to be found

whose tastes have been exalted, and whose affections have been refined, by the unequalled strains of the

> "Mighty seer
> Who celebrates the truths for whose sweet sake
> We to ourselves and to our God are dear!"

It gladdens the heart, we say, of the veteran poet in his retirement thus to find the opinions of the world changed in regard to his works,—to find that he has succeeded in creating the taste by which he is now enjoyed—not because he values the homage of men as paid to himself, but to the pure thoughts which he has uttered, the mighty truths which he has revealed, and the great principles for which he has labored. And although it will be long before the full meaning of Wordsworth's poetry will be appreciated by *many* readers, yet the time has already come when he has gained more than the "few," though "fit," auditors for whom Milton prayed. Many have been deterred from the study of his writings by the reputation for *philosophy* which they have always borne; and, indeed, the constant introduction of his psychological speculations has tended, in no small degree, to alienate the minds of those who desire nothing more in poetry than its first aim,—pleasure;—while his peculiar notions of poetic diction have prevented many who were wedded to the artificial forms of the art from discovering the richness of his learning, the depth of his thought, and the power of his imagination.

Professor Reed has done a good work in preparing the present fine edition of Wordsworth. Its very appearance is an unerring indication of the change in the public mind to which we have alluded, for twenty years ago no bookseller could have been found willing to undertake such a publication; and its appearance, under the auspices of one holding so high a station and so distinguished for his literary taste, affords the strongest attestation of the excellence of the work itself. We shall refer to this edition in offering a few remarks upon the genius and writings of Wordsworth, in the course of which we shall take occasion to notice, *first*, a few of the excellences and defects of his poems, considered as works of art; and, *secondly*, the bearing of his writings upon morals and religion.

The poems in the present complete edition are arranged upon the philosophical principles of the author, according to which such a classification may properly be made "either with reference to the powers of mind *predominant* in the production, or to the mold in which they are cast; or, lastly, to the subjects to which they relate; and for the sake of exhibiting in the work the requisites of a legitimate whole, a beginning, a middle, and an end, the poems are also arranged according to an order of time, commencing with childhood, and terminating with old age, death, and immortality."* We have then Poems referring to the period of Childhood, Poems founded on the Affections, Poems of the Fancy, Poems of the Imagination, Poems of Sentiment and Reflection, Poems referring to the period of Old Age, and finally Epitaphs and Elegiac Poems. The smaller pieces in the volume thus distinguished are designed by the author "to be regarded under a twofold view, as composing an entire work within themselves, and as adjuncts to the philosophical poem, the Recluse."† Of this last only a portion is yet given to the

* Preface, p. 10. † Ibid.

world, which, under the name of the "Excursion," forms the conclusion to this noble collection—the most majestic monument of poetic genius since the days of Milton.

It requires no very attentive study of these poems to perceive that Wordsworth possesses a complete mastery of the English tongue, and that his command of language is perfect. It is almost needless to adduce examples of a characteristic so marked that he who runs may read it; and, indeed, the whole series of his writings is an exhibition of the most accurate adaptation of language to thought, combined with a severe adherence to simplicity, and a determined avoidance of the cant words and phrases of poetic diction. Wordsworth does not need to distort his native tongue—to manufacture words for set purposes—to transpose his sentences in order to hide some deformity, or cover some nakedness; for with him words are indeed πτερόντα (winged,) and they fly to their places at his bidding; and whether the subject be a picture of rural life, a song of liberty, a simple story of childhood, or a glorious anticipation of immortality, there is the same close fitness of the language employed to the sentiments conveyed—nothing defective, nothing redundant. Take the following stanza for a specimen, and try to alter a single word or syllable:—

> "Love had he found in huts where poor men lie,
> His daily teachers had been woods and rills,
> The silence that is in the starry sky,
> The sleep that is among the lonely hills."
>
> *Feast of Brougham Castle*, p. 152.

But this poet's command of language, as well as his power of versification is, perhaps, more completely shown in his sonnets than in his other productions, because of the difficulties necessarily inherent in this species of composition. Dr. Johnson asserts, that the sonnet cannot be domesticated in our language; and, indeed, had those of Milton and Shakspeare been blotted out before his time, there would have been few remaining worthy of preservation. But the sonnets of Wordsworth are, next to those of Milton, the nearest approach to the Italian model; and many of them, to use the language of a competent critic, the poet Montgomery, "have redeemed the English language from the opprobrium of not admitting the legitimate sonnet in its severest, as well as in its most elegant, construction." The twelfth of the sonnets, dedicated to liberty, is full of harmony and majesty; it is the

THOUGHT OF A BRITON ON THE SUBJUGATION OF SWITZERLAND.

> "Two voices are there; one is of the sea,
> One of the mountains; each a mighty voice:
> In both from age to age thou didst rejoice:
> They were thy chosen music, Liberty!
> There came a tyrant, and with holy glee
> Thou foughtst against him; but hast vainly striven:
> Thou from thy Alpine holds at length art driven,
> Where not a torrent murmur's heard by thee.
> Of one deep bliss thine ear hath been bereft:
> Then cleave, O cleave to that which still is left;

For, high-souled maid, what sorrow would it be
That mountain floods should thunder as before,
And ocean billow from his rocky shore,
And neither awful voice be heard by thee!"

Works, p. 213.

We cannot forbear also quoting the sonnet, headed "London, 1802," not only to illustrate still further the fact that we have stated, but also as a splendid tribute to the greatest of bards:—

"MILTON! thou should'st be living at this hour:
England hath need of thee: she is a fen
Of stagnant waters; altar, sword, and pen,
Fireside, th' heroic wealth of hall and bower
Have forfeited their ancient English dower
Of inward happiness. We are selfish men,
O! raise us up, return to us again;
And give us manners, virtue, freedom, power.
Thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."

Works, p. 213.

But we pass on to notice Wordsworth's *power of description*, as a second distinguishing characteristic of his poetry. Of course this excellence is intimately connected with the last, combining, as it necessarily does, a keen relish for the beauties of nature, an acute perception of the essential features of every picture, and the faculty of presenting them to the reader in the most appropriate and expressive language. The poet has passed his whole life in communion with nature—in company with

"Sun and moon and stars, throughout the year—"

he has studied every phase of her beauty, until his whole mind is filled up with images of loveliness,—until nature has become a home to him, and every inmate of that home, from the meanest flower that blows to the mist-crowned summit of Skiddaw, has a life and being in his inmost heart. There is, in consequence, an accuracy a life-likeness, in his descriptions of natural scenery that has never been surpassed. When, for instance, was the first warning of daylight before so delicately discriminated, and so *poetically* too, as in the following:—

"By this the stars were almost gone,
The moon was setting on the hill,
So pale you scarcely looked at her:
The little birds began to stir,
Though yet their tongues were still."

Idiot Boy, p. 86.

Take the following description of skating:—

——— "all shod with steel,
We hissed along the polished ice, in games

Confederate, imitative of the chase
And woodland pleasures,—the resounding horn,
The pack loud bellowing, and the hunted hare—
So through the darkness and the cold we flew,
And not a voice was idle: with the din
Meanwhile the precipices rang aloud;
The leafless trees and every icy crag
Tinkled like iron; while the distant hills
Into the tumult sent an alien sound
Of melancholy, not unnoticed, while the stars,
Eastward, were sparkling clear, and in the west
The orange sky of evening died away."

Influence of Natural Objects, pp. 34, 35.

The objection formerly urged by most of the critics was, that the topics of this author were so injudiciously chosen that no power of imagination and fancy could clothe them with beauty, and render them attractive. But Wordsworth has vindicated the power of his art, by showing that the most ordinary "household truths"—the love that flourishes around a cottage fire-side—the commonest events in life, and the most familiar objects in nature—furnish themes capable of exciting the strongest feelings of the human heart, when these ordinary truths or objects are presented in the new light which imagination can throw around them. But we need not adduce illustrations here in proof of the assertion, that this poet possesses the power of imagination in the fullest and loftiest acceptation of the word. It is stamped upon every page of the writings before us. Open the volume where you will, you shall find a passage in which this rarest faculty of the human intellect has been employed

—— "to add the gleam,
The consecration, and the poet's dream"

to some object of natural beauty, or to some great truth of humanity. The following extract is at once a splendid description and illustration of this mental power:—

"Within the soul a faculty abides
That, with interpositions which would hide
And darken, so can deal that they become
Contingencies of pomp; and serve to exalt
Her native brightness. As the ample moon
In the deep stillness of a summer even
Rising behind a thick and lofty grove
Burns, like an unconsuming fire of light,
In the green trees; and, kindling on all sides
Their leafy umbrage, turns the dusky veil
Into a substance glorious as her own;
Yea, with her own incorporated, by power,
Capacious and serene."

Excursion, p. 432.

We conclude our notice of the excellences of this poet, by adopting the language of Hazlitt: "Mr. Wordsworth is the most original poet now living." He has opened up in the human heart new fountains of thought and feeling, and new powers of appreciating and

enjoying the beauty of the universe. In the depth of his retirement he has found time for long and serious meditation

> "On man, on nature, and on human life;"

and having felt in his inmost soul,

> —— "that fear and awe
> Which fall upon us often when we look
> Into our minds,—into the mind of man—"

his thoughts have a freshness and vigor springing directly from his habits of profound and meditative observation;—and his works abound in single passages of striking beauty, which fix themselves at once in the memory of the reader, not merely from their *novelty* —for that is an attribute of many poems, which are simply reproductions of other men's thoughts—but from their originality.

Having thus noticed a few of the many excellences of our author, we proceed now to point out,—with fear and trembling, indeed,—what we consider to be his defects. Southey considered it the greatest of all advantages that he had spent the best half of his life in conversation with books rather than with men. With due deference to the opinion of so great a poet, we are inclined to question the value of such an education. Wordsworth has been a student not of books only, but of nature. Still, the very fact that he has been shut out so long from the world, that his ear has been so long unaccustomed to the busy hum of cities, that he has stood apart from the struggles, anxieties, and difficulties of the time,—a calm contemplator indeed,—but rarely, if ever, a participator in the activity and bustle of existence—has prevented him, and we believe it alone has prevented him from rivaling Shakspeare in the life-likeness of his delineations of character, as well as of his descriptions of natural scenery. His maxim is, indeed, *Nihil humani a me alienum puto;* and it is well developed in his manifold illustrations of human feeling, especially of the more tender emotions: he sympathizes with every sorrowful, and with every joyful heart in the universe; he finds "grateful haunts" in studying

> "How exquisitely the individual mind
> (And the progressive powers, perhaps, no less
> Of the whole species)—to the external world
> Is fitted;—and how exquisitely, too,
> The external world is fitted to the mind."
>
> *Works*, p. 394.

But, on the other hand, he finds it hard

> —— "to travel near the tribes
> And fellowships of men, and see ill sights
> Of madd'ning passions mutually inflamed;
> To hear humanity in fields and groves
> Pipe solitary anguish."

And although it is necessary for the development of his high argument in the great poem which we have just quoted, that all these scenes should receive their "authentic comment," the author is far more successful in treating of the general features of the mind, in

illustrating universal truths, in unfolding his sublime philosophy, or in painting scenes of natural beauty, than in giving naturalness to his characters and fitness to the circumstances into which he throws them. There is nothing *dramatic* in our author's muse. There is, indeed, nothing egotistical, nothing of Byron's disgusting my-selfism, in our poet's pure and elevated strains, but every subject and scene and character takes the hue and coloring of his own mind; and you can detect their origin at a glance, not merely from the peculiarities of his style, but from an inner spirit,—a *Wordsworthianism*—which cannot be mistaken. His characters are not struck off in a moment, by a word, or an incident, as many of Shakspeare's are; but there is an elaborate minuteness of description, an earnest *effort* to make a full impression, by adding feature to feature, accident to accident;—all which is contrary to the rules and spirit of genuine poetry.

Had Wordsworth remained true to his own theory of poetic diction, and carried it out in all his writings with as much fidelity as in a few of his earlier productions, we should consider it necessary to point out a few of its errors; but he has not done so. He has built up his fame, not by means of his theory, but in spite of it; or, rather, by rising above it; he has framed a poetic diction of his own, combining within itself all the elements of strength and beauty, glowing with the richest graces, possessing an unrivalled flexibility and softness, and being withal as individual and as easily recognizable as that of Shakspeare or Milton.

But we must hasten to the second branch of our subject—the moral and religious bearing of our author's writings. To the faithful student of Wordsworth's poetry, not a word need be said on this point; but, if we can induce any to *become* such by a few remarks on the purity of his moral sentiments, and the depth and intensity of his religious feelings, we shall be well repaid. Wordsworth is emphatically a religious, nay, a Christian poet. He has gone to the purest of all sources for his inspiration—the book of God: his soul has been deeply imbued with the love of God and man; when he looks upon the world of nature, it is only to behold in every thing which God has made the impress of his hand; when he looks upon his fellow-man, it is with the warm sympathy of Christian benevolence, elevated and refined by a far-seeing faith; and with his soul thus expanded by the influence of religion he pours forth his songs of high encouragement to man, or humble thanksgiving to God. True to his own sentiment, that "poetry is most just to its own divine origin when it administers the comforts and breathes the spirit of religion," he finds his most congenial employment in imbodying the consolations of his elevated faith in simple narratives, or in lofty odes; and the "spirit of religion" is infused into all his compositions, whether expressly treating of religious themes or not. So that his high praise is, that, although he does not always sing of religion, he sings of all things in a religious mood;—in a frame of mind to be obtained only in answer to such prayers, as

> ——"Father! thou must lead.
> Do thou, then, breathe those thoughts into my mind

By which such virtue may in me be bred
That in thy holy footsteps I may tread:
The fetters of my tongue do thou unbind,
That I may have the power to sing of thee
And sound thy praises everlastingly."

Works, p. 184.

We claim something more then for the poet than the mere *negative* excellence, that the general scope of his writings is inoffensive. Could we go no further, however, it would be a higher eulogy than can be bestowed upon any other poet who has written so much, and filled so large a space in the public eye, to say, that in all this large volume, from beginning to end, there is not a stanza, not a line, not a word, which the author "dying would wish to blot," on account of immoral tendency. How striking is the contrast between the judgment that must be honestly pronounced upon the works of Lord Byron, and that which can, with equal honesty, be awarded to those of Wordsworth! In the former hardly a page is to be found unblotted by impurity, indelicacy, or blasphemy! There is grandeur, there is sublimity, there is power; but it is the grandeur of hell—the sublimity of despair—the power of a fiend! He knew not how to describe the pure affections of humanity, for he dwelt in the atmosphere of passion alone; all nature was darkened by his misanthropy; man was to him a libertine—woman a slave! In the latter, the purest mind will find choice fields to roam in, filled with the fragrance of sweet flowers, the flowers of virtue and religion: no unholy thought—no impure imagination—no indelicate allusion, can find a place in his pages: he dwells in an atmosphere of religious purity, never tainted by the breath of sin: he is sublime, but it is in illustrating some great truth of philosophy or religion, or in describing some of the glories of the natural world; and that world is to him an image of its Creator, reflecting from a thousand points the light of His countenance, and exciting within his soul a fervor of devotion such as he himself describes in the following magnificent verses:—

"He beheld the sun
Rise up, and bathe the world in light! He looked—
Ocean and earth, the solid frame of earth,
And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were touched,
And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle: sensation, soul, and form,
All melted into him; they swallowed up
His animal being; and they were his life;
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired."

Excursion, book i, p. 397.

But we have a still higher eulogium to pronounce upon our author than the merely negative praise, that his writings, unlike those of Byron, Shelly, Moore, and a host of feebler poets, can do no harm. There is a high moral purpose pervading them all—

sometimes more prominent,—at other times less so,—but never lost sight of:—the purpose, namely, of inculcating the great lessons of confidence in God, of the weakness of human nature, of human responsibility, and of the high dignities to which God calls the mind of man! The reader of these poems is constantly undergoing a process of indirect moral culture; and when he rises up from a careful perusal of any of them, it is not with excited passions, or a fevered imagination, but with his soul subdued by a sense of the divine goodness,—or filled with images of beauty from the works of God, or excited to self-examination, or, perhaps, to indignation against himself that he has so long limited his thoughts and confined his affections to the material world around him. He will learn, at least, the invaluable lesson, that

> "The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in nature that is ours;
> We have given our hearts away, a sordid boon!
> This sea that bares her bosom to the moon;
> The winds that will be howling at all hours,
> And are up-gathered now like sleeping flowers;
> For this, for every thing, we are out of tune."
>
> *Miscell. Sonnets*, p. 185.

Where shall be found a more beautiful spiritualization of sensible things than in the poem "On the Power of Sound?" and where a more sublime song of praise to the great Author of all harmonies than its concluding stanzas?

> "Break forth into thanksgiving,
> Ye banded instruments of wind and chords;
> Unite, to magnify the Ever-living,
> Your inarticulate notes with the voice of words!
> Nor hushed be service from the lowing mead,
> Nor mute the forest hum of noon;
> Thou too be heard, lone eagle! freed
> From snowy peak and cloud, attune
> Thy hungry barkings to the hymn
> Of joy that from her utmost walls
> The six-days' work, by flaming seraphim,
> Transmits to heaven! As deep to deep,
> Shouting through one valley, calls
> All worlds, all natures, mood and measures keep
> For praise and ceaseless gratulation, poured
> Into the ear of God, their Lord!
>
> A Voice to light gave being;
> To time, and man his earth-born chronicler;
> A Voice shall finish doubt and dim foreseeing,
> And sweep away life's visionary stir;
> The trumpet, (we, intoxicate with pride,
> Arm at its blast for deadly wars,)
> To archangelic lips applied,
> The grave shall open, quench the stars.
> O silence! are man's noisy years
> No more than moments of thy life?
> Is harmony, blest queen of smiles and tears,
> With her smooth tones and discords just,

Tempered into rapturous strife,
Thy destined bond-slave? No! though earth be dust
And vanish, though the heavens dissolve, her stay
Is in the WORD that shall not pass away."

Works, p. 179.

How beautiful is the poet's earnest prayer for a grateful heart, and for a constant sense of the divine presence and blessing, contained in the following lines:—

"Preserve, O Lord! within our hearts
The memory of thy favor,
That else insensibly departs,
And loses its sweet savor!
Lodge it within us! As the power of light
Lives inexhaustibly in precious gems,
Fixed on the front of eastern diadems,
So shine our thankfulness for ever bright!"

Thanksgiving Ode, p. 228.

The "Ecclesiastical Sketches" contain specimens of our author's best manner; and are not only calculated to throw light upon many obscure passages in the history of early Christianity in Great Britain, but also to excite a spirit of devotion and faith in the reader. In these sketches the poet dwells, first, upon the history of the Church, from the introduction of Christianity into Britain to the consummation of the papal dominion; secondly, to the close of the troubles in the reign of Charles the First; thirdly, from the restoration to the present time. And though each sonnet is complete in itself, the entire series forms a magnificent gallery of historical picures,—separate, yet intimately connected with, and illustrating each other. And although the author's strong attachment to the Church of England is clearly exhibited in the course of these sketches, they are not the less valuable and interesting to us on this account; for we are not among the number of those who suppose that such an attachment is inconsistent with the expansive spirit of Christian love. Wordsworth is indeed a Church-of-England man;—but he is a follower of Christ;—a believer of the pure doctrines, and a participator in the high enjoyments of our holy religion; and his labors in poetry have been directed,—not, as some have insinuated, mainly to the end of fixing the Establishment more firmly in the affections of the English people, but to the far nobler and more congenial purpose of showing that the religion of Jesus Christ contains the only sources of genuine happiness, and the only elements of moral progress; that, far from being inconsistent with the most complete development of man's intellectual powers, it is designed to educe all the faculties of his mind, and to elevate them to that perfection for which they are evidently created. Full and strong is the poet's confidence in the adaptation of religion to the wants of man's nature, and in the ultimate triumph of the principles of divine truth over the darkness and corruption that is in the world; and we join heartily with him in the humble hopefulness of the "Conclusion" to the Ecclesiastical Sketches:—

"Why sleeps the future, as a snake, enrolled
Coil within coil, at noontide? For the WORD

Yields, if with unpresumptuous faith explored,
Power at whose touch the sluggard shall unfold
His drowsy rings. Look forth! that stream behold,
That STREAM upon whose bosom we have passed
Floating at ease, while nations have effaced
Nations, and Death has gathered to his fold
Long lines of mighty kings—look forth, my soul!
(Nor in this vision be thou slow to trust)
The living waters, less and less by guilt
Stained and polluted, brighten as they roll,
Till they have reached the eternal city—built
For the perfected spirits of the just!"

For the Methodist Magazine and Quarterly Review.

BUSH'S HEBREW GRAMMAR.

A Grammar of the Hebrew Language. By GEORGE BUSH, A. M., Professor of Hebrew and Oriental Literature in the New-York City University. Second edition, corrected and enlarged. New-York, 1839. Pp. 276. Gould, Newman, & Saxton.

THE old dynasty of Hebrew grammarians reigned in uninterrupted succession from David Kimchi through the intervening links of Elias Levita, Buxtorf, Alting, and Schrœder, down to the high German and theological doctor GESENIUS. Professor Stuart unhappily raised the wrath of the last despot, by presuming, unasked, to become his infelicitous *dragoman*. GESENIUS had not enjoyed his supremacy a long time before EWALD changed the order of succession, and by a splendid revolution in the whole science of Hebrew grammar established a new and permanent regime. Professor BUSH, who had hitherto been following with Professor Stuart in the train of Gesenius, has, by a timely revolt, bowed to the new order of things, and promises to be the grand vizier to the new sultan, while Stuart is handed over to the fate of the bow-string. It is true Professor Lee, of Cambridge, attempted a simultaneous revolution with EWALD. But how could a man, with one unwieldy idea, supplant another possessed of ten thousand? The grammar of Professor Lee presents a mass of undigested materials. As an elementary book it is completely a failure. It would make a good grammatical dictionary, if it were only alphabetically arranged; but being merely a catalogue of nouns, a desultory analysis without any prominent organization—a mere cento of stray reminiscences—and the development of one unhappy conceit, that the noun is the primary part of speech—it may be consigned to the fate of all overwrought lucubrations, that is, become the legitimate prey of those who know how to avail themselves of what is useful in it for their own compilations.

The great question is now, Whether Hebrew grammar shall be taught by an arbitrary system, invented by the grammarians, and borrowed from other languages, which is utterly at variance with the nature and genius of the tongue; or whether it shall be elucidated by its own laws, by the philosophy of its own phenomena, interpreted according to the first principles of speech, the primeval

sources of natural organization, physiological utterance, and mental development. While Gesenius and Stuart have determined on the former course, Ewald and Bush have decided for the latter. We henceforth go back to the first principles of things. We have the laws of mind and the phenomena of language both before us; and it is hard if we cannot, having the causes and effects thus placed in juxta-position, the *extremes*, as it were, of the proportion, discover the *means* by which a harmonious system may be realized.

Yet it is a matter of uniform experience, that, in the promulgation of any new theory, there is a tendency in the human mind to rush to extravagance. Though each party may possess a portion of the truth, yet an innovator does not think his work of regeneration perfect till he has torn up the old system, root and branch: he comes forth with no *conservative* reform: his object is to destroy, not to save. Thus the method of Gesenius has been beaten up in all its fastnesses and strongholds merely to gratify the revolutionary spleen of a new dictator; and consequently other grammarians must step in to mediate between the contending parties, and reconcile the discordant theories by an harmonious adjustment. It is needless to say, that, while Professor Bush has given a judicious prominence to Ewald's system, he has not altogether abandoned the principles of his old master. He has extracted every thing that was sound and useful, and grafted it upon the old stock; he has caught the spirit of Ewald, who was rather too prolix, exuberant, arbitrary, vague, and unpractical, and reduced him to a more symmetrical and compact form; he has introduced his philosophy to give life to the barren frame-work of Gesenius and Stuart, and to throw interest into their dry mannerisms. Where we have hitherto been contented to take the *facts* of the Hebrew phenomena of language, we are now made acquainted with their *natural history*; and thus Hebrew, no longer an isolated, abstruse study, becomes a branch of a widely extended cyclopædia of knowledge, in which the physiology of language and thought is traced to its first elements, and is made to become an important and necessary part of a sound and liberal education.

We are not to look upon Professor Bush as a hewer of wood or a drawer of water. His position is that of a master workman. It is not his office to make the wheels of the machinery, or even to set them in motion, in any particular system. He looks abroad from above all systems, and moderates the errors of their orbits where they would seem to threaten a general collision and universal ruin. Yet Professor Bush can pick up a pin with the same facility as he can tear up the trunk of a tree. His whole soul is occasionally in philology, and eager for the fray. His comprehensive mind can thread the whole minutiæ of detail into a general plan, without abandoning one straw to the wind as a useless incumbrance; and thus, while the elements of the language are thrown out into a bold, lucid, orderly circle of arrangement, and the minor details condensed into a wheel within a wheel by the aid of typographical contrast, one philosophical spirit animates the mass; and the student, becoming interested, is carried along without being aware of the secret influence which impels him.

Yet Professor Bush has apparently a competitor in the race.

Professor Stuart is, what may be called, *passé*. But Professor Nordheimer, of the same university, has come forward with an incomplete *Critical Grammar of the Hebrew Language*. He subscribes himself the *acting* professor of New-York University, and is posterior in standing there to Professor Bush. The latter, perhaps, has been, like the knight Fainéant, of Ivanhoe, the genuine *Cœur de Lion*, reserving himself for great occasions. The Critical Grammar of Nordheimer, as far as published, viz., the whole of the *orthoepy*, *orthography*, and *etymology*, preceded that of Professor Bush; and consequently the latter had the advantage of examining it previous to his own act of publication, and "perceived that their plans were, in many respects, different." The fact is, the main object of Professor Bush was to concentrate the *collective* wisdom of his predecessors, with the whole of their late improvements, in a sound, practical grammar, without hazarding any thing of his own, saving his judicious discrimination and the strikingly illustrative character of his style; while, on the other hand, it appears to be the design of Professor Nordheimer to pursue his own particular speculations in advancing the new course of philosophical investigation to which Ewald gave birth. The work of Professor Nordheimer does not stand at all in the way of Professor Bush; and he publicly returns, in his preface, his "unfeigned thanks" to Professor N. for "the many valuable suggestions" he received at his hands. Let us therefore return to THE Professor, the new candidate for a high place among Hebrew grammarians.

The first thing which strikes us in Professor Bush's work is his *Introduction*, which, in that part which relates to the *nature and history of the Shemitic tongues generally*, is an able conveyancing and transmigration of the preface of the last edition of Gesenius' Elementary Grammar. This does great credit to the Professor's head and heart. It forms a very interesting article, and it is concluded by an excellent digest of the progress of Hebrew grammarians in their improvement of the philological art.

The next thing we come to is the very interesting investigation of the original *consonantal* functions of all the Hebrew letters. Professor Bush says, "These letters are not so properly the representatives of sounds, as of *the position of the organs in the ineffectual attempt to utter sounds*." Professor Nordheimer says:—"The first and most obvious division of words is into *syllables*, which these letters were designed to represent; while their farther subdivision into consonants and vowels was an after process. Thus the syllable *ba* was originally considered in the light of a single articulated sound; and it was not till considerable progress had been made in the investigation of the constituent elements of speech that it was discovered to consist in reality of two sounds—namely, a *consonant*, formed by the unclosing of the lips, and a *vowel*, or mere continuous emission of the voice. The Sanscrit, Bengali, and Ethiopic alphabets are instances of the syllabic system carried to its highest degree of perfection: in all of them a syllable, consisting of a consonant and a following short *a*, is represented by the consonant alone; in the two former, when any other vowel is required, it is expressed by an additional character, and in the Ethiopic a slight variation in the form of the consonant is made to answer the

same purpose. The Hebrew alphabet, on the contrary, furnishes the mere outline or skeleton of a word, which is to be filled up by the knowledge of the reader."

Professor Bush has subsequently well illustrated this stenographic form of *consonantal* writing, and obviated all appearance of difficulty as to its practical use, when the language was a spoken one. (Pp. 36, 37.) The first written Hebrew language was indubitably stenographical; and we cannot at all doubt of the practical reality of this method, when even in the present day, and in modern languages, though furnished with the regular number of vowels, our eye alone is no guide to the pronunciation of words unless assisted by oral knowledge. The best system of literal writing leaves a great deal to be supplied by the *norma loquendi*, the general usage. Nevertheless the theory of Nordheimer, that the *ehevi* consonants acquired their character of vowels, or *matres lectionis*, from possessing an *organic* affinity with them in their emission by the voice, and that they thus naturally coalesced with the several corresponding vowel points by a physiological assimilation, so as to produce the *quiescence* of the former, however ingenious it may be in the principle, does not satisfy all the difficulties of the case. For though the general stenographical nature of Hebrew syllabication be admitted, yet the *ehevi* may originally have possessed, though with a very imperfect use, all the force and nature of *vowels*. That they were such, appears to be a matter of little doubt; for in that character they passed into the Greek language, in the time of Cadmus, 1400 years before Christ, and have thence held their place as such in all the European alphabets. Their subsequent consonantal use may be easily accounted for. As they enjoyed but a very limited employment in Hebrew syllabication as vowels, and as the original pronunciation was lost or began to change, they were altogether abandoned to their consonantal value, in order to make way for the greater facility of the vowel punctuation. Here Nordheimer's *organic* theory may very aptly come in to explain the reverse of his position, viz. how the original vowel *letters* came to acquire the power of consonants, and occasionally *quiesce* in their homogeneous *points;* and how their condition as *matres lectionis* was referred to as an antecedent state, which they had not altogether lost, and which served to explain their present office. That the *ehevi* were originally radically *vowels*, may be held in perfect consistence with the belief that the greatest portion of the language was left to its stenographical consonantal method, without availing itself of their general use. It was reserved for the ingenious Greeks, through the cognate Phenician character, to apply the original vowels to a more extensive syllabic organization. It would be absurd to believe, on the ordinary hypothesis, that the *first* character of a primitive alphabet, which has passed into European languages as a most important vowel, was *first* devised merely as an arbitrary sign without any sound at all. This would be quite contrary to Nordheimer's doctrine, that the first alphabetical letters were designed to represent *syllables*, a compound sound of a vowel and a consonant, when by this arrangement we have an *aleph* perfectly soundless. In the Babylonish captivity, seven hundred years before Christ, the pronunciation of the Hebrew must have changed; and

the *chevi* in the very imperfect state of Hebrew syllabication, having never been applied to any general use as vowels on account of the original inadvertence of the inventors as to their general availability, must have become perfectly useless as such. The cumbrous machinery of points was afterward adopted, no matter when, to supply the deficiency; and where these *matres lectionis* did not still live in their cognate consonantal sound, they showed their original office by *quiescing* with their new equivalents. In the meantime, by a happier and more matured system, they maintained their original value when transplanted in the languages of the West.

Professor Bush's *forte* lies in his power of popular illustration; and if he departs in a measure from the technical forms of grammatical precision, his periphrastic style, perhaps, sooner conveys the sense intended by the philological nomenclature of other grammarians. In passing over his sections on the points, accents, tones, consonant and vowel changes, we find him perfectly successful in making all these difficulties familiarly easy and intelligible to the reader. He has always ready some obvious analogy to explain his positions: he has always at hand some case by which to show the use and importance of the subject on which he happens to treat. Thus the power of the accents in changing the sense of a sentence is happily illustrated by two or three examples. He has always some physical or metaphysical reason when necessary that is easy, simple, and strikingly obvious, to explain and impress more vividly on the memory those phenomena which, in the school of Stuart, and even in the grammar of Nordheimer, freeze into rigid forms, or stand like some incomprehensible mummies in the Egyptian catacombs. We could make numerous quotations, only the burden of Hebrew typography involved in them would render them too cumbersome for general acceptance.

In passing forward to the *grammatical structure and forms of words*, page 100, we have Ewald's theory on the primitive elements of the parts of speech:—"It has been usual with most grammarians and lexicographers," says Prof. Bush, "to regard the *verb* as the most primitive element of language, the parent stock from which nearly every other part of speech is derived. This is doubtless true to a considerable extent; but the more correct theory seems to be, to consider the *verb* and *noun* as collateral derivatives from an abstract root consisting of consonants only, and involving, as it were, both the nominal and verbal meaning, either of which may be developed by means of certain vowel points. Thus, instead of deriving *melek*, a king, with some grammarians, from *malak*, to reign, or *vice versa*, with others, the true method probably is, to refer them both to the abstract root *mlk*, which is to be considered intrinsically neither as verb nor noun, but which becomes a verb if written *malak*, or a noun if written *melek*. According to this, therefore, the root, strictly speaking, exists only as a pure abstraction, as an invisible root, hidden, as it were, in the earth, whose trunk and branches are alone to be seen." Hence Professor Bush lays it down as "an axiom, in regard to the written Hebrew, that consonants are essential, while vowels are merely accidental; the former denoting the most elementary and radical *ideas*, as well as sounds of words; the latter expressing their various nicer modifications and distinc-

tions of sense." Now as language was *spoken* before it was *written*, this theory to be correct must hold good in both cases. And, indeed, the idea of a *king*, and of *reigning*, might have both floated in the mind in the general *milk* before it was divided on the tongue by the organs of utterance, through the interposition of vowels. If generalization be the nature of the first idea of the mind, and discrimination be that of the second, which is no doubt the case, the transition from the first to the second in the lightning process of thought may be easily imagined. The first idea prepared the mouth, the second gave it its specific form, and opened it in speech, according as the mind *felt* its desire to express the one *derivative* idea or the other. It is very immaterial, therefore, whether the language was first written or first spoken; suffice that it was first *thought*, in the several intellectual transitions of the brain. This philosophy of language may be ridiculed by those who pride themselves on what are called *common-sense* views of the question; men who never ascend higher than secondary causes—who, because they have never been accustomed to investigate the origin of things, are contented to take facts as they find them, satisfied that such is their nature. But a just development of the philosophy of language opens a glorious arena for mental exercise and discipline; and Professor Bush cannot be too highly extolled for introducing philosophical illustration in a practical elementary grammar, which answers one great purpose, if no other, to teach the learner *how to observe*, and to apply the same spirit of observation to other subjects.

To show the general difference of style and manner between Nordheimer and Professor Bush, we may take what each says of the *future apocopate:*—Nordheimer says, page 118, "When the future expresses a *wish* or *command*, or is connected to the succeeding word by makkeph, it is announced with greater brevity than usual,—in the former case, on account of the quickness of utterance appropriate to the expression of a command or urgent solicitation; and in the latter, in consequence of the loss of the accent, which enabled the ultimate long vowel to form a mixed syllable." Professor Bush: "As far as this contracted formation depends upon the sense, it is doubtless to be accounted for from the fact, that in expressing *prohibition*, *dissuasion*, *exhortation*, *earnest wishing*, and the like, for which the apocopated future is principally employed, the utterance is naturally somewhat abrupt and hurried, and the term employed thrown into its shortest possible form. The effect of this quickened enunciation is obvious. The stress of the voice being expended upon the beginning of the word, the tone is of course retracted, long vowels are shortened, and the final syllable being consequently but slightly enounced, it is easily lost altogether in sound; and when once lost in sound, it easily disappears in form. The mode of apocopation is therefore twofold: (1.) By shortening the long vowel; (2.) By casting away the final letter and vowel." An ordinary critic would perhaps here say that Professor Bush has used a multiplicity of words to express what Nordheimer has conveyed in a more concise and a neater form. But what is the state of the case? Professor Bush, with his periphrastic flourish of trumpets, invests every thing he says with importance. His design is to arrest attention to a fact. He has gained his object. Professor

Bush is read and remembered. No one forgets the weighty stroke with which the future is apocopated and dislocated in every joint at the word of *command*. Professor Nordheimer is read too. But what was it he said? Nothing more than common. We take this occasion to rebut what has been charged upon Professor Bush's style as a fault, too great prolixity, too great a redundancy of expression. If the professor's volley of grape-shot effects the desired execution, the expenditure of the powder is no loss.

In reviewing that part of the grammar which regards the tenses, we find Professor Bush not at all ready to adopt either the theory of Ewald, or that of Professor Lee. These last two grammarians both started with a peculiar hypothesis, at variance with the common system. Ewald considers the tenses of the Hebrew to be two in a very extended sense, and calls them the *perfect* and *imperfect*. His *perfect* includes what has been and what is, and is the common *preterite;* his *imperfect* comprises what is not yet finished, and what will be, and is the common *future*. Professor Lee changes what is commonly considered the *future* tense into a *present*. It is strange how apparently dissonant these theories are from each other; yet they all really approximate; and certainly the proposition of Professor Lee deserves greater consideration than it has met with in this country, defended as it is by many phenomena of the language which he adduces in support of it. However, the subject being not yet sufficiently digested, Professor Bush has not departed from the beaten track; yet we might have expected here some illuminations from his striking pen, and that he would not have suffered this subject, and that of the conversive *vav*, which depends on it, to sit in darkness. We hope he will carefully review this matter in his third edition. From the fact of the commonly called future being derived from the *infinitive construct*, there is more reason to believe that it has a *present* signification than a future one, since the natural force of the infinitive is to describe *what is*, which may be more particularly exemplified in Greek and German infinitives with the article.

Nordheimer divides the verbs into *perfect* and *imperfect*. He says the *imperfect* verbs "have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflexion which are of such frequent occurrence in Greek, for example, and the modern languages of Europe." But the truth is, there can be no impropriety in the term *irregular*, if they depart in *any one* manner from the common form of the verbs in the *same* language, whether that term be applied to the same kind of deviation or not in any other language. Regular and irregular are relative terms, and it is not necessary that they should have the same extent and kind of application in all languages. Professor Bush very ably answers Nordheimer on this subject in pages 113, 164.

In proceeding to the classification of nouns, we think the plan of Professor Bush far more simple than that of Professor Nordheimer, as well as far more philosophical and just. Professor Stuart has *thirteen* declensions, following the cumbrous system of Gesenius. Professor Lee has *five* species of segolate nouns, *eleven* species of nouns not segolate, and *four* classes of augmented nouns. The

classification of Professor Bush is an excellent digest of the scheme of Ewald; and for all practical purposes it is far better than any that has yet appeared.

It appears that all the grammarians of America, Stuart, Nordheimer, and others, have recognized the merits of Ewald; but none but Professor Bush has brought him out in any popular form. His theories are too abstruse, and his manner too complicated for the general reader; and it is only by comparing Professor Bush's grammar with the work of Ewald itself that any one can properly appreciate the great service the former has conferred on the student by eliciting the sentiments of his author in a plain, simple, yet elegant style. In passing on to the genders of nouns we will just quote the following passage in farther illustration of Ewald's theories:—

"From what has been said above, it appears, that of the two methods of distinguishing the genders, viz. by form and signification, neither is an absolutely sure criterion. The second, that of the sense, is probably the most primitive and legitimate; but even this is rendered uncertain by reason of the imaginative character of the early periods of antiquity, or of the oriental nations generally, which has given rise to a vast number of ideal feminines, in contradistinction to physical ones. Viewing nature with the most vivid perception, they seem to have conceived of all objects, not only those whose gender was externally visible, but all others which bore a resemblance to them, as clothed with the same attributes. Whatever was possessed of a higher, more original, and independent life and energy, was ranged under the masculine; while that which was comparatively inferior, weak, and dependent, was on the same principle referred to the feminine. On this principle we may suppose it is that the Hebrew words for earth, or land, or city, being conceived as the sustaining mother of the inhabitants, are uniformly feminine. Hence all names of particular countries and towns are of the same gender; nay, even the names of nations and tribes may be construed as feminine, inasmuch as land and people are cognate ideas."

The syntax is sufficiently full and comprehensive for a language in which there is scarcely any; and a useful grammatical analysis of the first chapter of Genesis closes the work, in which all the preceding rules on punctuation and etymology are referred to and applied. The Grammar has the usual quantity of grammatical forms, *paradigms*, and what is peculiar, *a praxis*, or exercise to each section; so that while the mere *reader* is continually entertained with philosophical illustration, the *learner* is usefully employed by reducing to practice all the essential rules.

The book is by no means to be compared with Professor Bush's former work. The plan, the style, the spirit of it, is altogether different. It is equally suited to the dullest capacity as to the more inquiring mind; and all obstacles to the acquisition of Hebrew may now be said to be fairly removed. It is a book which ought to be in the hands of every student of the Bible, and become the text-book of theological seminaries. If we seem to speak high in its praise, it is because we think it is a book that ought to be fairly brought out before the public, being the first and only elementary treatise on Hebrew grammar in which the subjects are handled in an easy, elegant, and popular style, and in which philosophy and practical utility are serviceably blended. However excellent Pro-

fessor Nordheimer's performance may be, yet it is certainly deficient in those peculiar qualities which constitute that pre-eminence of the work of Professor Bush by which he has supplied a long felt desideratum. We close by wishing that the work may pass through many editions until it has obtained for the author that extended reputation to which his labors and talents are justly entitled.

From the [U. C.] Christian Guardian.

BAXTER'S WORKS, WITH A BRIEF NOTICE OF THAT EXTRAORDINARY MAN OF GOD.

The Reformed Pastor; showing the nature of the Pastoral Work. Abridged from the works of the Rev. Richard Baxter, by Thomas Rutherford.

A Call to the Unconverted. By Richard Baxter.

The Saints' Everlasting Rest; or, A Treatise on the Blessed State of the Saints, in the enjoyment of God in glory. Extracted from the works of Mr. Richard Baxter, by John Wesley, A. M., late Fellow of Lincoln College, Oxford.

As the seventeenth century was remarkable in the civil and ecclesiastical history of Great Britain for protracted agitations, violent convulsions, and essential changes in its whole administration and system of government and legislation; so is it equally memorable for an unequalled number of able and profound writers in the several provinces of Christian theology and Biblical criticism. On this subject, an elegant writer has well observed, that "amid all the disturbed and unsettled circumstances which prevailed during that period, both in church and state, many eminent men arose who devoted their enlarged and active powers with unwearable constancy to the investigation of sacred truth, who esteemed that truth beyond all earthly treasure; and who, in spite of persecution, privation, and sorrow, embraced and maintained it with unyielding firmness. They explored the literary sources of Scripture interpretation with a diligence and skill seldom surpassed; and they labored to exhibit the doctrines and precepts of the Christian revelation in all their native harmony and force, while they applied them with singular fidelity and zeal to the renovation of the heart, and the safe guidance of the life. 'Being dead,' they 'yet speak;' and in the venerable remains which they have bequeathed to posterity, they still claim and receive attention. The Christian student, who aspires to clear, comprehensive, and manly views of inspired theology, feels that he is amply repaid by an assiduous application to those mighty masters of a former, and in many respects less favored age."

Among the most distinguished divines in the Establishment [the Church] during that period were Jeremy Taylor, Leighton, Hall, Bull, Tillotson, Patrick, Lowth, Whitby, Pearson, Sherlock, Stillingfleet, Usher, Burnet, and others; and among the immortal men and eminent divines who preferred sacrificing their livings and enduring reproach, imprisonments, and poverty, to the enjoyment of wealth and honor, with the sacrifice of a good conscience—and many of whose names will be known through their writings to the

latest posterity, are Baxter, Bates, Howe, Owen, Pool, Charnocke, Philip Henry, Goodwin, Jackson, Calamy, Flavel, Gilpin, Clarke, Gale, Greenhill, Jacomb, Jenkins, Manton, Mead, Newcomen, and many more of equal merit and kindred spirit. In this galaxy of Christian excellence and pre-eminent talent, Baxter shone as a star of the first magnitude. He was beyond comparison the most voluminous author of that age of voluminous authorship. For example, the works of Bishop Hall amount to ten volumes octavo; Jeremy Taylor's to fifteen; Dr. John Goodwin's to twenty; Dr. Owen's to twenty-eight; but Baxter's would exceed sixty volumes. We have an edition of his practical and spiritual works in twenty-two large octavo volumes; but these form only a small part of what he wrote. And yet he was a martyr to sickness and pain throughout his whole life; and his labors as a minister and his engagements in public business formed his chief employment for many years, so that he speaks of writing as a kind of recreation from more severe duties! Baxter's writings have been divided into twelve classes: 1. Works on the Evidences of Religion; 2. Doctrinal Works; 3. Works on Conversion; 4. Works on Christian Experience; 5. Works on Christian Ethics; 6. Works on Catholic Communion; 7. Works on Nonconformity; 8. Works on Popery; 9. Works on Antinomianism; 10. Works on Quakerism, Baptism, and the Millennium; 11. Political and Historical Works; 12. Devotional Works. In theological warfare he was a giant; as a controversialist, on every subject he took in hand, whether political or religious, he had no equal in his day; and in every department in which he employed his talents as a writer, they appeared to great advantage. If some of his controversial works have been objected to for their severity, his devotional works have been universally admired for their sweetness and elevated tone of hallowed feeling. Grainger, in his invaluable Biographical Dictionary, says—"Richard Baxter was a man famous for weakness of body and strength of mind; for having the strongest sense of religion himself, and exciting a sense of it in the thoughtless and the profligate; for preaching more sermons, engaging in more controversies, and writing more books, than any other Nonconformist of his age. He spoke, disputed, and wrote with ease; and discovered the same intrepidity of spirit when he reproved Cromwell, and expostulated with Charles II., as when he preached to a congregation of mechanics. This champion of Nonconformists was the butt of every other religion, and of those who were of no religion at all. But this had no effect upon him: his presence and his firmness of mind on no occasion forsook him. He was just the same man when he went into a prison, while he was in it, and when he came out of it; and he maintained a uniformity of character to the last gasp of his life. His enemies have placed him in hell; but any man that has not ten times the bigotry that Baxter himself had, must conclude that he is in a better place." Dr. Isaac Barrow said, that Baxter's "practical writings were never mended, and his controversial ones seldom answered." In reference to his controversial writings, the Honorable Robert Boyle has observed, that "he was the fittest man of the age for a casuist, because he feared no man's displeasure, and hoped for no man's preferment." Bishop Wilkins has observed respecting him, that "he had culti-

vated every subject which he had handled—and if he had lived in the primitive times, he would have been one of the fathers of the Church;" and "it was enough for one age to produce such a man as Baxter." Dr. Bates, in his sermon preached at the funeral of Baxter, says—"his books of practical divinity have been effectual for more numerous conversions to God than any printed in our time; and while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigorous pulse in them that keeps the reader awake and attentive." Dr. Doddridge has observed in a letter to a friend—"Baxter is my particular favorite. It is impossible to tell you how much I am charmed with the devotion, good sense, and pathos, which are everywhere to be found in him. I cannot forbear looking upon him as one of the greatest orators, both with regard to copiousness, acuteness, and energy, that our nation hath produced; and if he hath described, as I believe, the temper of his own heart, he appears to have been so far superior to the generality of those whom he charitably hoped to be good men, that one would imagine that God raised him up to disgrace and condemn his brethren; to show what a Christian is, and how few in the world deserve the character." Dr. Adam Clarke has also remarked, that "as a useful writer, as well as a successful controversialist, Mr. Richard Baxter has deservedly ranked in the highest order of divines of the seventeenth century. His works have done more to improve the understanding and mend the hearts of his countrymen than those of any other writer of his age. While the English language remains, and Scriptural Christianity and piety to God are regarded, his works will not cease to be read and prized by the wise and pious of every denomination."

Of the practical and devotional works of Baxter, none have exceeded in usefulness and popularity throughout the Christian world, for a century and a half, those whose titles stand at the head of this article; to excite additional interest in the perusal of which we have introduced these remarks respecting the age and character of their sainted author. If any stronger interest can be awakened in the mind of the reader to the perusal of these works, it will arise from the circumstances under which the "Saints' Everlasting Rest" and the "Dying Thoughts" were written. The "Everlasting Rest" was written when the author was languishing in suspense between life and death; when, as he says, he "was sentenced to death by the physicians." In the dedication of the original unabridged work to his flock, the inhabitants of Kidderminster, (Works, vol. xxii, pp. 1, 2,) Baxter gives the following touching account of the origin and writing of that imperishable book:—

"Being in my quarters, far from home, cast into extreme languishing by the sudden loss of about a gallon of blood, after many years' foregoing weaknesses; and having no acquaintance about me, nor any books but my Bible, and living in continual expectation of death, I bent my thoughts on my 'Everlasting Rest;' and because my memory, through extreme weakness, was imperfect, I took my pen and began to draw up my own funeral sermon, or some helps for my own meditations of heaven, to sweeten both the rest of my life and my death. In this condition God was pleased to continue me about five months from home; where, being able

for nothing else, I went on with this work, which so lengthened to this which here you see. It is no wonder, therefore, if I be too abrupt in the beginning, seeing I then intended but the length of a sermon or two; much less may you wonder if the whole be very imperfect, seeing it was written, as it were, with one foot in the grave, by a man that was betwixt living and dead, that wanted strength of nature to quicken invention or affection, and had no book but his Bible while the chief part was finished, nor had any mind of human ornaments if he had been furnished. But O how sweet is this providence now to my review, which so happily forced me to that work of meditation which I had formerly found so profitable to my soul, and showed me more mercy in depriving me of other helps than I was aware of, and hath caused my thoughts to feed on this heavenly subject, which hath more benefited me than all the studies of my life!"

The very title of this book awakens in the mind of the Christian the most delightful associations; and every page of it awes him into self-inspection and caution, and places before the eye of faith and hope the glorious rest of the heavenly state "in a light so strong and lively, that all the glittering vanities of this world vanish in their comparison, and a sincere believer will despise them, as one of mature age does the toys and baubles of children." The Saints' Rest was first published in 1650; his "Dying Thoughts" were published upward of thirty years afterward, shortly before his death, "for his own use on the latter times of his corporal pains and weakness, and originally intended to be left to his executors for publication." The following preface, which we publish entire, will tell to the reader's heart, as well as inform his mind of the occasion and circumstances which produced the publication of the "Dying Thoughts:"—

"THE PREFACE TO THE READER.

"*Reader*,—I have no other use for a preface to this book, but to give you a true excuse for its publication. I wrote it for myself, unresolved whether any one should see it; but at last inclined to leave that to the will of my executors to publish or suppress it when I am dead, as they saw cause. But my person being seized on, and my library, and all my goods distrained on by constables, and sold, and I constrained to relinquish my house, (for preaching, and being in London,) I knew not what to do with multitudes of manuscripts that had long lain by me, having no house to go to, but a narrow hired lodging with strangers: wherefore I cast away whole volumes, which I could not carry away, both controversies and letters practical, and cases of conscience; but having newly lain divers weeks, night and day, in waking torments, nephritic and colic, after other long pains and languor, I took this book with me in my removal, for my own use in my farther sickness. Three weeks after, falling into another extreme fit, and expecting death, where I had no friend with me to commit my papers to, merely lest it should be lost, I thought best to give it to the printer. I think it is so much of the work of all men's lives to prepare to die with safety and comfort, that the same thoughts may be needful for others that are so for me. If any mislike the title, as if it imported that the author

is dead, let him know that I die daily, and that which quickly will be, almost is. It is suited to my own use. They that it is unsuitable to may pass it by. If those men's lives were spent in serious, preparing thoughts of death, who are now studying to destroy each other, and tear in pieces a distressed land, they would prevent much dolorous repentance. RICHARD BAXTER."

The "Reformed Pastor" claims the devout attention of every minister who would, in spirit and life, be thoroughly quickened and furnished unto every good word and work; and the "Now or Never" urges, with the most intense earnestness and affection, matters of infinite moment upon the consideration of every person who is not prepared for death and judgment.

It will scarcely be necessary for us, after what has been stated, to solicit for these books a fresh perusal and a more extensive circulation among all classes of Christians who desire and are praying for the revival and promotion of pure and undefiled religion in the land. We cannot, however, conclude this notice without making one remark. How often are the severest privations and sufferings of individual Christians contributary to their own meetness for heaven and the instruction and salvation of others! Had not Richard Baxter been confined upon a bed of languishing for months, at a distance from home, and secluded from all other intercourse except that which he held with God and heaven, "The Saints' Everlasting Rest" would not have been inherited by the church. Had he not suffered protracted pain, and, like the ancient witnesses for Christ, been persecuted and imprisoned, "being destitute, afflicted, tormented," succeeding generations of the inquiring and wrestling children of God would not have been blessed with his "Dying Thoughts;" which have instrumentally proved "thoughts" of life and immortality to myriads. So the afflictions, persecutions, and sufferings of individual Christians in the present day, may not only result in a large accession of spiritual knowledge and wealth to themselves, but prove the morning splendor of the church's purity, happiness, and glory, in coming generations.

"Ye fearful souls, fresh courage take!
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Three of the above-mentioned works, viz., The Reformed Pastor, A Call to the Unconverted, and The Saints' Everlasting Rest, are published and for sale at the Methodist Book-Store, 200 Mulberry-street, New-York.

From the North American Review.

The Teacher, or Moral Influence employed in the Instruction and Government of the Young. New Stereotype Edition, with an additional chapter on "the First Day in School." By JACOB ABBOTT, late Principal of the Mt. Vernon Female School, Boston, Mass. Boston: Published by Whipple & Damrell, 1839.

AMONG the endless variety of systems and plans for education, it is comfortable to think that bright scholars and excellent men have come out from under the most unpromising regimen, and have

often formed themselves without any rule or system whatever. This is not saying, however, that all systems are equally good, or that it is matter of no consequence what system is pursued. And, whatever plan is determined on, it ought to propose, as the most important preparatory step, to teach a child the habit of fixing his attention for a certain time upon a certain thing; and this, not because it is particularly pleasant or attractive in itself, though care should be taken that it should not be made unnecessarily otherwise. When a child finds, that, by giving his attention for a very short time to a given subject, either the letters which make a word, or any thing else, he conquers a difficulty, and fixes the word or the number in his mind, he enjoys the pleasure of successful labor, and has learned a lesson he will not forget. He will be willing to make a similar effort the next day; and by patiently going on in this way, a good habit of study will be formed, with very little time spent at each separate trial. This of course can be done best at home, where the hours and moments are under the teacher's control, and where the moment the point is gained the child can be set at entire liberty. It forms a most excellent preparation for school; as the pupil, having learned the art of application, and having been taught in this way to study, will be able to enter with pleasure into the routine of the school, the operations of which, however, should be varied as much as possible, since young children so soon weary of real application.

Even at school, however, something like this sort of training would not be impracticable. If the teacher could devote the time which he spends in hearing a class spell, for instance, to hearing the pupils who compose it, each in succession, spell the words from the book, two or three times—and it would hardly take longer to do this, than to hear the words boggled over and passed down the class, as is often the case—the time would be better spent, and the children would know more about the words than if they had sat in the usual listless way over their books for an hour. After this exercise, the books might be put away, and the attention of the children turned to something else; and they would thus escape the danger of getting listless, idle habits, which are so apt to follow the usual methods of studying in school. They know that they must stay there a certain time, whether they are idle or not, and they know that they must hold the book and try to study till the time comes to recite; and they learn to make the best of the matter, and amuse themselves as well as they can in looking around the school, and taking notice how others are occupied.

When this habit of fixing the attention is formed and forming, a good exercise for it is to strengthen the memory by getting things by heart, as we say. This practice has been abused; and it is not uncommon, at the present time, to hear the attempt to store the memory with words and facts spoken of with disapprobation. But the great facility children have in committing things to memory seems to show that nature has intended some use should be made of this power in early life. There are many things of a mechanical and technical kind which it is very important to have fixed in the mind, which, learned in childhood, are never forgotten, and which are acquired much easier in early childhood than in after life. And

this very acquisition strengthens the memory. A person who expects to have a great treasure poured in upon him is not thought unwise to prepare a commodious receptacle for it, and to strengthen it by every means in his power, that he may be able to receive and retain his treasure as it comes to him; and a well-trained memory, filled in early youth, when acquisitions are easily made, with a valuable store of words and facts, will not be found a bad foundation for almost any superstructure which it may be desirable to raise upon it.

Mr. Abbott's work will be found a very valuable aid in the great work of education. It contains a record of the experience of a careful, conscientious, and highly successful teacher of youth. His views are illustrated by real and imaginary examples, showing the effects of his system. The book contains a description of the method of conducting the Mount Vernon-street school, from which much assistance, and many valuable hints on the subject of education may be drawn. Mr. Abbott says—

"There is, perhaps, no way by which a writer can more effectually explain his views on the subject of education, than by presenting a great variety of actual cases, whether real or imaginary, and describing particularly the treatment he would recommend in each. This method of communicating knowledge is very extensively resorted to in the medical profession, where writers detail particular cases, and report the symptoms and the treatment for each succeeding day, so that the reader may almost fancy himself actually a visiter at the sick bed, and the nature and effects of the various prescriptions become fixed in the mind with almost as much distinctness and permanency as actual experience would give."—P. 242.

Mr. Abbott's plan of giving, every hour or half hour, a recess in the school from labor, in which speaking and moving about the room for two or three minutes are permitted, is an arrangement which must prove highly useful both to the teacher and pupils, by sparing the former the annoyance of individual applications, and refreshing the latter by changing the positions of the body and the operations of the mind. He describes at length the operation of this rule, and the apparatus by which it was regulated.

The advice in the following quotation is truly admirable:—

"Never get out of patience with dullness. Perhaps I ought to say, never get out of patience with any thing. That would perhaps be the wisest rule. But, above all things, remember that dullness and stupidity, and you will certainly find them in every school, are the very last things to get out of patience with. If the Creator has so formed the mind of a boy, that he must go through life slowly and with difficulty, impeded by obstructions which others do not feel, and depressed by discouragements which others never know, his lot is surely hard enough, without having you to add to it the trials and sufferings which sarcasm and reproach from you can heap upon him. Look over your school-room, therefore, and wherever you find one whom you perceive the Creator to have endued with less intellectual power than others, fix your eye upon him with an expression of kindness and sympathy. Such a boy will have suffering enough from the selfish tyranny of his companions he ought

to find in you a protector and friend. One of the greatest pleasures which a teacher's life affords is the interest of seeking out such an one, bowed down with burdens of depression and discouragement, unaccustomed to sympathy and kindness, and expecting nothing for the future but a weary continuation of the cheerless toils which have imbittered the past; and the pleasure of taking off the burden, of surprizing the timid, disheartened sufferer, by kind words and cheering looks, and of seeing in his countenance the expression of ease, and even of happiness, gradually returning."—Pp. 98, 99.

The whole tone and spirit of the book is excellent; and it hardly seems possible that any one engaged in the work of education, either publicly or privately, can read it without pleasure and advantage.

Life of Hannah More, with brief Notices of her Works. By Samuel G. Arnold.

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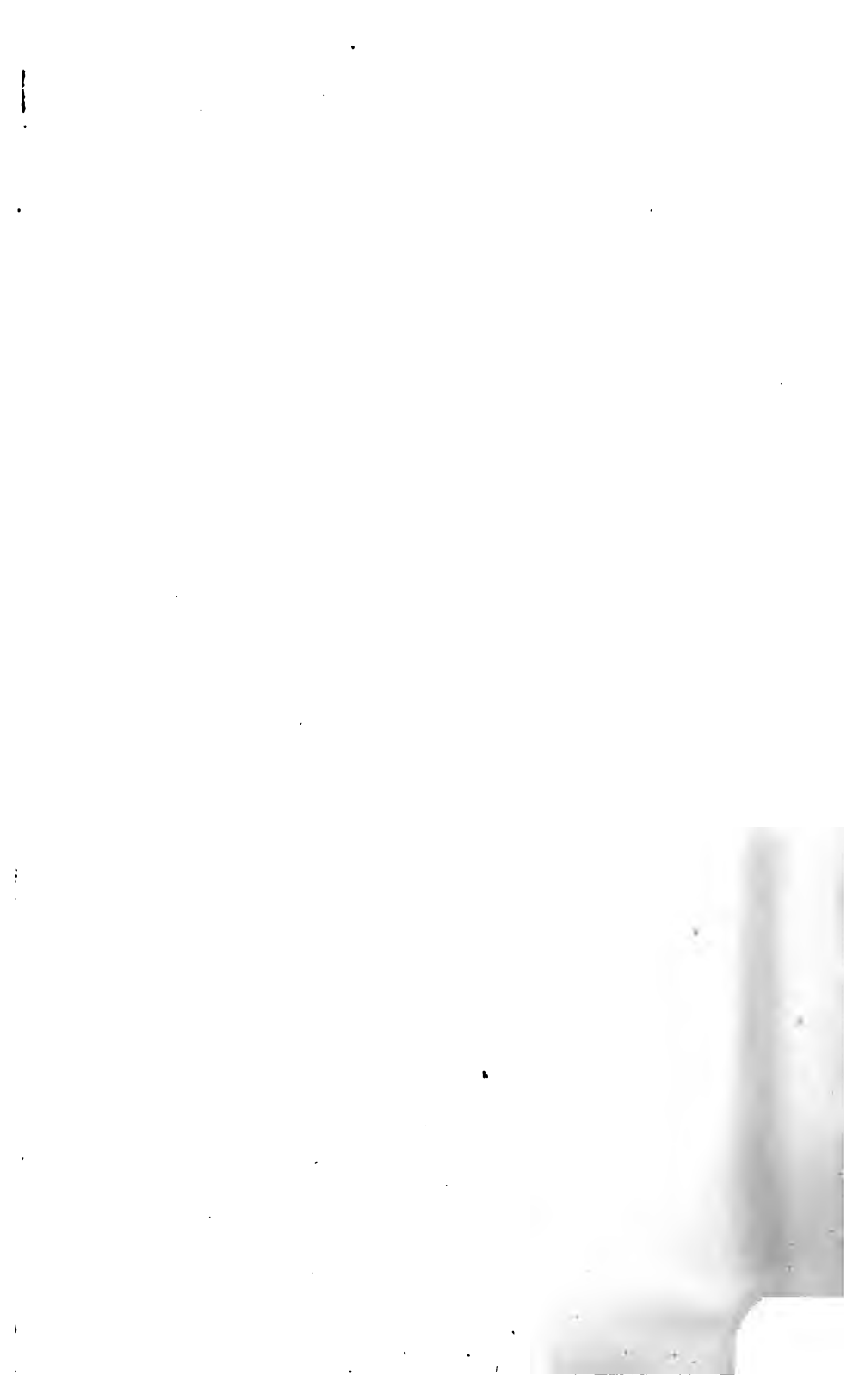
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